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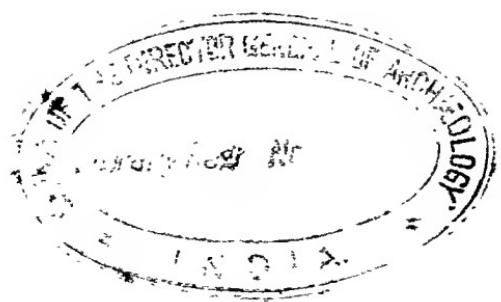
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THE  
SUMAÑGALA-VILĀSINI.





Pāli Text Society.

THE

SUMAṄGALA-VILĀSINI,

BUDDHAGHOSA'S COMMENTARY

ON THE

DĪGHA NIKĀYA.

5. 77



EDITED BY

T. W. RHYS DAVIDS

AND

J. ESTLIN CARPENTER.

BPL 3  
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PART I.

LONDON:

PUBLISHED FOR THE PĀLI TEXT SOCIETY,

BY HENRY FROWDE,

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

1886.

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## P R E F A C E.

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THE edition of the *Sumaigala Vilāsinī*, of which the following pages contain about one-third, has been thus far prepared from six MSS., of which five are written in Sinhalese, and one in Burmese characters. The ownership of these MSS. and the letters by which we have distinguished them in our notes will be apparent from the following list :—

S<sup>e</sup> A MS. belonging to Professor Carpenter. It was sent from Ceylon in 1885, to Professor Rhys Davids, by Gooneratne Mudaliyar.

S<sup>d</sup> A MS. belonging to Professor Rhys Davids. It was copied for him in Galle in 1884, by the kind intervention of the Atapattu Mudaliyar.

S<sup>g</sup> A MS. of the *Sāmaññaphala-Sutta-Vaṇṇanā* (on paper) belonging to the British Museum (Childers collection). It originally belonged to Professor Rhys Davids, and was copied for him about 1871, near Galle.

S<sup>h</sup> A MS. belonging to the British Museum, and purchased from Mr. Hoy in 1847.

S<sup>t</sup> The MS. copied, probably in Kandy, for the Hon. G. Turnour about 1830. It is now in the India Office Library.

All the above are in Sinhalese writing, and, with the exception of S<sup>g</sup>, on palm leaves.

B<sup>m</sup> The MS. from the Royal Library at Mandalay, now in the India Office Library. It was very possibly copied for the late king's father (who was a good Pāli scholar), but may of course be older.

For the loan of S<sup>t</sup> and B<sup>m</sup> our best thanks are due to Dr. Rost.

Of these MSS. our own and the Turnour MSS. (*S<sup>c</sup>* *S<sup>d</sup>* and *S<sup>t</sup>*) have been collated from the close of the historical introduction (at page 25 of the present edition) to the end. *S<sup>h</sup>* has been collated from page 25 to page 278, and in a few passages (where it will be found specially referred to in the notes) in the subsequent 42 pages. Dr. Morris was kind enough to lend us a transcript of a part of this MS. (extending from page 25 to page 132 of our edition) made by Dr. Frankfurter, and though very incorrect this transcript saved us some labour. *S<sup>g</sup>* has been collated for the commentary on the *Sāmaññaphala* (pages 132–238). *B<sup>m</sup>* has been collated throughout.

For the first 25 pages we had the use of a transcript made by Mr. Childers from a Sinhalese MS. This was so correct, and Buddhaghosa's words in this portion of the work follow so closely the words of his *Samanta Pāsādikā* as already edited by Professor Oldenberg, that we did not think it necessary to collate the other Sinhalese MSS. for that portion of our text.

We have therefore used as our authorities—

- |   |   |  |  |   |   |
|---|---|--|--|---|---|
| 1 For pp. 1–25 being the<br>Historical Introduction | 2 For pp. 26–131 being the<br>Commentary on the Brah-<br>majāla | 3 For pp. 132–238 being the<br>Commentary on the Sā-<br>maññaphala | 4 For pp. 238–278 being the<br>Commentary on the Am-<br>batṭha | } | Childers's transcript, Olden-<br>berg's edition of (nearly)<br>the same matter in the<br><i>Samanta Pāsādikā</i> , and <i>B<sup>m</sup></i> . |
|   |   |  |  |   |   |
|   |   |  |  |   |   |
|   |   |  |  |   |   |

5 For pp. 278–320 being the shorter commentaries on the 4th, 5th, 6th, and 7th Suttas } S<sup>c</sup> S<sup>a</sup> S<sup>t</sup> and B<sup>m</sup>.

We trust that our plan of publishing the whole of the commentary side by side with the whole of the text needs no justification. In the present state of Pāli scholarship commentaries seem to us essential. It is only aggravating to have little scraps of the commentary, and those fragments taken from a single MS., and therefore more often than not incorrect, or even corrupt and unintelligible.

In the Dīgha we have the most essential points of Buddhism, the details of Arahatship, not only set out in full, but compared with the Brahman ideal on the one hand and with the ordinary morality of good laymen on the other. The exposition is enforced from every variety of point of view, and with a wealth of illustration that renders it as interesting to the student of contemporary life as to the student of Buddhist ethics. On both sides—on the ethical terms and on the names of things in use in daily life—we are in constant want of Buddhaghosa's learning to help us to understand the exact meaning of what is said. For these reasons we have determined to give, as an auxiliary to our edition of the text of the dialogues, the text also of the whole of his commentary upon them.

There seemed indeed at first to be a serious difficulty in the way. To judge from the specimens of commentaries already published it was evident that they had been less carefully preserved than the Piṭaka texts. Copies of them were more difficult to procure, and the copyists of those we had had been subject to the very great disadvantage of copying a work in which the sense did not run on, so that they had been led into very frequent and sometimes

very absurd blunders. So many passages in our first transcript were quite unintelligible that it was a question whether it would be worth while to proceed any further with our plan.

Careful study, however, of the most difficult cruxes, aided by industrious collation, brought us to the conclusion that it would be possible to arrive, if not at the very words written by the great commentator, at least at a fairly correct and very ancient version of his work. And we trust that the result of our labours, as now laid before the members of our Society, will convince them that the right method is not to give mere scraps of commentary taken from only a single MS., but to treat the standard works of Buddhaghosa and Dhammapāla with as much care as we should treat the ancient texts which they explain, and to edit the whole of each commentary unabridged.

The commentaries are, it is true, much later than the Piṭaka texts; but they are much older than the bulk of the so-called classical Sanskrit literature. We owe their preservation, it is true, to the industry of scholars in Ceylon; but the authors of those best known to us were born in India. Buddhaghosa was born in Magadha and wrote at Anurādhapura, while Dhammapāla was born at Kāñchipura, and wrote at Nālanda. They give us the traditional interpretations handed down, no doubt, in Ceylon; but at the time when they were written handed down also, not only in the great schools at Nālanda and Takkasilā, but also in other seats of Buddhist learning in India. Mahānāma in the 37th chapter of the Mahāvaiisa claims no doubt an especial excellence for the great school at the Mahā Vihāra in Anurādhapura; and he may possibly be right in this. But, the general circumstances of the case, and the precise statements of Fa Hian and Yuan Thsang are quite conclusive

as to the maintenance of the Buddhist traditional schools in India through the times of which we are speaking. It may be convenient, but it is no less a misleading and inaccurate description, to speak of the beliefs our Pāli books inculcate as Southern Buddhism. The principal focus of those beliefs may be found at the present moment in the island of Ceylon. But modern geography need not be used to darken ancient history. The Buddhism, alike of the Piṭakas and of the Commentaries upon them, is the outcome of the civilization which developed in the valley of the Ganges, in and about the Holy Land, the "Middle Country," of India. And it will not be till Indianists of all schools learn to give full weight to this important fact that they will be able to understand the literary history of India, to trace the progress of thought and the development of ideas in India.

Takkasilā is scarcely more than a name, Nālandā is not even mentioned, in the current so-called histories of Indian literature. The whole of the Buddhist literature, though it flourished in India for centuries, and deeply influenced all the ideas of later times, is either ignored in them, or dismissed with scant courtesy in a few curt words. This will be remedied, we may venture to hope, in future. All the records of those two ancient seats of learning may have perished, but we have preserved for us in Ceylon a great portion of that part of the learning taught in them which had no special reference to ritualistic observances.

The belief in Ceylon is that the tradition has remained unbroken since the sixth century B.C. That is not by any means impossible; but all that we know is that when Buddhaghosa wrote, about A.D. 430, he had older materials before him. In the opening words of his commentary on the Vinaya, the Samanta Pāsādikā, he mentions by name

three previous works, and refers also to others without naming them—"the Mahā Atṭhakathā, the Mahā Paccarī, the Kurundi, and others." Professor Minayeff, at p. vii of his edition of the Pātimokkha, quotes from the Vajira Buddha Ṭīkā an explanation of the word 'others,' which makes it include the Culla Paccarī and the Andha Atṭhakathā; and according to Corneille Wijesinha Mudaliyar's article in the "Journal of the Royal Asiatic Society" for 1871, two other sub-commentaries, the Sārattha Dipanī and the Vimati Vinodanī, explain it as meaning the Saṅkhepa Atṭhakathā and the Andha Atṭhakathā. In the Kambojan MS. quoted by Professor Fausböll in his preface to the fourth volume of the Jātaka Commentary a lost Porāṇatṭhakathā is referred to, and Wijesinha says (*loc. cit.*) that another lost commentary, the Mūla Atṭhakathā, is mentioned "at the end of the Dīgha and Majjhima Nikāyas." There may be some mistake in this last expression, and one book may perhaps be referred to under two of these five, and apparently distinct, titles. But it is at least clear that before Buddhaghosa's time there already existed distinct works or commentaries in which the traditional interpretation of the Piṭaka texts was handed down.

The learned Mudaliyar is of the opinion that each of the seven works known to him was a commentary on the whole of the texts contained in the Three Piṭakas. This seems to be at present uncertain. Buddhaghosa often quotes the very words (except that he gives in Pāli what was before him in Sinhalese) of the older commentators. But he, unfortunately, does not give the name of the particular work from which he quotes. "The ancients," he says, say this or that (see the Index to the present volume under the word *Porāṇa*). The use of that word is sufficient to

show that the opinions he is quoting had been expressed long before his time. How long we do not pretend to decide. His own belief, as expressed in the verses on page 1 below, was that the traditional interpretation had been rehearsed at the three Great Councils, and then translated by Mahinda (about 250 B.C.) into Sinhalese. Now we know that at the time when the Pitaka texts were put together, the habit of commentating was already established in India. We actually still have one commentary so old that it is even incorporated into the Sacred Canon itself—the Old Commentary on the Pātimokkha. As Buddhism spread among the various tribes and peoples of India, its disseminators would naturally, and almost of necessity, construct and hand down commentaries on their Pitaka Texts to explain their meaning to the foreign converts. Why should we hesitate to believe that they did so also in Ceylon, where Pāli was absolutely unknown? Whether the works which Buddhaghosa studied under Saṅghapāli were really those first commentaries may be another matter. But it is really extremely likely that they were, just as it is extremely likely that the Andha Atṭhakathā was a commentary originally written for the use of Buddhist converts in the Andhra country.

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As to the Sumangala itself, there is a marked difference between the text as handed down in Ceylon and the text (so far as we can judge from our one Burmese manuscript) as handed down in Burma. The variations are more frequent than important. It will be seen on referring to our notes that they amount on the average to at least five or six words on each printed page, but that there

are only about half a dozen cases in the whole volume in which the variations make any substantial difference in the sense. The variations do not therefore constitute what could fairly be called another recension. One synonym is used for another, one particle for another of closely similar sense, a word of no particular importance for the context is added or admitted, a rare or difficult word is replaced by a more common or easy one, an historical present is used instead of a past tense or vice versa, an active is put in the place of a medial form of a verb, or slight alterations in the order of words are introduced for the sake of supposed improvement in the style.

In the majority of cases it is easily intelligible how the Burmese reading could have arisen out of the Sinhalese, but not so clear how the Sinhalese could have arisen out of the Burmese. It is the greatest pity that we have not yet been able to get any manuscripts from Siam in the Kambojan character. No doubt they would throw light on many of these variations. At present it is scarcely possible to attempt to do more than give the Sinhalese tradition as our text, and to add the Burmese readings in our notes. And it is to make this perfectly clear and easy to the reader that we have adopted the plan of naming the Sinhalese MSS. not D. T. etc., but S<sup>d</sup>, S<sup>t</sup>, etc. When we are able to quote MSS. in Kambojan characters, we shall designate them on the same principle as K<sup>d</sup>, K<sup>t</sup>, etc. We have of course put the various readings under the text to which they refer, and have furthermore arranged them in columns so that the reader by a mere glance at the foot of the page can find all the MS. authority on a particular word without the least trouble.

The Burmese readings give a whole series of variations in spelling which recur wherever the words recur. The

Mandalay MS., though irritatingly unsatisfactory in difficult passages, is most carefully and beautifully written ; the long vowels are always marked quite clearly (so that there can be no doubt as to the curious spellings of Nos. 31, 45, 56, etc., below, which are quite constant) ; and, although we had only one Burmese MS. of the commentary, its spellings are generally confirmed, as will be seen by our notes to the next volume, by the Burmese MSS. of the text. As therefore the correct spelling of Pāli words for the time of Buddhaghosa may differ from the correct spelling for the time of the Piṭaka texts, and as neither the one nor the other is at present settled beyond the reach of controversy, we annex here a list of the principal variants.

SS	B <sup>m</sup>
1. -āpeti (in causals)	-apeti.
2. -īya (both in adj. & passives)	-iya or iyya.
3. -iya	ika
4. -isu and usu	īsu and ūsu (loc. pl.).
5. ūū	ū.
6. vy (sometimes by)	by (always).
7. double	single consonants.
8. hiatus	contraction.
9. agghaṇika	agghanika.
10. acci	acchi.
11. añjana	añcana.
12. atthagamo	atthanigamo.
13. addhatiya	addhateyya.
14. anejja	aneñja.
15. apekkho	apekho.
16. āmenđitam	āmeditam.
17. āvi-bhavati	āvī-bhavati.
18. āvi-karoti	āvī-karoti.

SS	B <sup>m</sup>
19. īdiso	ediso (sometimes ī).
20. evam̄ evam̄ (mostly)	evam̄ eva.
21. evam̄ hi	evaŋ hi.
22. upakkutṭha	upakutṭha.
23. upaṭṭhāko	upaṭṭhako.
24. kabalinikāro	kabalīkaro.
25. kidiso	kimdiso.
26. kirāta	kirāṭa.
27. kīlati	kīlati.
28. kīlā	kīlā.
29. kūṭa	kūṭa.
30. kulūpaka or -ga	kulupaka or -ga.
31. Komārabhaṇḍa	Komārabhacca.
32. khip°	khīp°.
33. godhūma	godhuma.
34. cakkavāla (often l)	cakkavāla.
35. cātummahā-	cātumahā-.
36. eulla	eūla.
37. colaka	coļaka.
38. jivikā	jīvitā.
39. thīna	thīna.
40. nahāna	nhāna, etc.
41. nikujjati	nikujjati.
42. nīharati	nīharati.
43. nipanno	nippanno.
44. niyāteti	niyādeti.
45. nīravo	niravo.
46. nila.	nila.
47. paccatthika	paccattika.
48. paccūsa	paccusa.
49. paṭikkūla	paṭikula.
50. paṭhavī	pathavī.

SS	B <sup>m</sup>
51. paṇamati	panamati.
52. paññāsa	paññāsa.
53. patimāneti	paṭimāneti.
54. parigaṇhāti (rarely gg)	pariggāṇhati.
55. parigahīto	pariggahīto.
56. parivuto	parivutto.
57. parissāv°	parisāvana, etc.
58. pavisati	pavīsati.
59. pāruto	pārupito.
60. piti-	pitu- (in comp.).
61. pīti	piti.
62. punappuna	punappunam̄.
63. puṇḍarīka	puṇḍarīka.
64. purato	pūrato (in front of).
65. pure	pūre.
66. matta	maṭṭha.
67. maṇḍuka	maṇḍuka.
68. mānusaka	mānussaka.
69. māla	māla.
70. bahunnam̄	bahūnam̄.
71. Brāhmaṇa	Brahmaṇa.
72. bhujissa (often n̄j)	bhūjissa.
73. rattindīva	ratti-dīva.
74. rasmi	raisi.
75. vaccasi	vacchasi.
76. vāñjha	vāñcha.
77. vanijjā	vāñjjā.
78. vāluka	vāluka.
79. viheṭheti	vihedheti.
80. vīmaṇs°	vīmaṇs̄.
81. viriya	vīriya.
82. veṇu	veṇu.

SS	B <sup>m</sup>
83. <i>vetanam</i>	<i>vettanam</i> .
84. <i>vissajjati</i>	<i>visajjati.</i>
85. <i>vossajjati</i>	<i>vosajjati.</i>
86. <i>votthappana</i>	<i>vothabbana.</i>
87. <i>sammiñjetvā</i>	<i>samiñjitva.</i>
88. <i>sineha</i>	<i>sneha</i> (see 40).
89. <i>sukumāla</i>	<i>sukhumāla.</i>
90. <i>suriya</i>	<i>sūriya</i> (see 81).
91. <i>sumsumāra</i>	<i>susumāra.</i>

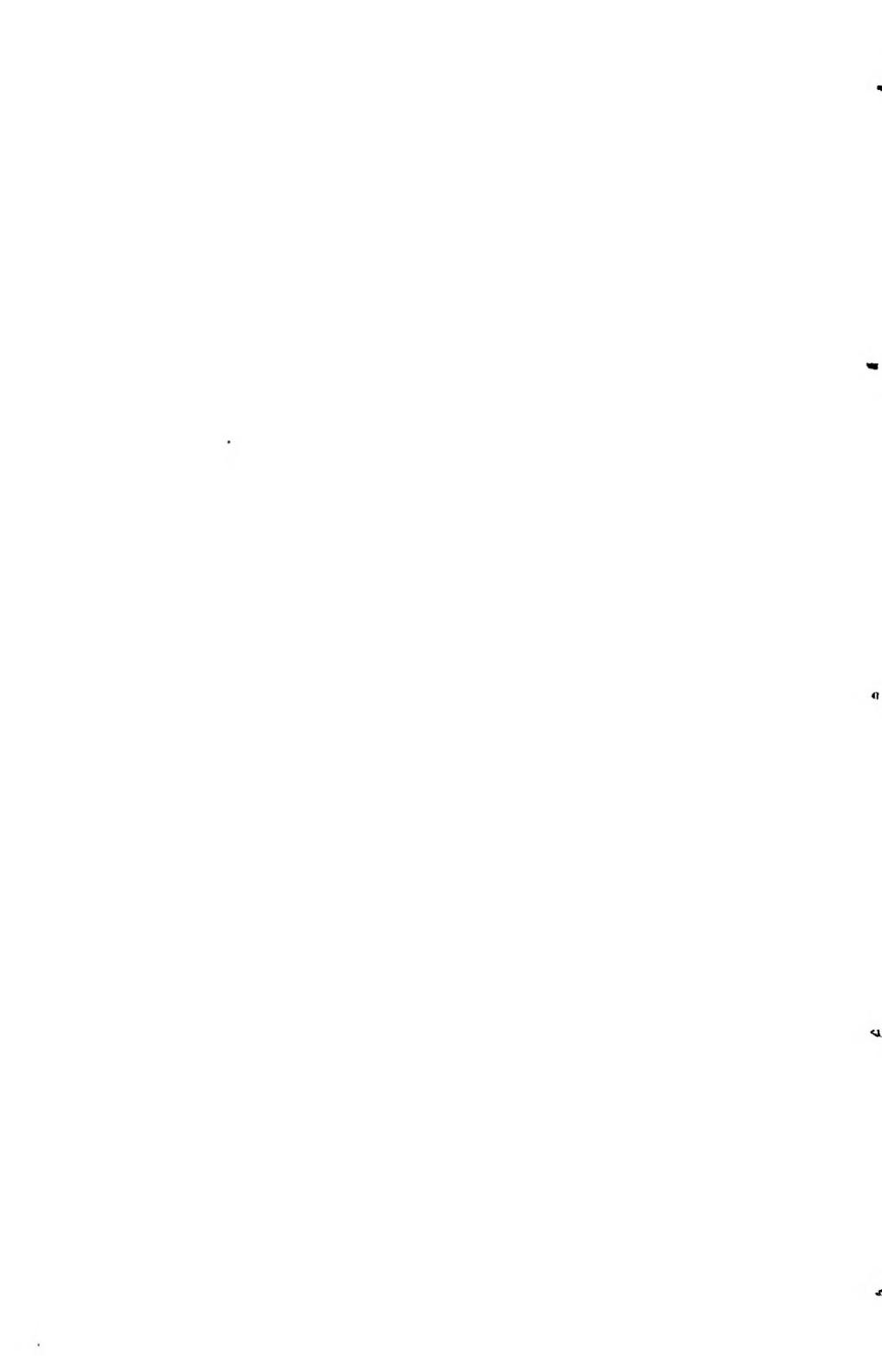
We have followed Professor Fausböll in marking speeches by inverted commas, and in marking the union of two vowels in the three cases of long a, long i, and long u by a circumflex accent (â ï û), and in pointing out the elision of a short a or a short i by the addition of a comma. In all other cases we leave sandhi unnoticed by any diacritical mark. We have made a somewhat frequent use of hyphens — a habit which has given us much trouble, but which may, we trust, save trouble to our readers.

The whole work, that is to say Dīgha and Sumaṅgala, will take about six volumes of the size of the present one; and the subsequent volumes will, we trust, appear in quick succession. About one-half of the second volume, which will be the first third of the Dīgha, is already nearly ready for the press.

CONTRACTIONS USED IN THE NOTES.

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- A. Aṅguttara Nikāya.
- B. Buddhavaṇsa.
- C. Cullavagga.
- C. P. Cariyā Piṭaka.
- D. Dīgha Nikāya.
- Dhp. Dhammapada.
- Dhp. Com. Dhammapada Commentary.
- Dhs. Dhamma Saṃgaṇi.
- Div. Divyāvadāna.
- J. Jātaka Commentary.
- Kacc. Kaceāyana.
- M. Mahāvagga.
- M. P. S. Mahā Parinibbāna Sutta.
- Mhv. Mahāvaṇsa.
- Mil. Milinda Pañha.
- P. or Pug. Puggala Paññatti.
- S. Saṃyutta Nikāya.
- S. N. Sutta Nipāta.
- S. P. Samanta Pāśādikā.
- Th. 1. Thera Gāthā.
- Th. 2. Therī Gāthā.
- Ud. Udāna.
- V. or Vv. Vimāna Vatthu.



## SUMAṄGALA-VILĀSINĪ.

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1. 1. Karuṇāśitalahadayam paññāpajjotavihatamohatamam  
Sanarāmaralokagarum vande sugatam gativimuttam.
2. Buddho pi buddhabhāvam bhāvetvā c'eva sacchikatvā ca  
Yam upagato gatamalam vande tam anuttaran dhammam.
3. Sugatassa orasānam puttānam mārasenamathanañam  
Atṭhannam pi samūham sirasū vande ariyasāṅgham.
4. Iti me pasannamatino ratanattayavandanāmayam  
puññam  
Yam suvihatantarāyo hutvā tassānubhāvena
5. Dīghassa dīghasuttañkitassa nipiñassa āgamavarassa  
Buddhānubuddhasañvāñnitassa saddhāvahagunassa
6. Atthappakāsanatthañ atṭhakathā ādito vasisatehi  
Pañcahi yā sañgītā anusañgītā ca pacchā pi
7. Sīhaļadipam pana ābhātātha vasinā Mahā-Mahindena  
Thapitā Sīhaļbhāsāya dīpavāsīnam atthāya.
8. Apanetvāna tato'ham Sīhaļbhāsañ manoramam bhāsam  
Tantinayānucchavikam āropento vigatadosam
9. Samayam avilomento therānam theravamsappadipānañ  
Sunipiñaviniechhayūnañ Mahāvihārādhivāsīnam
10. Hitvā punappunāgatañ atham attham pakāsayissāmi  
Sujanassa ca tuṭṭhatthañ ciraṭṭhitatthañ ea dhammassa.
11. Sīlakathā dhutadhammā kammaṭṭhānāni c'eva sabbāni  
Cariyāvidhānasahito jhānasamāpattivitthāro
12. Sabbā ca abhiññāyo paññāsañkalananiechayo c'eva  
Khandhadhātāyanindriyāni ariyāni c'eva cattāri

13. Saccāni paccayākāradesanā suparisuddhanipuṇyanayā  
Avimuttatantimaggā vipassanā bhāvanā c' eva
14. Iti pana sabbam̄ yasmā Visuddhimagge mayā supari-  
suddham̄
- Vuttam tasmā bhīyo na tam idha vicārayissāmi.
15. Majjhe Visuddhimaggo esa catunnam pi āgamānam hi  
Thatvā pakāsayissati tattha yathā bhāsitam atham̄
16. Icceva kato tasmā tam pi gahetvāna saddhim etāya  
Āṭīhakathāya vijānātha dīghāgamanissitam athan ti.
2. Tattha Dīghāgamo nāma Sīlakkhandhavaggo Mahā-  
vaggo Pāṭikavaggo ti vaggato tivaggo hotiti, suttato  
catuttimsa-suttasamgaho. Tassa vaggesu Sīlakkhandha-  
vaggo ādi, suttesu Brahmajālam̄.

Brahmajālassāpi ‘Evam me sutan’ ti ādikam̄ āyasmata Ānandena pathama-mahā-samgīti-kāle vuttam̄ nidānam̄ ādi.<sup>1</sup> Pathama-mahāsamgīti nām’ esā kiñcāpi vinayapītakē tantim  
ārūlhā nidāna-koṣallattham̄ pana idhāpi evam̄ veditabbā.

3. <sup>2</sup> Dhamma-cakka-ppavattanam̄ hi ādīm̄ katvā yāva Subhadda-paribbājaka-vinayanā kata-buddha-kicce Kusinā-  
rāyam̄ Upavattam Mallānam̄ Sālavane yamaka-sālānam̄ antare Visākha-puṇyama-divase paccūsa-samaye anupādisesāya nibbāna-dhātuyā parinibbute Bhagavati lokanāthe Bhagavato dhātu-bhājana-divase<sup>3</sup> sannipatitānam̄ sattannam̄ bhikkhu-  
satasaḥassānam̄ saṅgha-tthero āyasmā Mahākassapo, sattāha-  
parinibbute Bhagavati Subhaddena budḍha-pabbajitena,  
‘Alam Āvuso mā socittha mā paridevittha, sumuttā mayam̄ tena Mahā-samañena, upaddutā ca homa “idam̄ vo kappati idam̄ vo na kappatī,” idāni pana mayam̄ yam̄ icchissāma tam karissāma yam̄ na icchissāma na tam karissāmāti’ vutta-  
vacanam̄ anussaranto, <sup>4</sup> edisassa ca saṅgha-sannipātassa puna dullabha-bhāvam̄ maññamāno,<sup>4</sup> ‘ṭhānam̄ kho pan’ etam̄ vijjati yam̄ pāpabhikkhū “atīta-satthukam̄ pāvacanan” ti

<sup>1</sup> Recurs below, § 63.

<sup>2</sup> §§ 3-10 recur nearly word for word in the Samanta-Pāsādikā, *Jin. Pit.* iii. p. 283.

<sup>3</sup> For dh° S.P. parinibbāne.

<sup>4</sup> S.P. omits.

maññamānā pakkham labhitvā na cirass' eva saddhammañ antaradhāpeyyum. Yāva ca dhammadvinayo tiññhati tāva anatīta-satthukam eva pāvacanam hoti. Vuttam h' etam Bhagavatā: "Yo vo Ānanda mayā<sup>1</sup> dhammo ca vinayo ca desito paññatto so vo mam' accayena satthā" ti. Yan nūnāham dhammañ ca vinayañ ca sañgāyeyyam yathayidam sāsanam addhaniyam assa ciraññhitikam. Yam cāham Bhagavatā "Dhāressasi pana me tvam Kassapa sānāni pañskūlāni nibbasanānīti" vatvā cīvare sādhāraṇa-paribhōgena anuggahito, "aham bhikkhave yāvad eva ākāmekhāmi vivic' eva kāmehi . . . pe . . . pañhama-jjhānam upasampajja viharāmi, Kassapo pi bhikkhave yāvad eva ākāmekhati vivic' eva kāmehi . . . pe . . . pañhama-jjhānam upasampajja viharatīti" evam-ādinā nayena navānupubba-vihāra-samā-patti chañ-abhiññā-ppabhede uttarimanussa-dhamme attanā samasamaññānena<sup>2</sup> ca anuggahito,<sup>3</sup> yathā ākāse pānim caletvā alagga-cittatāya c' eva candopama-pañipadāya ca pasāmsito,<sup>3</sup> tassa me kim aññam ānañyam bhavissati? Nanu mañi Bhagavā rājā viya saka-kavaca-issariyānuppadānena attano kulavañsa-patiññāpakam puttam "saddhamma-vāñsa-patiññāpako me ayam bhavissatī" mantvā iminā asādhārañena anuggahena anuggahesi,<sup>3</sup> imāya ca uñārāya pasāmsāya pasāmsītī<sup>3</sup> cintayanto, dhamma - vinaya - sañgāyanatthañ bhikkhūnam ussāham janesi.

4. Yathāha: 'Atha kho āyasmā Mahākassapo bhikkhū āmantesi: ekam idāham āvuso samayam Pāvāya Kusinārāyam addhānamagga-pañipanno mahatā bhikkhu-saṅghena saddhim pañcamattehi bhikkhu-satehīti,<sup>4</sup> sabbam subhadda-kañdam vitthārato veditabbañ. <sup>5</sup> Attham pan' assa Mahā-parinibbānāvasānē āgata-tīhāne eva kathayissāma.<sup>5</sup>

5. Tato param āha:<sup>6</sup> 'Handa mayam āvuso dhammañ ca

<sup>1</sup> So M.P.S. VI. 1; S.P. mayā Ānanda.

<sup>2</sup> S.P. cīpanana.

<sup>3</sup>,<sup>3</sup> S.P. omits.

<sup>4</sup> The words quoted are the opening word. of Cullavagga, XI. 1. 1.

<sup>5</sup>,<sup>5</sup> S.P. omits.

<sup>6</sup> These are the closing words of Cullavagga, XI. 1. 1.

vinayañ ca samgāyāma, pure adhammo dippati dhammo paṭibāhiyati avinayo dippati vinayo paṭibāhiyati, pure adhamma-vādino balavanto honti dhammadvādino dubbalā honti, avinayavādino balavanto honti vinayavādino dubbalā hontiti.' Bhikkhū āhamṣu 'Tena hi, bhante, thero bhikkhū uccinatūti.'

6. Thero sakala-navaṅga-satthu-sāsana-pariyatti-dhare putthujjana-sotāpanna-sakadāgāmi-anāgāmi-sakkhavipassaka-khīṇāsava-bhikkhū anekasate anekasahasre ca bajjayitvā<sup>1</sup> tipiṭaka-sabbapariyatti-ppabheda-dhare paṭisambhidā-ppatte mahānubhāve yebhuyyena Bhagavatā etad aggam āropite tevijjādi-bhede khīṇāsava-bhikkhū yeva ekuṇapañcasate pariggahesi. Ye sandhāya idam vuttam, 'Atha kho āyasmā mahā-Kassapo eken' ūnapañca-arahantasatāni uccinīti.'<sup>2</sup>

7. Kissā pana therō eken' ūnam akāsīti? Āyasmato Ānandatherassa okāsa-karaṇattham. Tena<sup>3</sup> h' āyasmatā sahāpi vinā pi na sakkā dhamma-saṃgītīm kātum. So h' āyasmā sekho saka-ranīyo, tasmā saha na sakħā. Yasminnā pan' assa kiñci dasa-bala-desitam sutta-geyyādikam apaccakkham<sup>4</sup> nāma n' atthi, yathāha :

Dvāśītīm Buddhato gaṇhim dvesahassāni bhikkhuto  
Caturāsīti-sahassāni ye me dharmmā pavattino ti.<sup>5</sup>

tasmā vinā na sakkā.

8. Yadi evam sekho pi samāno dhamma-saṃgītiyā bahū-pakārattā therena uccinitabbo assa, kasmā na uccinito? Parūpavāda-vajjanato. Thero hi āyasmante Ānande ativiavissattho ahosi. Tathā hi nam sirasmīm palitesu jātesu pi: 'Na vāyam kumārako mattam aññāsīti,' kumāraka-vādena ovadeti. Sakyakula-ppasūto cāyam āyasmā, Tathāgatassa bhātā cullapitu-putto, tatra keci bhikkhū chandāgamananāviya maññamānā 'Bahū asekha-paṭisambhidā-ppatte bhikkhū

<sup>1</sup> S.P. vajjetvā.

<sup>2</sup> Cullavagga, XI. 1. 2.

<sup>3</sup> S.P. tenāha for tena h'; Bm=Ch.

<sup>4</sup> S.P. for ap° has Bhagavato asammukhā paṭiggahitam.

<sup>5</sup> Th. I. 1024; recurs below, § 60.

<sup>6</sup> S.P. omits.

ṭhapetvā Ānandam sekha-paṭisambhidā-ppattam therō uccinīti' upavadeyyum. Tam parūpavādām parivajjento, 'Ānandam vinā samgītiṁ na sakkā kātum, bhikkhūnam yeva nam anumatiyā gahessāmīti' na uccinīti.

9. Atha sayam eva bhikkhū Ānanda-ttherass' athhāya theram yācīmsu. Yathāha:<sup>1</sup>

'Bhikkhū āyasmantam Mahākassapam etad avocum.  
"Ayam bhante āyasmā Ānando kiñcāpi sekho abhabho chandā dosā bhayā mohā agatī gantum, bahū ca tena bhagavato santike dhammo ca vinayo ca pariyatto. Tena hi bhante therō āyasmantam pi Ānandam uccinatūti." Atha kho āyasmā Mahākassapo āyasmantam pi Ānandam uccinī."

Evam bhikkhūnam anumatiyā uccinitena ten' āyasmata saddhiṁ pañca thera-satāni ahesum.

10. Atha kho therānam bhikkhūnam etad ahosi, 'Kattha nu kho mayam dhammañ ca vinayañ ca samgāyeyyāmāti'? Atha kho therānam bhikkhūnam etad ahosi, 'Rājagahaṁ kho mahā-gocaram pahūta-senāsanam. Yan nūna mayam Rājagahe vassam vasantā dhammañ ca vinayañ ca samgāyeyyāma, na aññe bhikkhū Rājagahe vassam upagaccheyyun' ti.<sup>2</sup>

Kasmā pana nesam etad ahosi? 'Idam amhākam thāvara-kammam koci visabhāga-puggalo samgha-majjhām pavisitvā ukkoṭeyyāti.'

11. <sup>3</sup>Athāyasmā Mahākassapo nātti-dutiyena kammena sāvesi: 'Suṇātu me āvuso samgho. Yadi samghassa patta-kallam samgho imāni pañca bhikkhu-satāni sammanneyya Rājagahe vassam vasantā dhammañ ca vinayañ ca samgāyitum, na aññehi bhikkhūhi Rājagahe vassam vasitabban ti. Esā nātti. Suṇātu me āvuso samgho. Imāni pañca bhikkhu-satāni sammannati Rājagahe vassam vasantā dhammañ ca vinayañ ca samgāyitum, na aññehi bhikkhūhi Rājagahe vassam vasitabban ti. Yass' āyasmato khamati imesañ pañ-

<sup>1</sup> Cullavagga, XI. 1. 2.

<sup>2</sup> So far this section = Cullavagga, XI. 1. 3.

<sup>3</sup> S.P. omits the Kammavāca (here given in the words of Cullavagga, XI. 1. 4) and varies greatly in the succeeding paragraphs.

cannam bhikkhu-satānam sammuti Rājagahe vassam vasantā dhammañ ca vinayañ ca samgāyitum, na aññehi bhikkhūhi Rājagahe vassam vasitabban ti, so tuṇh' assa. Yassa nakkhamati so bhāseyya. Sammatāni samghena imāni pañca bhikkhu-satāni Rājagahe vassam vasantā dhammañ ca vinayañ ca samgāyitum na aññehi bhikkhūhi Rājagahe vassam vasitabban ti. Khamati samghassa, tasmā tuṇhī. Evam etam dhārayāmīti.'

12. Ayam pana kammavācā Tathāgatassa parinibbānato ekavisatime divase katā. Bhagavā hi Visākha-puṇṇamāya paccūsa-samaye parinibbuto. Ath' assa sattāham suvaṇṇavapna-sarīram gandha-mālādīhi pūjayimsu, evam satta sādhukūlana-divasā nāma ahesum. Tato sattāham citakāya aggi na jhāyi, sattāham satti-pañjaram katvā Santhāgāra-sālāya dhātu-pūjam karimṣuti ekavisati divasā gata, Jetṭhamūla-sukkapakkha-pañcamiyam pana dhātuyo bhājayimsu. Etasmin dhātu-bhājana-divase sannipatitassa mahā-bhikkhusaṅghassa Subhaddena buddha-pabbajitena katam anācāram ārocetvā vutta-nayen' eva bhikkhū uccinitvā ayam kammavācā katā.

13. Imam ca pana kammavācam katvā thero bhikkhū āmantesi: 'Āvuso idāni tumhākam cattalisa divasā okāso. Tato param "ayam nāma no palibodho atthiti" vattum na labbhā. Tasmā ethantare yassa roga-palibodho vā ācariy-upajjhāya-palibodho vā mātāpitu-palibodho vā atthi, pattam vā pacitabbam cīvaraṁ vā katabbam, so tam palibodham chinditvā tam karaṇiyam karotūti.'

14. Evam ca pana vatvā thero attano pañca-satāya parisāya parivuto Rājagaham gato. Aññe pi mahātherā attano attano parivāram gahetvā soka-salla-samappitam mahājanam assāsetu-kāmā tam tam disam pakkantā. Purāṇa therō pana sattasata-bhikkhu-parivāro 'Tathāgatassa parinibbāna-ṭṭhānam āgatāgatam mahājanam assāsessāmīti' Kusinārāyam eva atṭhāsi. Āyasmā Ānando yathā aparinibbutassa parinibbutassa pi Bhagavato sayam eva patta-cīvaraṁ ādāya pañcahi bhikkhu-satehi saddhim yena Sāvatthi tena cārikam pakkāmi. Gacchato gacchato pan'assa parivārā bhikkhū gaṇana-pathanī vītvattā. Ten' āyasmatā gatagata-ṭṭhāne mahā - paridevo

ahosi. Anupubbena pana Sāvatthim anuppatte there Sāvatthi-vāsino<sup>1</sup> ‘Thero kira āgato’ ti sutvā gandha-mālādi-hatthā pacceggantvā: ‘Bhante Ānanda pubbe Bhagavatā saddhim āgacchatha, ajja kuhiṁ Bhagavantam ṭhapetvā āgatatthāti?’ ādīni vadamānā parodīmu. Buddhassa Bhagavato parinibbāna-divase viya mahā-paridevo ahosi.

15. Tatra sudam āyasmā Ānando aniccatādi-paṭisam-yuttāya dhammiyā kathāya tam mahājanam samñāpetvā Jetavanaṁ pavisitvā Dasabalena vasita-gandhakuṭīm vanditvā dvāram vivaritvā pīṭham nīharitvā papphoṭetvā gandhakuṭīm sammajjītvā milātamālā-kacavaram chaddetvā mañica-pīṭham atiharityā puna yathā-ṭṭhāne ṭhapetvā Bhagavato ṭhita-kāle karaṇīyam vattam sabbam akāsi.<sup>1</sup> Kurumāno ca nahāna-kotṭhaka-sammajjana-udak-upaṭṭhāpanādi kālesu gandhakuṭīm vanditvā: ‘Nanu Bhagavā ayam tumhākam nahāna-kālo, ayam dhammadesanā-kālo, ayam bhikkhūnam ovādadāna-kālo, ayam sihaseyyam kappana-kālo, ayam mukhadhovana-kālo’ ti ādinā nayena paridevamāno va akāsi, yathā tam Bhagavato guṇaguṇāmatara-saññīutāya patiṭṭhita-pemo c’ eva akhiṇāsavo ca anekesu ca jāti-sata-sahassesu aññamaññūpakāra-sañjanita-citta-maddavo.

16. Tam enam aññatatarā devatā: ‘Bhante Ānanda, tumhe evam paridevamānā kathan aññe assāsayissathāti’ samvejesi. So tassā vacanena samvigga-hadayo santhambhitvā, Tathāgatassa parinibbānato ppabhuti ṭhāna-nisajja-bahulattā ussanna-dhātukam kāyam samassāsetum dutiya-divase khīra-virecanam pivitvā, vihāre yeva nisidi. Yam sandhāya Subhena māṇavena pahitam māṇavakam etad avoca:<sup>3</sup> ‘Akālo kho māṇavaka, atthi nu ajja bhesajjamattā pīṭā, app eva nāma sve pi upasam̄kameyyāmāti.’ Dutiya-divase Cetaka-therena pacchā-samanena gantvā Subhena māṇavena puṭṭho imasmīm Dīghanikāye Subha-suttam nāma dasainam suttam abhāsi.

17. Atha kho therō<sup>4</sup> Jetavana-vihāre khanḍa-phulla-

<sup>1</sup> Bm adds manussā.

<sup>2</sup> So far this paragraph is = S.P. p. 286. Compare Cullavagga, VIII. 1. 4.

<sup>3</sup> Subha Sutta, § 4.

<sup>4</sup> Bm atha kho Ānanda-thero mahā-jet<sup>o</sup>.

patisamkharanam kārāpetvā upakaṭṭhāya vassūpanāyikāya bhikkhu-samgham ohāya Rājagaham gato. Tathā aññe pi dhamma-saṅgābhakā bhikkhū evam hi gatā.<sup>1</sup> Te sandhāya idam vuttam :<sup>2</sup>

‘Atha kho therā bhikkhū Rājagaham agamamsu dhammañ ca vinayañ ca saṃgāyitun’ ti.

18. Te Āsālhi-puṇṇamāya uposatham katvā pāṭipade sannipatitvā vassam upagacchim̄su.

Tena kho pana samayena Rājagaham parivāretvā atṭhārasa mahā-vihārā honti, te sabhe pi chaddita-patita-uklāpā ahesum. Bhagavato hi parinibhāne sabbe pi bhikkhū attano attano patta-civaram gahetvā vihāre ca parivenāni ca chaddetvā agamamsu. Atha katika-vattam kurumānā therā Bhagavato vacana-pūjanattham titthiyavāda-parimocanatthā ca paṭhamam māsam ‘Khaṇḍa-phulla-paṭisamkharanam karomāti’ cintesum. Titthiyā hi vadeyyum : ‘Samaṇassa Gotamassa sāvakā satthari ṭhite yeva vihāre paṭijaggiṁsu, parinibbute chaddesun, kulānam mahā - dhana - pariccāgo vinassatīti.’ Tesañ ca vāda-parimocanattham cintesun ti vuttām hoti. Evam cintayitvā ca pana katikā-vattam kariṁsu. Yam sandhāya vuttam :

‘Atha kho therānaṁ bhikkhūnaṁ etad ahosi: “Bhagavatā kho āvuso khaṇḍa-phulla-paṭisamkharanam vāṇītām. Handa mayam āvuso paṭhamam māsam khaṇḍa-phulla-paṭisamkharanam karoma. Majjhimam māsam sannipatitvā dhammañ ca vinayañ ca saṃgāyissāmāti.”’<sup>3</sup>

19. Te dutiye divase gantvā rāja-dvāre atṭhamsu. Rājā āgantvā vandityā: ‘Kiṁ bhante agatathāti’ attanā kātabba-kiccam pucchi. Therā atṭhārasa-mahāvihāra-paṭisamkharan-athāya hattha-kammaṁ paṭiveddayim̄su. Rājā hathakamma-kārake manusse adāsi. Therā paṭhamam māsam satta-vihāre patisamkhārūpetvā rañño ḥrocesum : ‘Nitthitam mahārāja vihāra-paṭisamkharanam, idāni dhamma-vinaya-saṅgaham karomāti.’ ‘Sādhu bhante vissatthā karotha, mayham āñā-

<sup>1</sup> Ch. and Bm bhikkhūti evam hi gate.

<sup>2</sup> Cullavagga, XI. 1. 5.

<sup>3</sup> Cullavagga, XI. 1. 5.

cakkam, tumbakam dhamma-cakkam hotu, āñāpetha bhante kim karomīti.' 'Samgaham karontānam bhikkhūnam sannisajja-tṭhānam mabārājāti.' 'Katha karomi bhante' ti? 'Vebhāra-pabhata-passe Sattapaññi-guhā-dvāre kātum yuttam mahārājāti.'

20. 'Sādhubhante' ti kho mahārājā Ajātasattu Vissakammunā nimmita-sadisam suvibhatta-bhitti-tthambha-sopānam nānā-vidha-mälākamma-latākamma-vicittam abhibhavantam iva rāja-hhavana-vibhūtim avahasantam iva deva-vimāna-sirīm siriyā niketam iva ekanipātana-tittham iva ca deva-manussanayana-vibhaṅgānam<sup>1</sup> loka-rāmaṇeyyakam iva sampiṇḍitam datṭhabba-sāra-maṇḍam maṇḍapam kārāpetvā, vividhakusuma-dāma-olamhaka-viniggalanta-cāru-vitānam<sup>2</sup> ratana-vicitta-maṇi-kotṭima-talam iva ca tam nānā-pupphūpahāra-vicitta-supariniṭṭhita-bhūmikauṇam Brahma-vimāna-sadisam alamkaritvā, tasmiṃ mahā-maṇḍape pañca-satānam hikkhūnam anagghāni pañca-kappiya-paccattharāja-satāni paññāpetvā, dakkhīṇa-hhāgam nissāya uttarābhīmukham therāsanam maṇḍapa-majjhe puratthābhīmukham Buddhassa Bhagavato āsanārahām dhammāsanam paññāpetvā, danta-khacita-vijaniñ c' ettha ṭhapetvā, bhikkhu-saṅghassa ārocā-pesi: 'Niṭṭhitam bhante mama kicce' ti.

21. Tasmiṃ kho pana divase ekacce bhikkhū āyasmantam Ānandam sandhāya evam āhamṣu: 'Imasmim bhikkhu-saṅghe eko bhikkhu vissa-gandham vāyyanto vicaratīti.' Thero tam sutvā 'Imasmim bhikkhu-saṅghe aūño vissa-gandham vāyyanto vicaraṇa-bhikkhu nāma n' atthi. Addhā ete mamp sandhāya nadantīti' sañvegam āpajji. Ekacce nam ahamsu: 'sve āvuso sannipāto, tvañ ca sekho sakaranīyo, tena te na yuttam sannipātam gantum, appamatto hohihi.'

22. <sup>3</sup>Atha kho āyasmā Ānando, 'Sve sannipāto, na kho pana me taṇi patirūpam y-āham<sup>4</sup> sekho samāno sannipātam gaccheyyun' ti hahud eva rattim kāya-gatāya satiyā vītinā-

<sup>1</sup> Bm Cn

<sup>2</sup> Ch.

<sup>3</sup> This

<sup>4</sup> So E

XI. I. 6

. yvāham.

metvā rattiyā paccūsa-samaye cāmukamā orohitvā vihāram pavisitvā ‘nipajjissāmīti’ kāyam āvajjesi,<sup>1</sup> <sup>2</sup>dve pādā bhūmito muttā<sup>2</sup> appattāñ ca sīsam bimbohanam etasmīm antare, anupādāya āsavehi cittam vimucci.

23. Ayam hi āyasmā Ānando cāmukamena bahi vītināmetvā visesam nibbattetum asakkonto cintesi: ‘Nanu mām Bhagavā etad avoca? <sup>3</sup> “Kata-puñño ‘si tvam Ānanda, padhānam anuyuñja, khippam hohisi anāsavo” ti. Buddhānañ ca kathādoso nāma n’atthi. Mamañ ca pana accāraddha-viriyam, tena me cittam udhaccāya samvattati. Handāham viriya-samatham yojemīti, cāmukamā orohitvā pāda-dhovana-tṭhāne thatvā pāde dhovitvā vihāram pavisitvā mañicake nisiditvā ‘Thokam vissamissāmīti’ kāyam mañicake apanāmesi. Dve pādā bhūmito muttā sīsam bimbohanam asampattam,<sup>4</sup> etasmīm antare, anupādāya āsavehi cittam vimuttam<sup>5</sup> eatur-iriya-patha-virahitam therassa arahattan ahosi. Tena ‘Imasmīm sāsane anipanno anisinno atthito acāmukamanto kho bhikkhu arahattam patto’ ti vutte, Ānanda-tthero ti vattuñ vatñati.

24. Atha therā bhikkhū dutiya-divase pañcamiyā pakkhassa kata-bhatta-kicca patta-civaram pañcāmetvā dhammasabbhāyam sannipatiñsu. Atha kho āyasmā Ānando arahā samāno sannipātam agamāsi.<sup>6</sup> Kathampi agamāsi? ‘Idāni ‘mhi sannipāta-majjhām pavisanāraho’ ti haṭṭha-tuṭṭha-citta ekaṁsam civaram katvā bandhanā mutta-tāla-pakkam viya pañdu-kambale nikkhitta-jāti-manī viya vigata-valāhake nabhe samuggata-puññacando viya bālātapa-samphassa-vikasita-reñu-piñjara-gabbham padumam viya ca parisuddhena pariyodātena sappabhena sassirikena ca mukha-varena attano arahatta-ppattim ārocayamāno viya.

25. Atha nam disvā āyasmato Mahākassapassa etad ahosi: ‘Sobhati vata bho arahattam patto Ānando. Sace satthā dhareyya addhā ajja Ānandassa sādhu-kāram dadeyya.

<sup>1</sup> Bm āvattesi.

<sup>2</sup> Supplied from Bm; Ch. omits; S.P. = Bm; Cullavagga differs.

<sup>3</sup> M.P.S.V. 35.

<sup>4</sup> Bm apattam.

<sup>5</sup> Ch. vinimuttam; Bm = S.P.

<sup>6</sup> This sentence is from Cullavagga, XI. 1. 6

Handa dānim assāham satthārā dātabbam sādhu-kāram dadāmīti' tikkhattum sādhu-kāram adāsi.

26. Majjhima-bhāṇakā pana vadanti<sup>1</sup> Ānanda-tthero attano arahatta-ppattiñi nāpetu-kāmo bhikkhūhi saddhiñ na gato. Bhikkhū yathābuddhañi attano attano āsane nisidantā Ānanda-ttherass' āsanam ṭhapetvā nisinnā. Tattha kehici “Etam āsanam kassāti?” vutte, “Ānandassāti.” “Ānando pana kuhim gato?” ti, tasmīm samaye therō cintesi: “Idāni mayham gamana-kālo” ti. Tato attano ānubhāvam dassento pathaviyam nimujjivitvā attano āsane yeva attānam dassesi. Ākāsen’ āgantvā nisiditi pi eke.’ Yathā vā tathā vā hotu, sabbathā pi tam disvā āyasmato Kassapassa sādhukāra-dānam yuttam eva.

27. Evam āgate pana tasmīm āyasmante Mahākassapathero bhikkhū āmantesi: ‘Āvuso kim paṭhamam saṃgāyāma, dhammam vā vinayam vā’ ti? Bhikkhū āhamsu: ‘Bhante Mahākassapa vinayo nāma Buddhassa sāsanassa āyu, vinaye ṭhite sāsanam ṭhitam hoti. Tasmā paṭhamam vinayam saṃgāyāmāti.’ ‘Kam dhuram katvā’ ti? ‘Āyasmantañ Upālin’ ti. ‘Kim Ānando nappahotīti?’ ‘No nappahoti, api ca kho pana sammā-sambuddho dharamāno yeva vinaya-pariyattim nissāya āyasmantam Upālim etadagge ṭhesi: “Etadaggam bhikkhave mama sāvakānam bhikkhūnam vinaya-dharanam yadidam Upālīti.”<sup>2</sup> Tasmā Upāli-ttheram pucehitvā vinayam saṃgāyāmāti.’ Tato therō vinayam puechanatthāya attanā va attānam sammanni Upāli-tthero pi vissajjanatthāya saminanni.

28. Tatrāyam pāli. ‘Atha kho āyasmā Mahākassapo saṃgham nāpesi: “Sunātu me āvuso saṃgho. Yadi saṃghassa pattakallam aham Upālim vinayam puccheyyan” ti. Āyasmā pi Upāli saṃgham nāpesi: “Sunātu me bhante saṃgho. Yadi saṃghassa pattakallam aham āyasmata Mahākassapena vinayam puṭho viṣsajjeyyau”’ ti.<sup>3</sup> Evam attānam sammannitvā āyasmā Upāli utthāy’ āsanā ekamsam

<sup>1</sup> And so also the Samanta Pāśadikā, p. 288.

<sup>2</sup> Aṅguttara, I. 14. 4.

<sup>3</sup> Cullavagga, XI. 1. 7.

cīvaraṁ katvā there bhikkhū vanditvā dhammāsane nisīdi,  
danta-khacita-vijanīm gahetvā.

29. Tato Mahākassapa-thero therāsane nisīditvā āyasmantam Upālim vinayam pucchi.

<sup>1</sup> ‘Paṭhamam avuso Upāli pārājikam kattha paññattan?’ ti  
‘Vesāliyam bhante’ ti. ‘Kīm ārabbhāti?’ ‘Sudinnam  
Kalandaka-puttam ārabbhāti.’ ‘Kismīm vatthusmin?’ ti  
‘Methuna-dhamme’ ti. Atha kho āyasmā Mahākassapo  
āyasmantam Upālim paṭhamassa pārājikassa vatthum pi  
pucchi nidānam pi pucchi puggalam pi pucchi paññatīm pi  
pucchi anuppaññattim pi pucchi āpattim pi pucchi anāpattim  
pi pucchi.

Putṭho putṭho āyasmā Upāli vissajjesi.

30. Kīm pan’ ettha paṭhama-pārājike kiñci apanetabbam  
vā pakkhipitabbam vā āsi n’ āsīti?<sup>2</sup> Buddhassa Bhagavato  
bhāsite apanetabbam nāma n’ atthi. Na hi Tathāgatā eka-  
vyañjanam pi niratthakam vadanti. Sāvakānam pana deva-  
tānam vā bhāsite apanetabbam pi hoti. Tam dhamma-  
saṅgābhakā therā apanayimsu. Pakkhipitabbam pana sabba-  
tthāpi atthi, tasmā yam yattha pakkhipitum yuttam tam pi  
pakkhipiṁsu yeva. Kīm pana tan ti? ‘Tena samayenāti’  
vā, ‘Tena kho pana samayenāti’ vā, ‘Atha kho’ iti vā,  
‘Evam vutte’ ti vā, ‘Etad avocāti’ vā, evam-ādikam sam-  
bandha-vacana-mattam evam pakkhipitabba-yuttam pakkhi-  
pitvā pana ‘Idam paṭhamam pārājikan’ ti thapesum.

31. Paṭhama-pārājike saṅgaham ārūlhe pañca arahanta-  
satāni saṅgaham āropita-nayen’ eva gaṇa-sajjhāyam akamṣu.  
‘Tena samayena Buddha bhagavā Verañjāyam viharatī’ ca  
nesam sajjhāyārambha-kāle yeva sādhu-kāram dadamānā viya  
mahā-paṭhavī udaka-pariyantam katvā kampittha.

32. Te eten’ eva nayena cattāri pārājikāni saṅgaham āro-  
petvā, idam pārājika-kanḍan ti thapesum. Terasa samghādi-  
sesāui terasakan ti thapesum. Dve sikkhāpadāni aniyatānīti  
thapesum. Tiñsa sikkhāpadāni nissaggiya-pācittiyānīti tha-

<sup>1</sup> This paragraph is also from Cullavagga, XI. 1. 7.

<sup>2</sup> Bm atthi n’ attihī? apanetabbam n’ atthi. Buddhassa, etc.

pesum. Dvenavuti sikkhāpadāni pācittiyānīti thapesum. Cattāri sikkhāpadāni pātidesaniyānīti thapesum. Pañcasattati sikkhāpadāni sekhiyānīti thapesum. Satta dhamme adhikaraṇa-samathā ti thapesum. Evam visādhikāni dve sikkhāpada-satāni Mahā-vibhaṅgo ti kittetvā thapesum. Mahā-vibhaṅgāvasāne pi puriṇa-nayen' eva mahā-paṭhavī akampittha.

33. Tato Bhikkhuni-vibhaṅge atṭha sikkhāpadāni pārājika kaṇḍam nāma idan ti thapesum. Sattarasa sikkhāpadāni sattarasakan ti thapesum. Tiñsa sikkhāpadāni nissaggiya-pācittiyānīti thapesum. Cha-sātṭhi-sata-sikkhāpadāni pācittiyānīti thapesum. Atṭha sikkhāpadāni pātidesaniyānīti thapesum. Pañcasattati sikkhāpadāni sekhiyānīti thapesuṇi. Satta dhamme adhikaraṇa-samathā ti thapesum. Evam tūṇi sikkhāpada-satāni eattāri ea sikkhāpadāni Bhikkhuni-vibhaṅgo ti kittetvā, ayam Ubhato-vibhaṅgo nāma catusatṭhi bhāṇavārā ti thapesuṇ. Ubhato-vibhaṅgāvasāne pi vutta-nayen' eva mahā-paṭhavī akampittha.

34. Eten' eva upūyena asiti-bhāṇavāra-parimāṇam Khan-dhakam, pañcavisati-bhāṇavāra-parimāṇam Parivārañ ea saṃgaham āropetvā, ayam Vinaya-piṭakam nāmāti thapesuṇi. Vinayapiṭakāvasāne pi vutta-nayen' eva paṭhavi-kampo ahosi.<sup>1</sup> Tam āyasmantañ Upāliñ paṭiechāpesum, ‘āvuso imam tuyhami nissitake vācehitī.’<sup>2</sup> Vinayapiṭaka-saṃgahāvasāne Upāli-tthero danta-khaeita-vijanīñ nikhipitvā dharmmāsanā orohitvā there bhikkhū vanditvā attano pattāsane nisidi.

35. Vinayam saṃgāyitvā dhammañ saṃgāyitu-kāmo āyasmā Mahākassapo bhikkhū puceli: ‘Dhammañ saṃgāyante hi kam puggalañ dhuram katvā dhammo saṃgāyitabo’ ti? Bhikkhū ‘Ānanda-ttheram dhuram katvā’ ti āhamṣu.

36. Atha kho āyasmā Mahākassapo saṃgham ūapesi: ‘suṇātu me avuso saṃgho, yadi saṃghassa pattakallan aham Ānandam dhammam puccheyan’ ti. Atha kho āyasmā Ānando saṃgham ūapesi: ‘suṇātu me bhante saṃgho, yadi

<sup>1-1</sup> Bm omits.

<sup>2</sup> =Cullavagga, XI. 1. 8.

saṅghassa pattakallam aham āyasmatā mahā-Kassapena dhammam puttho vissajjeyyan' ti. Atha kho āyasmā Ānando utṭhāy' āsanā ekāmsam cīvaraṁ katvā there bhi-kkhū vanditvā dhammāsane nisidi danta-khacita-vijanīm gahetvā.<sup>1</sup>

37. Ath' āyasmā Mahākassapo bhikkhū pucchi : 'kataram āvuso piṭakam paṭhamam saṅgāyāmāti?' 'Suttanta-piṭakam bhante' ti. 'Suttanta-piṭake catasso saṅgitiyo, tāsu paṭhamam katara saṅgītin?' ti. 'Dīgha-saṅgītim bhante.' 'Dīgha-saṅgītiyam catuttiṁsa suttāni, tayo vaggā, tesu paṭhamam katara-vaggan?' ti. 'Sīlakkhandha-vaggam bhante.' 'Sīlakkhandha-vagge terasa suttantā, tesu paṭhamam kataram suttan?' ti. 'Brahmajāla-suttan nāma bhante' ti. 'Tividha-sīlālamkataṁ nūnāvidha - micchājīva - kuhanalapanādi - vid-dhamṣanam dvāsatthi-ditthi-jāla-vinivethanam dasasahassi-lokadhātu-kampanam tam paṭhamam saṅgāyāmāti.'

38. <sup>2</sup>Atha kho āyasmā Mahā-kassapo āyasmantam Ānandam etad avoca : 'Brahmajālam āvuso Ānanda kattha bhāsitan' ti. 'Antarā ca bhante Rūjagaham antarā ca Nālandam rājāgārake Ambalaṭṭhikāyan' ti. 'Kam ārabbhāti?' 'Suppiyañ ca paribbājakam Brahmadattañ ca māṇavakan' ti. 'Kismiṇi vatthusmin' ti 'Vaṇṇāvanṇe' ti. Atha kho āyasmā Mahākassapo āyasmantam Ānandam Brahmajālassa nidānam pi pucchi puggalam pi pucchi<sup>2</sup> vatthum pi pucchi. Āyasmā Ānando vissajjesi. Vissajjanāvāsāne pañca arahanta-satāni sajjhāyam akamsu. Vuttanayen' eva paṭhavi-kampo ahosi.

39. Evaṁ Brahmajālam saṅgāyitvā tato param 'Sāmaññaphalam pan' āvuso Ānanda kattha bhāsitan' ti ādinā pucchā-vissajjanānukkamena, saddhim Brahmajālena sabbe pi terasa suttante saṅgāyitvā, ayam Sīlakkhandha-vaggo nāmāti kittetvā thapesum. Tad anantaram Mahā-vaggam tad anantaram Pāṭiya-vagganti evaṁ tivagga-saṅgaham catuttiṁsa-suttanta-

<sup>1</sup> Here we leave the Samanta Pāśādikā. Only the closing words of our General Introduction, § 62, are found there also.

<sup>2-2</sup> = Cullavagga, XI. 1. 8 (quoted also in the Samanta Pāśādika, p. 290).

paṭimāṇḍitam catusatṭhi-bhāṇavāra-parimāṇam tantim samgāyitvā, ayam Dīgha-nikāyo nāmāti vatvā āyasmantam Anandam paṭicchāpesum, ‘āvuso imam tuyham nissitake vācēhīti.’

40. Tato anantaram asīti-bhāṇavāra-parimāṇam Majjhima-nikāyam samgāyitvā dhammasenāpati - Sāriputtatherassa nissitake paṭicchāpesum, ‘imam tumhe pariharathāti.’ Tato anantaram bhāṇavāra - sata - parimāṇam Saṃyutta-nikāyam samgāyitvā Mahākassapa-ttheram paṭicchāpesum, ‘bhante imam tumhākam nissitake vācethāti.’ Tato anantaram visati-bhāṇavāra-sata-parimāṇam Aṅguttara-nikāyam samgāyitvā Anuruddha-ttheram paṭicchāpesum, ‘imam tumhākam nissitake vācethāti.’

41. Tato anantaram

Dhammasaṃgani-Vibhaṅgañ ca Kathāvatthuñ ca Pug-galam

Dhātu-Yamaka-Paṭṭhānam Abhidhammo ti vuccatīti

evam saṃvaṇṇitam sukhuma-ūāna-gocaram tantiṃ samgāyitvā idam Abhidhamma-piṭakam nāmāti vatvā pañca arahanta-satāni sajjhāyam akāmsu. Vutta-nayen’ eva paṭhavi-kampo ahosi.

42. Tato param Jātakam Mahā-niddeso Cūla-niddeso Paṭisambhidā-maggo Sutta-nipāto Dhamma-padam Udānam Itivuttakan Vimāna-peta-vatthu Thera-theri-gathā ti imam tantim samgāyitvā Khuddaka-gantho nāma ayan ti ca vatvā, Abhidhamma - piṭakasmin yeva samgaham āropayimsūti Dīgha-bhāṇakā vadanti, Majjhima-bhāṇakā pana Cariyā-piṭaka-Apadāna-Buddhavaṇsesu saddhiṃ sabbam pi tam Khuddakagantham suttanta-piṭake pariyāpannan ti vadanti.

43. Evam etam sabbam pi Buddha-vacanam rasa-vasena eka-vidham dhamma-vinaya-vasena du-vidham pathama-majjhima-pacchima-vasena ti-vidham tathā piṭaka-vasena, nikāya-vasena pañca-vidham, aṅga-vasena nava-vidham, dhammadikkhandha-vasena caturāśītisahassa-vidhan ti vedi-tabbam.

44. Katham rasa-vasena eka-vidham? Yam hi Bhagavatā anuttaram sammāsambodhiṃ abhisambujjhitvā yāva anupā-

disesāya nibbāna-dhūtuyā parinibbāyati tāva ethantare pañca-cattalisa-vassāni deva-manussa-nāga-yakkhādayo anusāsanena vā paccavekkhantena vā vuttam sabban tam ekara-sam vimutti-rasam eva hoti. Evam rasa-vasena eka-vidham.<sup>1</sup>

45. Katham-dhamma-vinaya-vasena du-vidham? Sabbam eva c' etam dhammo c' eva vinayo cāti samkham gacchati. Tattha Vinaya-piṭakam vinayo, avasesam Buddha-vacanam Dhammo. Ten' ev āha:<sup>2</sup> ‘Yam nūna mayam dhammañ ca vinayañ ca saṃgāyeyyāma. Abam Upālim vinayam puccheyyam, Ānandan dhammam puccheyyan ti’ ca evam dhamma-vinaya-vasena du-vidham.

46. Katham paṭhama-majjhima-pacchima-vasena ti-vidham? Sabbam eva h' idam paṭhama-Buddha-vacanam majjhima-Buddha-vacanam pacchima-Buddha-vacanan ti ti-ppabhedam hoti. Tattha—

Anekajātisamsāram sandhāvissam anibbisam  
Gahakārakam gavesanto dukkhā jāti punappunam  
Gahakāraka diṭṭho 'si puna geham na kāhasi  
Sabbā te phasukā bhaggū gahakūṭam visamkhitam  
Visamkhāragatam cittam taṇhānam khayam ajjhagā ti<sup>3</sup>

idam paṭhama-Buddha-vacanam. Keci ‘Yadā have pātu-bhavanti dhammā ti’ Khandake<sup>4</sup> udāna-gātham vadanti. Esā pana pāṭipada-divase sabbaññū-bhāva-ppattassa somanassamaya-nāmena paccayākāram paccavekkhantassa uppannā udāna-gāthā ti veditabbā. Yam pana parinibbāna-kāle abhāsi, ‘Handa dāni bhikkhave āmantayāmi vo “vaya-dhammā saṃkhārā, appamādena sampādethāti,”’<sup>5</sup> idam pacchima-Buddha-vacanam. Ubhiṇam antare yam vuttañ etam majjhima-Buddha-vacanam nāma. Evam paṭhama-majjhima-pacchima-Buddha-vacana-vasena ti-vidham.

47. Katham piṭaka-vasena ti-vidham? Sabbam pi c' etam Vinaya-piṭakam Suttanta-piṭakam Abhidhamma-piṭakan ti

<sup>1</sup> So also Cullavagga, IX. 1. 4.

<sup>2</sup> That is to say, Kassapa. Compare Cullavagga, XI. 1. 1, 7, 8.

<sup>3</sup> Dhammadipa 153, 4.

<sup>4</sup> Mahāvagga, I. 1. 3.

<sup>5</sup> Mahā-parinibbāna Sutta, VI. 10 = S. VI. 2. 5. 2.

ti-ppabhedam eva hoti. Tattha pañhama-saṅgītiyam saṅgītañ ca asaṅgītañ ca sabbam pi samodbhānetvā, ubhayāni Pātimokkhāni dve Vibhaṅgāni dvāvīsatī Khandhakā sołasa Parivārā ti idam Vinaya-piṭakam nāma. Brahmajālādi-catuttiṃsa-suttanta-saṅgaho Dīgha-nikāyo, Mūlapariyāya-suttādi-diyadḍhhasatadve-sutta-saṅgaho Majjhima - nikāyo, Oghatarāṇa - suttādi - sattasuttasahassa - sattasata - dvāsat̄hi-sutta-saṅgaho Saṃyutta-nikāyo, Cittapariyādāna - suttādi-navasuttasahassapañcasatasuttpaññāsusutta - saṅgaho Aṅguttara - nikāyo, Khuddakapāṭha - Dhammapada - Udāna-Itivuttaka - Suttanipāta - Vimānavatthu - Petavatthu - Theratherigāthā - Jātaka - Niddesa - Paṭisambhidāpadāna - Buddha-vānsa-Cariyāpiṭaka - vasena pannarasabhedo Khuddaka - nikāyo ti idam Suttanta-piṭakam nāma. Dhamma-saṅgaho Vibhaṅgo Dhātu-kathā Puggalapaññatti Kathāvatthu Yama-kam Paṭṭhānan ti idam Abhidhamma-pitakam nāma.

#### 48. Tattha

Vividha-visesa-nayattā vinayanato c' eva kāya-vācānam  
Vinayattha-vidūhi ayan vinayo Vinayo ti akkhāto.

Vividhā hi ettha pañcavidha-Pātimokkhuddesa-Pārajikādi-satta - apattikkhandha - mātikā - vibhaṅgādi - ppabhedanāya, visesabhūtā ca daṭṭhikamma-sithilīkarāṇa-ppayojanā anuppaññattinayā, kāyikavācasika - ajjhācūra - nisedhanato c' esa kāyam vācañ ca vineti. Tasmā vividha-nayattā visesa-nayattā kāya-vācānañ ca vinayanato Vinayo ti akkhāto. Ten' etam etassa vacanattha-kosallattham vuttam—

'Vividha-visesa-nayattā vinayanato c' eva kāya-vācānam.  
Vinayattha-vidūhi ayan vinayo Vinayo ti akkhāto' ti.

#### 49. Itaranī pana

Atthānam sūcanato suvuttato savanato 'tha sūdanato  
Suttāñāsusutta-sabhāgato ca Suttan ti akkhātam.

Tam hi attattha-parathādi-bhede atthe sūceti. Suvuttā c' ettha atthā veneyy-ajjhāsayānulomena vuttattā. 'Savati c' etam atthe sassam iva phalam pasavatīti' vuttam hoti. 'Sūdati ca dhenu viya khīram paggharatīti' vuttam hoti.

‘*Sutṭhu ca ne tāyati rakkhatīti*’ vuttam hoti. Sutta-sabhāgañ ca tam, yathā hi tacchakānam suttam pamānam hoti evam etam pi viññūnam, yathā ca suttena samgahitāni pupphāni na vikiriyanti na viddhamsiyanti evam etena samgahitā atthā. Ten’ etam etassa vacanattha-kosallattham vuttam :

Atthānam sūcanato suvuttato savanato ’tha sūdanato  
Suttāñāsutta-sabhāgato ca Suttan ti akkhātan ti.

#### 50. Itaro pana,

Yam ettha vuddhimanto salakkhaṇā pūjītā paricchinnā  
Vuttādhikā ca dhammā Abhidhammo tena akkhāto.

Ayam hi abhi-saddo vuddhi-salakkhaṇa-pūjīta-paricchin-nādhikesu dissati. Tathā h’ ‘esa bālhā me āvuso dukkhā vedanā abhikkamantīti’ ādisu vuddhiyam āgato. ‘Yā tā rattiyo abhiññātā abhilakkhitā’ ti ādisu salakkhaṇo. ‘Rājābhīrājā manuj-indo’ ti ādisu pūjite. ‘Paṭibalo vinetum abhidhamme abhivinaye’ ti ādisu paricchinne. ‘Āññānañā-saṃkara-virahite dhamme ca vinaye cāti’ vuttam hoti. ‘Abhikkantena vaṇṇenātī’ ādisu adhike. Ettha ca ‘rūpūpattiyā maggam bhāveti, mettā-sahagatena cetasā ekam disam pharitvā viharatīti’ ādinā nayena vuddhimanto pi dhammā vuttā. ‘Rūpārammaṇam vā saddārammaṇam vāti’ ādinā nayena arammaṇādīhi lakkhaṇiyattā salakkhaṇāpi. ‘Sekhā dhammā asekhā dhammā lokuttarā dhammā’ ti ādinā nayena pūjītā pi pūjārahā ti adhippāyo. ‘Phasso hoti vedanā hotīti’ ādinā nayena sabhāva-paricchinnattā paricchinnā ti. ‘Mahaggatā dhaunmā appamāṇā dhammā anuttarā dhammā’ ti ādinā nayena adhikā pi dhammā vuttā. Ten’ etam etassa vacanattha-kosallattham vuttam :

Yam ettha vuddhimanto salakkhaṇā pūjītā paricchinnā  
Vuttādhikā ca dhammā Abhidhammo tena akkhāto ti.

#### 51. Yam pan’ ettha avasiṭṭham, tam

Piṭakam piṭak-attha-vidū pariyattibbhājanatthato āhu.  
Tena samodhānetvā tayo pi vinayādayo ñeyyā.

Pariyatti pi hi ‘mā piṭaka-sampadānenātī’ ādisu piṭakan ti vuccati. Atha ‘puriso āgaccheyya kuddāla - piṭakam ādāyātī’ ādisu yam kiñci bhājanam pi. Tasmā ‘piṭakam piṭakattha-vidū pariyattibbhājanatthato āhu.’ Idāni ‘tena

samodhānetvā tayo pi vinayādayo ñeyyā' ti. Tena evam du-vidhatthena piṭaka-saddena saha samāsam katvā vinayo ca so piṭakañ ca pariyatti-bhāvato tassa atthassa bhājanato cāti Vinaya-piṭakam. Yathā vutten' eva nayena suttañ ca tam piṭakam cāti Sutta-piṭakam: abhidhammo ca so piṭakam cāti Abhidhamma-piṭakan ti. Evam ete tayo pi vinayādayo ñeyyā. Evam ñatvā ca puna pi tesu yeva piṭakesu nāna-ppakāra-kosallattham

Desanā-sāsanakathā-bhedam̄ tesu yathārahām̄  
Sikkhappahāna-gambhīra-bhāvañ ca paridīpaye.  
Pariyatti-bhedañ sampattiñ vipattiñ cāpi yam̄ yahim̄  
Pāpuññati yathā bhikkhu tam pi sabbam̄ vibhāvaye.

52. Tatrāyam̄ paridīpanā vibhāvanā ca. Etāni hi tīni piṭakāni yathākkamañ āñā-vohāra-paramattha-desanā, yathā-parādha-yathānuloma-yathādhamma-sāsanāni, sañvarāsamvara-ditṭhi - viniveṭhaṇa - nāmarūpa - pariccheda - kathā cāti vuccanti. Ettha hi Vinaya-piṭakam̄ āñārahena Bhagavatā āñā-bāhullato desitattā āñā-desanā, Sutta-piṭakam̄ vohāra-kusalena Bhagavatā vohāra-bāhullato desitattā vohāra-desanā, Abhidhamma-piṭakam̄ paramattha-kusalena Bhagavatā paramattha-bāhullato desitattā paramattha-desanā ti vuccati. Tathā paṭhamam̄ ye te pacurāparādhā sattā te yathāparādhām̄ ettha sāsitā ti yathāparādha-sāsanam̄, dutiyam̄ anek-ajjhāsa-yānusaya-caritādhimuttikā sattā yathānulomam̄ ettha sāsitā ti yathānuloma-sasanam̄, tatiyam̄ dhamma-puñja-matte ahām̄ mamāti saññino sattā yathā-dhammam̄ ettha sāsitā ti yathā-dhamma-sāsanān ti vuccati. Tathā paṭhamam̄ ajjhācārapaṭipakkha-bhūto sañvarāsamvaro ettha kathito ti sañvarāsamvara-kathā. Sañvarāsamvaro ti khuddako e' eva mahanto ca sañvaro, kammākamman̄ viya phalāphalam̄ viya ca. Dutiyam̄ dvāsaṭṭhi-ditṭhi-paṭipakkha-bhūtā-ditṭhi - viniveṭhanā ettha kathitā ti ditṭhi-viniveṭhana-kathā. Tatiyam̄ rāgādi-paṭipakkha-bhūto nāmarūpa-paricchedo ettha kathito ti nāmarūpa-pariccheda-kathā ti vuccati.

53. Tisu pi ca etesu tisso sikkhā tīni pahanāni catubbidho ca gambhīra-bhāvo veditabbo. Tathā hi Vinaya-piṭake visesena adhisila-sikkhā vuttā, Sutta-piṭake adhicitta-sikkhā, Abhidhamma-piṭake adhipaññā-sikkhā. Vinaya-piṭake ca vītikkā-

ma-ppahānam kilesānam vītikkama-paṭipakkhattā sīlassa, Sutta-piṭake pariyuṭṭhāna-ppahānam pariyuṭṭhāna-paṭipakkhattā samādhissa, Abhidhamma-pitake anusaya-ppahānam anusaya - paṭipakkhattā paññāya. Paṭhame ca tad - aṅga-ppahānam itaresu vikkhambhana - samuccheda - ppahānāni, paṭhame duccarita-samkilesa-ppahānam itaresu taṇhā-diṭṭhi-samkilesānam. Ekamekasmiṃ c' ettha catubbidho pi dhammattha-desanā-paṭivedha-gambhīra-bhāvo veditabbo. Tattha dhammo ti tanti, attho ti tassā yev' attho, desanā ti tassā manasā vavatthāpitāya tantiyā desanā, paṭivedho ti tantiyā tanti-atthassa ca yathābhūtāvabodho. Tīsu pi c' etesu ete dhammattha-desanā paṭivedhā yasmā sasādīhi viya mahāsamuddo manda-buddhīhi dukkhogalhā alabbhaneyya-paṭiṭṭhā ca tasmā gambhīrā. Evam ekamekasmiṃ c' ettha catubbidho pi gambhīra-bhāvo veditabbo.

54. Aparo nayo. Dhammo ti hetu, vuttam h' etam 'Hetumhi nānam dhamma-paṭisambhidā.' Attho ti hetuphalam, vuttam b'etam 'Hetu-phale nānam attha-paṭisambhidā' ti. Desanā ti paññatti. Yathā-dhammam dhammābhilāpo ti adhippāyo, anuloma-paṭiloma-samkhepa-vitthārādi-vasena vā kathanam. Paṭivedho ti abhisamayo, so ca lokiyo lokuttaro visayato ca asammohato ca atthānurūpam dhammesu dhammānurūpam atthesu paññatti yathānurūpam paññattisu avabodho. Tesam tesam vā tattha tattha vutta-dhammānam paṭivijjhatabbo salakkhaṇa - samkhāto aviparīta - sabhāvo. Idāni yasinā etesu tīsu pi piṭakesu yam yam dhamma-jātam attha-jatam vā, yo cāyam yathā yathā nāpetabbo attho sotūnam nānassa abhimukho hoti tathā tathā tad-attha-jotikā desanā, yo c' ettha aviparītāvabodha-samkhāto paṭivedho tesam tesam vā dhammānam paṭivijjhatabbo salakkhaṇa-samkhāto aviparīta-sabhāvo, sabban pi etam anupacita-kusalasambhārehi duppaññehi sasādīhi mahāsamuddo viya dukkha-galham alabbhaneyya-paṭiṭṭhañ ca, tasmā evam pi ekamekasmiṃ ettha catubbidho pi gambhīra-bhāvo veditabbo. Ettāvatā ca

Desanāsāsanakathābhedan tesu yathārahā  
Sikkhappahānagambhīrabhāvañ ca paridīpaye

iti ayam gāthā vuttatthā hoti.

55. Pariyatti-bhedam sampattim vipattim cāpi yam yahim  
Pāpuṇāti yathā bhikku tam pi sabbam vibhāvaye ti.

Ettha pana tīsu piṭakesu tividho pariyatti-bhedo datthabbo. Tisso hi pariyattiyo, alagaddūpamā nissaraṇatthā bhaṇḍāgārika-pariyattīti. Tattha duggahitā upārambhādi-hetu pariyāputā alagaddūpamā. Yam sandhāya vuttam :

‘Seyyathā pi bhikkhave puriso alagaddatthiko . . . pe . . . So passeyya mahantam alagaddam. Tam enam bhoge vā naṅguṭhe vā gaṇheyya. Tassa so alagaddo paṭiparivattitvā hatthe vā bāhāya vā aññatarasmīm vā aṅga-paccanē daseyya. So tato-nidānam maraṇam vā nigaccheyya maraṇamattam vā dukkham. Tam kissa hetu? Duggahitattā bhikkhave alagaddassa. Evam eva kho bhikkhave idh’ ekacce mogha-purisā dhammaṇi pariyāpuṇanti suttam . . . pe . . . vedallam. Te tam dhammam pariyāpuṇitvā tesam dhammānam paññāya attham na upaparikkhanti, tesam te dhammā paññāya attham anupaparikkhataṁ na nijjhānam khamanti, te upārambhānisamīsa c’ eva dhammam pariyāpuṇanti itivāda-ppamokkhānisamīsa ca, yassa c’ athāya dhammam pariyāpuṇanti tañ c’ assa attham nānubhonti, tesam te dhammā duggahitā dīgharattam ahitāya dukkāya samvattanti. Tam kissa hetu? Duggahitattā bhikkhave dhammānan’ ti.

Yā pana suggahitā sīla-kkhandādi pāripūriṇi yeva ākāmkkhamānenā pariyāputā na upārambhādi - hetu ayam nissaraṇatthā. Yam sandhāya vuttam :

‘Tesam te dhammā suggahitā dīgharattam hitāya sukhāya samvattanti. Tam kissa hetu? Suggahitattā bhikkhave dhammānan’ ti.

56. Yam pana pariññāta-kkhandho pahīna-kileso bhāvitam maggo paṭividdhākuppo sacchikata-nirodho khīṇāsavo kevalam paveṇi - pālanatthāya vāñcānurakkhanatthāya pariyāpuṇāti, ayam bhaṇḍāgārika-pariyattīti. Vinaye pana suppatipanno bhikkhu sīla-sampadam nissāya tisso vijjā pāpuṇāti, tāsam yeva ca tattha pabheda-vacanato. Sutte suppatipanno samādhī-sampadam nissāya cha abhiññā pāpuṇāti, tāsam yeva ca tattha pabheda-vacanato. Abhidhamme suppatipanno

paññā-sampadam nissāya catasso paṭisambhidā pāpuṇāti, tāsañ ca tatth' eva pabheda-vacanato. Evam etesu suppaṭipanno yathākkamena imam vijjāttaya-cha-abhiññā-catupaṭisambhidā-bhedam sampattim pāpuṇāti.

57. Vinaye pana dappaṭipanno anuññāta-sukha-samphassa-attharaṇa-pāpuraṇādi-phassa-sāmaññato! paṭikkhitessu upādiṇḍa-phassādisu anavajja-saññī hoti. Vuttam h' etam:<sup>1</sup> 'tathāham Bhagavatā dhammam desitam ājānāmi yathā ye 'me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālam antarāyāyāti.' Tato dussila-bhāvam pāpuṇāti.

Sutte dappaṭipanno 'cattāro 'nu bhikkhave puggalā santo samvijjamānā' ti ādisu adhippāyam ajānanto duggahītam gaṇhāti. Yam sandhāya vuttam:<sup>2</sup> 'attanā duggahītena amhe c' eva abbhācikkhati attānañ ca khanati bahuñ ca apuññam pasavatīti.' Tato micchā-ditthitam pāpuṇāti.

Abhidhamme dappaṭipanno dhamma-cintam atidhāvanto acinteyyāni pi cinteti. Tato citta-kkhepañ pāpuṇāti. Vuttam h' etam: 'Cattāri 'māni bhikkhave acinteyyāni, na cinte-tabbāni, yāni cintento ummādassa vighātassa bhāgī assāti.' Evam etesu dappaṭipanno yathā-kkamena imam dussila-bhāva-micchāditthitā-cittakkhepa-bhedam vipattim pāpuṇāti. Ettāvatā

Pariyattibhedam sampattim vipattim cāpi yam yahim  
Pāpuṇāti yathā bhikkhu tam pi sabbam vibhāvaye  
iti ayam pi gāthā vuttatthā hoti. Evam nānappakārato  
piṭakāni nātvā tesam vasen' etam Buddha-vacanan tividhan  
ti nātabbo.

58. Katham nikāya-vasena pañca-vidham? Sabbam eva c'etam Dīgha-nikāyo Majjhima-nikāyo Saṃyutta-nikāyo Aṅguttara-nikāyo Khuddaka-nikāyo ti pañca-ppabhedam hoti. Tattha katamo Dīgha-nikāyo? Tivagga-saṃgahāni Brahmajālādīni catuttiñsa suttāni.

Catuttiñs' eva suttantā tivaggo yassa saṃgaho  
Esa Dīghanikāyo ti pathamo anulomiko ti.

<sup>1</sup> As in the 68th Pācittiya.

<sup>2</sup> As in Cullavagga, I. 32. 3.

Kasmā pan' esa Dīghanikāyo ti vuccati ? Dīgha-ppamāṇa-suttānam samūhato nivāsato ca, samūha-nivāsā hi nikāyo ti vuccanti. ‘Nāham bhikkhave aññam eka-nikāyam pi samanupassāmi evamcittam yathayidam bhikkhave tiracchānagata-pāñāponika-nikāyo cikkhallika-nikāyo’ ti evamādīni c' ettha sādhakāni sāsanato lokato ca. Evam sesānam pi nikāya-bhāve vacanattho veditabbo.

Katamo Majjhima-nikāyo ? Majjhima-ppamāṇāni pañcadasa-vagga-saṃgahāni Mūlapariyāya-suttādīni diyadḍha-satam dve ca suttāni

Diyadḍha-sata-suttantā dve ca suttāni yattha so  
Nikāyo majjhimo pañcadasa-vagga-pariggaho ti.

Katamo Saṃyutta - nikāyo ? Devatā-saṃyuttādi-vasena kathitāni Oghataranādīni satta sutta-sahassāni satta ca suttasatāni dvāsaṭṭhi ca suttāni.

Sattasutta-sahassāni satta sutta-satāni ca  
Dvāsaṭṭhi c' eva suttantā eso saṃyutta-saṃgaho ti.

Katamo Aṅguttara-nikāyo ? Ekeka - aṅgātireka - vasena kathitāni Cittapariyādānādīni nava sutta-sahassāni pañcasutta-satāni sattapaññāsañ ca suttāni.

Nava sutta-sahassāni pañca sutta-satāni ca  
Sattapaññāsa suttāni sañkhā Aṅguttare ayam.

Katamo Khuddaka-nikāyo ? Sakalam Vinaya-piṭakam Abhidhamma-piṭakam Khuddakapāṭhādayo ca pubbe-nidasita - pañcadasa - bhedā, ṭhapetvā cattāro nikāye avasesam Buddha-vacanan.

Ṭhapetvā caturo p'ete nikāye Dīgha-ñdike  
Tadaññam Buddha-vacanam nikāyo Khuddako mato ti.

Evam nikāya-vasena pañcavidham.

59. Katham aṅga - vasena nava-vidham ? Sabbam eva h' idam Suttam Geyyam Veyyākaraṇam Gāthā Udānam Itivuttakam Jātakam Abbhuta-dhammam Vedallan ti nava-ppabheda hoti.

Tattha Ubhato-vibhaiga-niddesa-khandaka-parivārā Sutta-nipāte Mamgalasutta - Ratanasutta - Nālakasutta - Tuvaṭaka-suttāni aññam pi ca sutta-nāmakam Tathāgata-vacanam Suttan ti veditabbam. Sabbam pi sagāthakam suttam Geyyan

ti veditabbam. Visesena samyuttake sakalo pi sagāthaka-vaggo. Sakalam Abhidhamma-pitakam niggāthaka-suttam yañ ca aññam pi atthahi aṅgehi asaṅgahitam Buddha-vacanam tam Veyyākaraṇan ti veditabbam. Dhammapadam Theragāthā Therīgāthā Suttanipāte no sutta-nāmikā suddhikagāthā ca Gāthā ti veditabbā. Somanassa-ñāṇa-mayika-gāthā-paṭisamyuttā dve asiti suttantā Udānan ti veditabbam. ‘Vuttam h’ etam Bhagavatā’ ti ādinaya-ppavattā dasuttarasatam suttantā Itivuttakan ti veditabbam. Apaññaka-jātak-ādīni paññāsādhikāni pañca - jātaka-satāni Jātakan ti veditabbam. ‘Cattāro’me bhikkhave acchariyā abbhutā dhammā Ānande’ ti<sup>1</sup> ādhinaya-ppavattā sabbe pi acchariy-abbhuta-dhamma-paṭisamyuttā suttantā Abbhuta-dhamman ti veditabbam. Cullavedalla-Mahāvedalla-Sammādiṭṭhi-Sakkappañha-Samkhārabhājanīya - Mahāpuṇyama - suttaantādayo sabbe pi vedañ ca tuṭṭhiñ ca laddhāladdhā pucchita-suttantā Vedallan ti veditabbo. Evam aṅga-vasena nava-vidham.

60. Katham dhammakkhandha-vasena caturāśīti-sahassavidham? Sabbam evam etam Buddha-vacanām

Dvāśīti Buddhato gaṇhim dve sahassāni bhikkhuto  
Caturāśīti sahassāni ye ’me dhammā pavattino ti.<sup>2</sup>

Evam paridīpita-dhammakkhandha-vasena caturāśīti-sahassa-ppabhedam hoti. Tattha ekānusandhikam suttam eko dhammakkhandho. Yam anekānusandhikam tattha anusandhi-vasena dhammakkhandha-gaṇanā. Gāthā-bandhesu pañha-pucchanañ eko dhammakkhandho vissajjanam eko. Abhidhamme ekamekañ tika - duka - bhājanam ekamekañ ca citta-vāra-bhājanam eko dhammakkhandho. Vinaye atthi vatthu atthi mātikā atthi pada-bhājaniyam atthi āpatti atthi anāpatti atthi tikacchedo: tattha ekameko kōṭṭhāso ekam-eko dhammakkhandho ti veditabbo. Evam dhammakkhandha-vasena caturāśīti-sahassa-vidham.

61. Evam etam abhedato rasa-vasena ekavidham, bhedato

<sup>1</sup> Mahāparinibbāna Sutta, V. 38.

<sup>2</sup> Theragāthā 1024 (Ānanda); already quoted above, § 7.

dhamma-vinayâdi-vasena duvidhâdibhedam Buddha-vacanam samgâyantena Mahâkassapa-pamukhena vasi-gaṇena ‘ayam dhammo, ayam vinayo, idam paṭhama-Buddha-vacanam, idam majjhima-Buddha-vacanam idam pacchima-Buddha-vacanam, idam Vinaya-piṭakam idam Sutta-piṭakam idam Abhidhamma-piṭakam, ayam Dīgha-nikāyo . . . pe . . . ayam Khuddaka-nikāyo, imāni suttâdîni nav-aṅgāni, imāni caturāsīti dhammadikkhandha-sahassâññî’ imam pabhedaṁ vavatthapetvā va samgītam. Na kevalañ<sup>1</sup> ca imam eva. Aññam pi uddânasaṁgaha-vaggasaṁgaha-peyyāla-saṁgaha-ekanipāta - dukanipatâdi - nîpâtasaṁgaha - saṁyuttasaṁgaha-paññâsaṁgahâdum anekavidham tîsu piṭakesu sandissamâna-saṁgaha - ppabhedam vavatthapetvā sattahi māsehi samgītam.

62.<sup>1</sup> Saṁgīti-pariyosâne c' assa : ‘Idam Mahâkassapa-ttherena Dasabalassa sâsanam pañca-vassa-sahassa-parimânam kâlam pavattana-samattham katan’ ti sañjâta-ppamodâ, sâdhukâram viya dadamâna, ayam mahâ-paṭhavî udaka-pariyantam katvâ anekappakâram saṁkampi sampakampi sampavedhi. Anekâni ca acechariyâni pâtur abesum. Ayam paṭhama-mahâsaṁgîti nâma, yâ loke :

Satehi pañcahi katâ tena pañcasatâ ti ca,  
Thereh' eva katattâ ca therikâ ti pavuccate ti.

<sup>1</sup> This section recurs in the Samanta Pâśâdikâ, p. 29.

## I.

## BRAHMAJĀLA-SUTTA-VANNANĀ.

## 1.

1. Imissā pathama-mahā samgītiyā vattamānāya vinaya-samgahāvasāne Suttapitake ādi-nikāyassa ādi-suttam Brahmajālam pucchantena āyasmatā Mahākassapena ‘Brahmajālam āvuso Ānanda kattha bhāsitam ti’ evamādi-vacana-pariyosāne yattha ca bhāsitam yañ ca ārabbha bhāsitam tam sabbam pakāsento āyasmā Ānando ‘eram me sutan’ ti ādim āha. Tena vuttamः<sup>1</sup> ‘Brahmajālassāpi evam me sutan ti ādikan āyasmatā Ānandena paṭhama-mahā-samgīti-kāle vutta-nidānam āditi.’

Ettha eran ti nipāta padam. Me ti ādīni nāma-padāni.

*Paṭipanno* hotīti. Ettha paṭīti upasagga-padam, hotīti ākkhyāta-padan ti. Iminā tāva nayena pada-vibhāgo veditabbo.

Atthato pana evam saddo tāva upamūpadesa-sampaham-sana-garahana-vacanasampatiggah-ākāra-nidassanāvadhāraṇ-ādi anekattha-bhedo. Tathā h' esa

Evam jātena maccena katabbam kusalam bahun’ ti evamādisu upamāyam āgato. ‘Evan te abhikkamitabbam evam paṭikkamitabban ti’ ādisu upadese. ‘Evam etam Bhagavā, evam etam sugatā’ ti ādisu sampahāmsane. ‘Evam evam panāyam Vasali yasmīm vā tasmiṁ vā tassa muṇḍa-

<sup>1</sup> Above, § 2.

kassa samañakassa vāñānam bhāsatīti' ādisu garahaṇe. 'Evam bhante ti kho te bhikkhū Bhagavato paccassosun' ti ādisu vacana - sampaṭiggahe. 'Evam vyākho aham bhante Bhagavatā dhammam desitam ājānāmīti' ādisu ākāre.<sup>1</sup> 'Ehi tvam mānavaka, yena samaṇo Ānando ten' upasam̄kami, upasam̄kamitvā mama vacanena samaṇam Ānandam appābādham appātām̄kam lahu-ṭhānam balaṁ phāsu-vihāram puecha : "Subho kho māṇavo Todeyya-putto bhavantam Ānandam appabādham . . . pe . . . phāsu-vihāraṇ puechatīti." Evañ ca pana vadehi : "Sādhu kira bhavam Ānando yena Subhassa mānavassa Todeyyaputtassa nivesanam ten' upasam̄kamatu anukampam upādāyātī"<sup>2</sup> ādisu nidassane. 'Tam kiñ maññatha, Kālāma, ime dhammā kusalā vā akusalā vā' ti. 'Akusalā bhante.' 'Sāvajjā vā anavajjā vā' ti. 'Sāvajjā bhante.' 'Viññū<sup>3</sup>-garahitā vā viññū-pasathā<sup>3</sup> vā' ti. 'Viññū-garahitā bhante.' 'Samattā samādiṇpā<sup>3</sup> ahitāya dukkhāya saṃvattanti no vā, katham vā ettha hotiti.' 'Samattā bhante samādiṇpā ahitāya dukkhāya saṃvattanti, evam no ettha hotiti'<sup>4</sup> ādisu avadhāraṇe.

Svāyam idha ākāra - nidassanāvadhāraṇesu daṭṭhabbo. Tattha ākāratthena evam-saddena etam atthaṇi dīpti : 'Nānā-naya-nipuṇam anek-ajjhāsaya - samuṭṭhānam athavañjana - sampannam vividha - pāṭibāriyam dhammathadesanā - pativedha - gambhīram sabba - sattānam saka - saka-bhāsānurūpato sotapatham āgacchantaṇam tassa Bhagavato vacanam sabba-ppakārena kosamattho viññātum sabbatthāmena pana sotu-kāmatanā janetvā pi evam me sutam, mayā pi eken' ākārena sutan' ti.

Nidassānatthena : 'Nāham sayambhū, na mayā idam sacchikatan' ti attānam parimocento 'evam me sutam, mayā pi evam sutan' ti idāni vattabbam sakalam suttam nidasseti.

Avadhāraṇatthena : 'etadaggam bhikkhave mama sāvakānam bhikkhūnam bahu-ssutānam yadidam Ānando, gati-mantānam sati-mantānam dhiti-mantānam upaṭṭhākānam

<sup>1</sup> ? Pāc. 68, 70.

<sup>3</sup> So all MSS.

<sup>2</sup> Subha Sutta, 2.

<sup>4</sup> Aṅguttara, 3. 65. 7.

yadidam Ānando<sup>1</sup> ti evam Bhagavatā, ‘Āyasmā Ānando attha-kusalo dhamma-kusalo vyāñjana-kusalo nirutti-kusalo<sup>2</sup> pubbâpara-kkusalo’ ti evam dhamma-senāpatinā ca pasattha-bhāvānurūpaṁ attano dhāraṇa-balām dassento sattānam sotukamyataṁ janeti evam me sutam, taū ca kho atthato vā vyāñjanato vā anūnam avadhikam, evam eva na aññathā, datṭhabban ti.

*Me* saddo tīsu atthesu dissati. ‘Tathā hi ’ssa gāthābhigītam me abhojaneyyan ti’ ādisu mayā ti attho. ‘Sādu me bhante Bhagavā saṅkhittena dhammām desetūti’ ādisu mayhan ti attho. ‘Dhamma-dāyādā me bhikkhave bhavatthāti’ ādisu mama ti attho. Idha pana mayā sutan ti ca mama sutan ti ca attha-dvaye yujjati.

*Sutan* ti ayam saddo sa-upasaggo ca anupasaggo ca gamana-vissuta-kilinnūpacitānuyyoga<sup>3</sup>- sotaviññeyya- sotadvārānusāra-viññāñādi anek-attha-ppabhedo. ‘Tathā hi ’ssa senāya pasuto’ ti ādisu gacchanto ti attho. ‘Suta-dhammassa passato’ ti ādisu vissuta-dhammāssāti attho. ‘Avassutāvassutassāti’ ādisu kilinnākiliñnassāti attho. ‘Tumhehi puññam pasutam anappakan ti’ ādisu upacitan ti attho. ‘Ye jhānapasutā dhīrā’ ti ādisu jhānānuyuttā ti attho. ‘Diṭṭham sutam mutan’ ti ādisu sota-viññeyyan ti attho. ‘Suta-dharo suta-sannicayo’ ti ādisu sotadvārānusāra-viññāna-dharo ti attho. Idha pan’ assa sotadvārānusārena upadhāritan ti vā upadhāraṇan ti vā ti attho. Me saddassa hi mayā ti atthesati evam mayā sutam sotadvārānusārena upadhāritan ti yujjati, maiññati atthe sati evam mama sutam sotadvārānusārena mama upadhāraṇan ti yujjati.

Evam etesu tīsu padesu evan ti sotaviññāñādi viññāna-kicca-nidassanam, me ti vutta- viññāna- samañgi- puggala-nidassanam, sutan ti assavāna-bhāva-paṭikkhepato anūnāna-dhikāviparīta-gahaṇa-nidassanam. Tathā evan ti tassā sotadvārānusārena pavattāya viññāpa - vīthiyā nāna-ppakārena ārammaṇe pavatti-bhāva-ppakāsanam, me ti atta-ppakāsanam, sutan ti dhamma-ppakāsanam. Ayaṁ h' ettha sam-

<sup>1</sup> Aṅguttara, I. 14. 4.

<sup>2</sup> St nirupatti-kusalo.

<sup>3</sup> Sedt kilinnāpacit<sup>o</sup>.

khepo. Nāna-ppakārena ārammaṇe pavattāya viññāna-vithiyā mayā na aññam kataṁ idam pana kataṁ ayanī dhammo suto ti.

Tathā evan ti niddisitabba-ppakāsanam, me ti puggala-ppakāsanam. Sutan ti puggala-kicca-ppakāsanam. Idam vuttam hoti yam suttam niddisissāni mayā evam sutan ti.

Tathā evan ti yassa citta-santānassa nāna-ppakāra-ppavattiya nān-atthavyañjana-gahaṇam hoti tassa nān-ākāra-niddeso. Evan ti hi ayam ākāra-paññatti, me ti kattāra-niddeso, sutan ti visaya-niddeso. Ettāvatā nāna-ppakāra-ppavattena citta-santānena tam̄ samaṅgino kattu-visaye gahaṇa-sanniṭṭhānam kataṁ hoti.

Atha vā evan ti puggala-kicca-niddeso, sutan ti viññāna-kicca-niddeso, me ti ubhaya-kicca-yutta-puggala-niddeso. Ayam pan' ettha saṅkhépo. Mayā savana - kicca - viññāna-samaṅginā puggalena viññāna-vasena laddha-savaṇa-kicca-vohārena sutan ti.

Tattha evan ti ca me ti ca sacchikatṭha-paramatṭha-vasena avijjamāna-paññatti. Kiñ h' ettha tam̄ paramatthato atthi yam evan ti vā me ti vā niddesañ labhetha. Sutan ti vijjamāna-paññatti. Yañ hi tam̄ ettha sotena upaladdham̄ tam̄ paramatthato vijjamānan ti. Tathā evan ti ca me ti ca tam̄ tam̄ upādāya vattabbato upādāyapaññatti, sutan ti diṭṭhādīni upanidhāya vattabbato upanidhāya paññatti.

Ettha ca evan ti vacanena asammohaṇ dīpeti, na hi sammūḍho nāna-ppakāra-paṭivedha-samattho hoti. Sutan ti vacanena sutassa asammosam̄ dīpeti. Yassa hi sutam̄ pammuṭṭham̄ hoti na so kāl-antare mayā sutan ti pativijānāti. Icc-assa asammohena paññā-siddhi, asammohena sati-siddhi. Tattha paññā-pubbaṅgamāya satiyā vyañjanāvadhāraṇa-samatthatā, sati-pubbaṅgamāya paññāya attha-paṭivedha-samatthatā, tad-ubhaya-samatthatā - yogena atthavyañjana-sampannassa dhamma-kosassa anupālana-samatthato dhamma-bhāṇḍāgārikatta-siddhi.

Aparo nayo. Evan ti vacanena yoniso-manasikāram̄ dīpeti ayoniso-manasikaroto nāna-ppakāra-paṭivedhābhāvato. Sutan ti vacanena avikkhepam̄ dīpeti vikkhitta-cittassa savaṇābhāvato. Tathā hi vikkhitta-citto puggalo sabba-sampattiya

vuccamāno pi ‘na mayā sutam puna bhaṇathāti’ bhaṇati. Yoniso manasikārena c’ ettha atta-sammā-pañidhim pubbe ca kata-puññatam sādheti, sammā appañihit-attassa pubbe akata-puññassa vā tad-abhāvato avikkhepena saddhamma-savaṇam sappurisūpassayañ ca sadheti. Na hi vikkhitto sotum sakkoti, na ca sappurise anupassayamānassa savaṇam atthīti.

Aparo nayo. Yasmā evan ti yassa citta-santānassa nāna-ppakāra-ppavattiyā nān-attha-vyañjana-ggahaṇam hoti tassa nānākāra-niddeso ti vuttam, so ca evam bhaddako ākāro na sammā appañihit-attano pubbe akata-puññassa vā hoti, tasmā evan ti iminā bhaddakena ākārena pacchima-cakka-dvaya-sampattim attano dīpeti—suttan ti savana-yogena purima-cakka-dvaya - sampattim. Na hi appatirūpa-dese vasato sappurisūpassaya- virahitassa vā savanam atthi. Icc assa pacchima-cakka-dvaya-siddhiyā āsaya-suddhi-siddhā hoti, purima-cakka-dvaya-siddhiyā payoga-suddhi. Tāya ca āsaya-suddhiyā adhigama-vyatti payoga-suddhiyā āgama-vyatti siddhi. Iti payog-āsaya<sup>1</sup>-suddhass’ āgamādhigama-sampaññassa vacanam, aruṇaggam viya suriyassa udayato, yoniso-manasikāro viya ca kusala-kammassa arahati Bhagavato vacanassa pubbaṅgamam bhavitun ti thānena dānam ṭhapento *Eam me sutan ti adim āha.*

Aparo nayo. Evan ti, iminā nāna-ppakāra-paṭivedha-dīpakena vacanena attano attha-paṭibhāna-paṭisambhidā-sampatti-sabhāvam dīpeti. Sutan ti, iminā sotabba-bheda-paṭivedha-dīpakena dhamma-nirutti<sup>2</sup>-paṭisambhidā-sampatti-sabhāvam. Evan ti, idam yoniso-manasikāra-dīpakam vacanam bhāsamāno, ‘Ete mayā dhammā manasā ’nupekkhitā ditthiyā suppaṭividdhā’ ti dīpeti. Sutan ti, idam savana-yoga-dīpakam vacanam bhāsamāno, ‘Bahū mayā dhammā sutā dhatā vacasā paricitā’ ti dīpeti. Tad-ubhayena pi attha-vyañjana-pāri�ūrim dīpento savane ādaram janeti. Attha-vyañjana-paripuṇṇam<sup>3</sup> hi dhammam ādarena asuṇanto mahatā hitā paribāhiro hotīti ādaram janetvā sakkaccam dhammo sotabbo.

<sup>1</sup> Sdt payogāya.

<sup>2</sup> Sdt nirupatti.

<sup>3</sup> Sdt pāri�ūṇṇam.

*Evaṁ me sutan ti, iminā pana sakalena vacanena āyasmā Ānando Tathāgata-ppaveditam dhammam attano adahanto asappurisa-bhūmiṁ atikkamatī, sāvakattam paṭijānanto sappurisa-bhūmiṁ okkamatī. Tathā asaddhammā cittam utthāpeti, saddhamme cittam patiṭṭhāpeti, ‘Kevalam sutam ev’ etam mayā tass’ eva pana Bhagavato vacanan’ ti dipento attānam parimoceti, Satthāram apadissati, Jina-vacanam appeti, dhamma-nettim patiṭṭhāpeti.*

*Api ca Evaṁ me sutan ti attanā uppādita-bhāvaiṁ appaṭijānanto, purima-savanam vivaranto, ‘sammukhā paṭiggahitam idam mayā tass’ eva pana Bhagavato catu-vesārajjha-visāradassa dasabala-dharassa āsabhaṇṭhānaṭṭhāyino sīhanāda-nādino sabba-satt-uttamasssa dhamm-issarassa dhammarājassa dhammādhipatino dhamma-dīpassa dhamma-saraṇassa saddhamma-vara-cakkavattino Sammā-Sambuddhassa vacanam. Na ettha attie vā dhamme vā pade vā vyañjanevā kañkhā vā vimati vā kātabbā’ ti, sabba-deva-manussūnam imasmiṁ dhamme assaddhiyam vināseti saddhā-sampadam uppādeti.<sup>1</sup> Ten’ etam vuccati*

Vināsayati assaddham, saddham vadheti sāsane  
Evaṁ me sutam icc’ evam vadam Gotama-sāvako ti.

*Ekan ti, gaṇana-pariccheda-niddeso. Samayan ti, pari-cchinna-niddeso. Ekan samayan ti, aniyāmita-paridipanam. Tattha samaya-saddo*

Samavāye khaṇe kāle samūlie hetu-diṭṭhisu  
Paṭilābhe pahāne ca paṭivedhe ca dissati.

Tathā hi ’ssa ‘App eva nāma sve pi upasam̄kameyyāma kālāñ ca samayañ ca upādāyāti’ evam ādisu samavāyo atho. ‘Eko ca kho bhikkhave khaṇo ca samayo ca brahmacariyavāsāyāti’ ādisu khaṇo. ‘Uṇha-samayo pariṇāha-samayo’ ti ādisu kālo. ‘Mahāsamayo pavanasmīn’ ti ādisu samūho. ‘Samayo pi kho te Bhaddāli appaṭividdho ahosi, “Bhagavā

<sup>1</sup> Sat uppādetiti.

kho Savatthiyam viharati, Bhagavā pi maññ jānissati Bhaddāli nāma bhikkhu Satthu sāsane sikkhāya na paripūrakārīti,” ayam pi kho te Bhaddāli samayo appaṭividdho ahositi’ ādisu hetu. ‘Tena kho pana samayena uggāhamāno paribbājako samanā-Maṇḍikā-putto samaya-ppavādake tiṇḍukā-cireeka-sālakē Mallākāya<sup>1</sup> ārāme paṭivasatiti’ ādisu diṭṭhi.

‘Diṭṭhe ’va dhamme yo attho yo c’ attho samparāyiko  
Atthābhisaṁyā dhīro paṇḍito ti pavuccatiti’<sup>2</sup>

ādisu paṭilābho. ‘Sammā mānābhisaṁyaoantamakāsi dukkha-ssāti’ ādisu pahānam. ‘Dukkhassa pīlan-atṭho saṅkhat-atṭho santāp-atṭho vipariṇām-atṭho abhisamay-atṭho ti’ ādisu paṭivedho. Idha pana kālo attho. Tena samvacchara-utu-mās-addhamāsa-rattindiva-pubbañha-majjhantika-sāyanha-paṭha-ma-majjhima-pacchima-yāma-muhuttādisu kāla - ppabhedabhūtesu samayesu *Ekaṁ samaya* ti dīpeti.

Tattha kiñcapi etesu samvaccharādisu samayesu yam yam suttam yamhi yamhi samvacchare utumhi māse pakkhe rattibhāge divasa-bhāge vā vuttam, sabban tam therassa suviditam suvavatthāpitam paññāya. Yasmā pana Evam me sutam asuka-samvacchare asuka-utumhi asuka-māse asuka-pakkhe asuka-rattibhāge divasabhāge vā ti evam vutte na sakkā sukhena dhāretum vā uddisitum vā uddisāpetum vā bahum c’ eva vattabbam hoti, tasmā eken’ eva padena tam attham samodhānetvā—*Ekaṁ samayan* ti āha.

Ye vā ime gabbh-okkantika-samayo, jāti-samayo samvega-samayo abhinikkhamana-samayo dukkara-kārika-samayo Māra-vijaya-samayo abhisambodhi-samayo diṭṭha-dhammasukha-vihāra-samayo desanā-samayo parinibbāna-samayo ti evam-ādayo Bhagavato deva-manussesu ativiya pakāsā aneke kāla-ppabhedā eva samayā. Tesu samayesu desanā-samaya-saṅkhātam Ekam samayan ti dīpeti. Yo cāyam nāṇa-karuṇā-kicca-samayesu karuṇā-kicca-samayo, attahita-parahita-paṭipatti-samayesu parahita-paṭipatti-samayo, sannipatitānam karaṇiya-dvaya-samayesu dhammi-kathā-samayo, desanā-

<sup>1</sup> Set Bm Mallikāya.

<sup>2</sup> Samyutta, III. 2. 7. 6.

paṭipatti-samayesu desanā-samayo. Tesu pi samayesu aññata-rami sandhāya—*Ekam samayan ti āha.*

Kasmā pan' ettha yathā Abhidhamme ‘Yasmin samaye kāmāvacaran ti’ ca, ito aññesu Sutta-padesu ‘Yasmin samaye bhikkhave bhikkhu vivicca’ eva kāmehīti’ ca bhumma-vacanena niddeso kato, Vinaye ca ‘Tena samayena Buddha Bhagavā’ ti karaṇa-vacanena, tathā akatvā ‘Ekam samayan’ ti upayoga-vacanena niddeso kato ti? Tattha tathā idha ca aññathā attha-sambhavato. Tattha hi

Abhidhamme ito aññesu Sutta-padesu ca adhikaraṇattho bhāvena bhāva-lakkhaṇattho ca sambhavati, adhikaraṇam hi kālattho samūhattho ca samayo ca<sup>1</sup> tattha vuttānam phassādi-dhammānam, khaṇa-samavāya-hetu-saṅkhātassa ca samayassa bhāvena tesam bhāvo lakkhiyati, tasmā tadattha-jotanattham tattha bhumma-vacanena niddeso kato. Vinaye ca hetu-attho karaṇattho ca sambhavati. Yo hi so sikkhā-pada-paññatti-samayo Sāriputtādīhi duviñneyyo, tena samayena hetu-bhūtena karaṇa-bhutena ca sikkhāpadāni paññāpayanto sikkhāpada-paññatti-hetu ca avekkamāno Bhagavā tattha tattha vihāsi, tasmā tadattha-jotanattham tattha karaṇa-vacanena niddeso kato. Idha pana aññasmiñ ca evam-jātike accanta-saṃyogattho sambhavati. Yam hi samayañ Bhagavā iinañ aññam vā suttantam desesi accantam eva tam samayañ karuṇā-vihārena vihāsi, tasmā tadattha-jotanattham idha upayoga-vacana-niddeso kato ti. Ten' etam vuccati:

Tam tam attham avekkhitvā<sup>2</sup> bhummena karaṇena ca  
Aññatra samayo vutto upayogena so idhāti.

Porāṇā pana vaṇṇayanti ‘tasmin samaye ti vā, tena samayenāti vā, tam samayan ti vā abhilāpa-matta-bhedo esa, sabbattha bhummam eva attho’ ti. Tasmā ekam samayan ti vutte pi ekasmiñ samaye ti attho veditabbo.

*Bhagarā* ti garu, garumhi loke Bhagavā ti vadanti, ayañ

<sup>1</sup> St ti ca; Bm omits.

<sup>2</sup> Bm apekkhitvā.

ca sabba-guna-visiṭṭhatāya sabba-sattānam garu, tasmā Bhagavā ti veditabbo. Porāṇehi pi vuttam

‘Bhagavā ti vacanam settham, Bhagavā ti vacanam uttamam

Garu-gārava-yutto so<sup>1</sup> Bhagavā tena vuccatīti.’

Api ca

Bhāgyavā bhaggavā<sup>2</sup> yutto bhagehi ca vibhattavā

Bhattavā vantagamano bhavesu Bhagavā tato ti

imissā gāthāya vasen’ assa padassa vitthārato attho veditabbo. So Visuddhi-magge Buddhanussati-niddese yutto yeva.

Ettāvatā c’ ettha ‘evam me sutan’ ti vacanena yathā-sutam dhammam desento Bhagavato dhamma - saṁram paccakkham karoti. Tena ‘Na idam atikkanta-satthukam pāvacanam. Ayam vo satthā’ ti Satthu adassanena ukkaṇṭhitam janam samassāseti. Ekaṁ samayam Bhagavā ti vacanena, tasmiṁ samaye Bhagavato avijjamāna-bhāvam dassento rūpākāya - parinibbānam sāreti.<sup>3</sup> Tena ‘evam - vidhassa nāma ariya-dhammassa desako dasabala - dharo vajira-saṁghāta-samāna-kāyo so pi Bhagavā parinibbuto. Ken’ aññena jīvite āsā janetabbā’ ti jivita-madamattam janam samvejeti saddhamme c’ assa ussāham janeti. Evan ti ca bhaṇanto desanā-sampattim niddisati, me sutan ti sūvaka-sampattim, ekam samayan ti kāla-sampattim, Bhagavā ti desaka-sampattim.

*Antarā ca Rājagahaṁ antarā ca Nālandān ti, antarā saddo kāraṇa-khaṇa-citta-vemajjhā-vivarādisu vattati. ‘Tad antaram ko jāneyya aññatra Tathāgatā’ ti ca*

‘Janā samgamma mantenti mañ ca tañ<sup>4</sup> ca kim antaran’ ti ca ādisu hi kāraṇe antarā-saddo. ‘Addasā mam bhante aññatarā itthī vijjantarikāya bhājaṇam dhovantīti’ ādisu khaṇe. ‘Yass’ antarato na santi kopā’ ti ādisu citte. ‘Antarā

<sup>1</sup> Sc omits; St va.

<sup>3</sup> Bm sādheti.

<sup>2</sup> Sdg bhagavā.

<sup>4</sup> Bm tvañ.

vosānam āpādīti' ādisu vemajjhe. 'Api cāyam Tapodā dviñām mahā-nirayānam antarikāya āgaechatīti' ādisu vivare. Svāyam idha vivare vattati. Tasmā Rājagahassa ca Nālandāya ca vivare ti evam ettha attho daṭṭhabbo. Antarā-saddena pana yuttattā upayoga-vacanām kātam. Edisesu ca thānesu akkhara-eittakā<sup>1</sup> 'antarā gāmañ ca nadiñ ca yātīti' evam ekam eva antarā-saddam payuñjanti. So dutiya-padena pi yojetabbo hoti. Ayojiyamāne upayoga-vacanām na pāpuññati. Idha pana yojetvā yeva vutto ti.

*Addhāna-magga-patipanno hotīti*, addhāna-samkhātām maggam patipanno hoti, dīgha-maggan ti attho. Addhāna-gamana-samayassa hi Vibhainge 'addha<sup>2</sup>-yojanām gacchissāmīti bhuñjitabban' ti ādi vacanato addha-yojanam pi addhāna-maggo hoti, Rājagahato pana Nālandā<sup>3</sup> yojanam eva.

*Mahatā bhikkhu-saṅghena saddhin* ti. Mahatāti guṇamahattena pi mahatā saṅkhā-mahattena pi.<sup>4</sup> So hi bhikkhu-saṅgho guṇehi mahā ahosi apicchatādi-guṇa-sata-samannāgatattā, saṅkhāya pi mahā pañea-sata-saṅkhātattā. Bhikkhūnām saṅgho *bhikkhu-saṅgho*. Tena bhikkhu-saṅghena dīṭhi-sīla-sāmañña-saṅghāta-saṅkhātena<sup>5</sup> samaṇa-gaṇenāti attho. *Saddhin* ti ekato.

*Pañca-mattehi bhikkhu-satēhī*. Pañea-mattā etesan ti pañca-mattā, mattā ti pamāṇam<sup>1</sup> vuceati. Tasmā yathā 'bhojane mattaññūti' vutte, bhojane mattam jānāti pamāṇam jānātīti attho hoti, evam idhāpi tesam bhikkhu-satānam pañca-mattā pañea-pamāṇan ti evam attho daṭṭhabbo. Bhikkhūnām satāni *bhikkhu-satāni*. Tehi pañca-mattehi bhikkhu-satehi.

*Suppiyo pi kho paribbājako* ti. *Suppiyo* ti, tassa nāmam. *Pi-kāro* magga-patipatti-sabhāgatāya puggala-sampiñḍan-attho. *Kho-kāro* pada-sandhi-vyañjana-siliṭṭhatā-vasena vutto. *Paribbājako* ti, Sañjayassa antevāśī Channa<sup>6</sup>-paribbājako. Idam vuttam hoti: 'Yadā Bhagavā tañ addhāna-

<sup>1</sup> Bm cintakā.

<sup>3</sup> Sd Nālāndo.

<sup>5</sup> Sd saṅkhāta-saṅghāte.

<sup>2</sup> Sd addhāna.

<sup>4</sup> Bm adds mahatā.

<sup>6</sup> St janana.

maggam paṭipanno, tadā Suppiyo paribbājako magga-paṭipanno ahositi,’ atīta-kālattho hi ettha hoti-saddo.

*Saddhiñ anterāsinā Brahmadattena māṇarenāti, ettha ante vasatīti antevāsi, samīpa-cāro santikāvacaro siso ti attho.*

*Brahmadatto ti, tassa nāmam.*

*Māṇaro ti, satto pi coro pi taruṇo pi vuccati.*

Coditā devadūtehi ye pamajjanti māṇavā  
Te dīgha-rattam̄ socanti hīnakāyūpagā narā ti<sup>1</sup>

ādisu hi satto māṇavo ti vutto. ‘Māṇavehi samāgacchan ti kata-kammehi pi akata-kammehi pīti’ ādisu coro. Ambattho māṇavo Aṅgako māṇavo ti ādisu taruṇo māṇavo ti vutto. Idhāpi ayam eva attho. Idam vuttam̄ hoti Brahmadattena nāma taruṇ-antevāsinā saddhiñ ti.

*Tatrāti, tasmiṃ addhāna-magge, tesu vā dvīsu janeshu.*

*Sudan ti, nipāta-mattam̄.*

*Aneka-pariyāyenāti, pariyāya-saddo vāra-desanā-kāraṇesu vattati. ‘Kassa nu kho Ānanda aija pariyāyo bhikkhuniyo ovaditun’ ti hi vāre pariyāya-saddo vattati. ‘Madhu-piṇḍika-pariyāyo ti tam̄ dhārehīti’ ādisu desanāyam̄. ‘Iminā pi kho te<sup>2</sup> rājañña-pariyāyena evam̄ hotūti’<sup>3</sup> ādisu kāraṇe. Svāyam idhāpi kāraṇe vattati. Tasmā ayam ettha attho, aneka-vidhena kāraṇena, bahūhi kāraṇehīti vuttam̄ hoti.*

*Buddhassa araññam bhāsatīti, avañña-rahitassa aparimāṇavañña-samanñāgatassāpi Buddhassa Bhagavato ‘yañ loke jāti - vuddhesu kattabbam̄ abhivādanādi - sāmici - kammaṇam̄ sāmaggi-raso ti vuccati, tam̄ Samañassa Gotamassa n’ atthi. Tasmā arasa-rūpo Samañño Gotamo nibbhogo akiriya-vādo uccheda - vādo jegucchī venayiko tapassī apagabbho’ ti.<sup>4</sup> ‘N’ atthi Samañassa Gotamassa uttari-manussa-dhammā alam ariya-ñāṇa-dassana-viseso. Takka-pariyāhaṇam̄ Samañño Gotamo dhammam̄ deseti vīmañsānucaritam̄ sayam̄ paṭibhāṇam̄. Samañño Gotamo na sabbaññū na loka-vidū na anuttaro na agga-puggalo’ ti evam̄ tam̄ tam̄ akāraṇam̄ eva kāraṇan ti*

<sup>1</sup> Aṅguttara, III. 35.

<sup>2</sup> Sd omits.

<sup>3</sup> Sd hetūti.

<sup>4</sup> Bm omits.

vatvā tathā tathā *avāññam*, dosam, niñdam, bhāsatī. Yathā ca Buddhassa evam dhamassāpi tam tam akāraṇam eva kāraṇato vatvā, ‘Samañassa Gotamassa dhammo durakkhāto duppaṭivedito aniyyāniko anupasama-saṃvattaniko’ ti tathā tathā avāññam bhāsatī. Yathā ca dhammassa evam saṃghassāpi yam vā tam vā akāraṇam eva kāraṇato vatvā ‘Micchā-paṭipanno Samañassa Gotamassa sāvaka-saṅgho, kuṭila-paṭipanno paccanika-paṭipadam ananuloma-paṭipadam adhammānudhamma-paṭipadam paṭipanno’ ti tathā tathā avāññam bhāsatī.

Antevāsi pan’ assa—‘Anihākam ācariyo aparāmasitabbam parāmasati, anakkamitabbam akkamati, svāyam aggim gilanto viya, hatthena asi-dhāram paharanto<sup>1</sup> viya, muṭṭhinā Sinerum padāletu-kāmo viya, kakaca-danta-pantiyam kīlamāno viya, pabhinna-madam caṇḍa-hatthim hatthena gaṇhanto viya, vaṇṇārahass’ eva ratanattayassa avāññam bhāsamāno, anavyasanaṁ pāpuṇissati. Ācariye kho pana gūtham vā aggim vā kaṇṭakam vā kaṇha-sappam vā akkamante, sūlam vā abhirūhante, halāhalam vā visam khādante, nakha-bhedakam<sup>2</sup> vā pakkhalante, naraka-ppapātam papatante, na antevāsinā tam sabbam anukātabbain hoti. Kamnassakā hi sattā,<sup>3</sup> attano kammānurūpam eva gatiṁ gacchanti, n’ eva pitā puttassa kammena gacchati, na putto pitu kammena, na mātā puttassa, na putto mātuyā, na bhātā bhaginiyā, na ācariyo antevāsino, na antevāsi ācariyassa kammena gacchati. Mayhañ ca ācariyo tiṇam ratanānam avāññam bhāsatī, mahā-sāvajjo kho pana ariyāpavādo’ ti. Evam youiso uinimujjivā ācariyavādam maddamāno sammā-kāraṇam eva kāraṇato apadisanto aneka - pariyyāyena tiṇam ratanānam vaṇṇam bhāsitum āraddho yathā tam pañḍita-jātiko kula-putto. Tena vuttam *Suppiyassa paribbājakassa anterāsi Brahmadutta-mānuro anekat pariyyāyena Buddhassa raññam bhāsatī, dhammassa raññam bhāsatī, saṃghassa raññam bhāsatīti.*

Tattha *raññan* ti. Vāñña-saddo sañjhāna-jāti-rūpāyatana-kāraṇa - pamāṇa - guṇa - pasamīsāsu dissati. ‘Mahantam

<sup>1</sup> Sd pahārente; Bm parāmasanto.

<sup>3</sup> Bm māṇava-sattā.

<sup>2</sup> Bm khārodakam (but see J. I. 7).

sappa-rāja-vanṇam abhinimmiñitvā' ti ādisu sañṭhānam vuccati. 'Brāhmaṇo va setṭho vanṇo, hiṇo añño vanṇo' ti ādisu jāti. 'Paramāya vanṇa-pokkharatāya samannāgato' ti ādisu rūpāyatanaṁ.

Na harāmi na bhāñjāmī ūrā siṅghāmī vārijam  
Atha kena nu vanṇena gandhattheno ti vuccatīti<sup>2</sup>

ādisu kāraṇam. 'Tayo pattassa vanṇā' ti ādisu pamāṇam. 'Kadā samvūlhā<sup>3</sup> pana te gahapati ime Samaṇassa Gotamassa vanṇā' ti ādisu guṇo. 'Vanṇārahassa vanṇam bhāsatīti' ādisu pasāmsā. Idha guṇo pi pasāmsā pi. Ayaṁ kira tam tam bhūtam eva kāranam apadisanto aneka-pariyāyena ratanattayassa guṇūpasamphitam pasāmsam abhāsi. Tattha 'Iti pi so Bhagavā arahaṁ sammā-sambuddho' ti ādinā, 'Ye bhikkhave Buddhe pasannā agge te pasannā' ti ādinā, 'Eka-puggalo bhikkhave loke uppajjamāno uppajjati asamo asama-samo' ti ādinā ca nayena Buddhassa vanṇo veditabbo. 'Svākkhāto Bhagavatā dhammo' ti ca, 'Ālaya-samugghāto vatṭi-upaechedo' ti ca 'Ye bhikkhave ariye atṭhaṅgike magge pasannā agge te pasannā' ti ca, evam ādīhi nayehi dhammassa vanṇo veditabbo. 'Supatipanno Bhagavato sāvaka-saṅgho' ti ca, 'Ye bhikkhave samghe pasannā agge te pasannā' ti ca, evam ādīhi pana nayehi saṅghassa vanṇo veditabbo. Pahontena pana dhamma-katthikena pañca-nikāye navaṅgam Satthu-sāsanam caturāśīti dhamma-kkhandha-sahassāni ogāhitvā Buddhabādīnain vanṇo pakāsettabbo. Imasmīm ībhāne Buddhabādīnam guṇe pakāsento atitthena pakkhanto dhamma-kathiko ti na sakkā vattum, edisesu hi ībhānesu dhamma-kathikassa thāmo veditabbo. Brahmadatto pana anussavādi-matta-saṁvaddhikena attano thāmena ratanattayassa vanṇam abhāsi.

*Itiha te ubho ācariy-anterāśīti, evan te dve ācariy-antevāśikā.  
Aññam aññassāti, añño aññassa.*

*Uju-vipaceanika-vādā ti, īsakam pi apaharityā ujukam eva vividha-paceanika-vādā, anekavāra-viruddha-vādā eva hutvā*

<sup>1</sup> Assalāyana Sutta.

<sup>2</sup> S. 9. 14 = J. 3. 308.

<sup>3</sup> Em sañjalhā.

ti attho. Ācariyena hi ratanattayassa avaññē bhāsite antevāsī vaññam bhāsatī, puna itaro avaññam itaro vaññapū ti. Evam ācariyo sāra-phalake visarukkha-āñim ākoṭayamāno viya punappuna ratanattayassa avaññam bhāsatī, antevāsiko suvaññā-rajata-mañimayāya āñiyā tam āñim paṭivāmayamāno<sup>1</sup> viya punappuna ratanattayassa vaññam bhāsatī. Tena vuttam uju-ripaccañika-rādā ti.

*Bhagarantam piṭṭhitō piṭṭhitō anubaddhā honti bhikkhu-samghān cāti, Bhagavantañ ca<sup>2</sup> bhikkhu-samghān ca pacchato pacchato dassanam avijahantā iriyāpathānubandhanena anubaddhā honti. Sisānulokino hutvā anugatā hontīti attho.*

Kasmā pana Bhagavā tam addhānam paṭipanno, kasmā Suppiyo anubaddho, kasmā ca so ratanattayassa avaññam bhāsatī?

Bhagavā tāva tasmiñ kāle Rājagaha-parivattakesu athārasasu mahā-vihāresu aññatarasmiñ vasitvā pāto va sarīrapaṭijagganam katvā bhikkhbācāra-velāyam bhikkhu-saṅghaparivuto Rājagahe piṇḍāya carati. So tam divasam bhi-kku-saṅghassa sulabha-piṇḍa-pātam katvā, pacchā-bhattachāpiṇḍa-pāta-paṭikkanto, bhikkhu-saṅgham patta-eivaram gāhāpetvā, ‘Nālandam gamissāmiti’ Rājagahato nikkhāmitvā, tam addhānam paṭipanno.

Suppiyo pi tasmiñ kāle Rājagaha-parivattake aññatarasmiñ paribbājakārāme vasitvā, paribbājaka-parivuto Rājagahe piṇḍāya carati. So pi tam divasam paribbāja-parisāya sulabha-piṇḍa-pātam katvā, bhutta-pātarāso paribbājake paribbājaka-parikkhāram gāhāpetvā ‘Nañlandam gamisām’ icc’ eva, Bhagavato tañ maggām patipanna-bhāvam ajānanto va anubaddho. Sace pana jūneyya, nānubandheyya.

So ajānitvā va gacchanto givām ukkhipitvā olokayamāno Bhagavantam addasa Buddha-siriyā sobhamānam ratta-kambala-parikkhittam viya janigamañ kanaka-giri-sikharām. Tasmiñ kira samaye Dasabalassa sarirato nikkhāmitvā chabbāññā-rasmiyo samantā asīti hathappamāñc dese ādhāvanti vidhāvanti, ratanāvela-ratanadāma-ratanacuññā-vippa-

<sup>1</sup> Sc paṭivāyamayamāno; Bm paṭibāhiyamāno.

<sup>2</sup> Sd Bhagavantam adi.

kkiṇṇam viya pasārita-ratana-citta-kañcana-paṭṭam iva ratta-suvanṇa-rasa-nisīcamānam iva ukkā-sannipāta-samākulam iva, nirantaram vippakiṇṇa-kaṇikāra-puppham iva ca, vāyu-vegakkhitta-cīna-piṭṭha-cūṇa-puṇṇam iva ca, inda-dhanuvijju-tārā-gaṇa-pabhā-visara-vipphurita-viracitam iva ca tam v' anantaram hoti, asīti-anuvyāñjanānuvyañjitañ ca pana Bhagavato sariram vikasita-kamaluppala-saram<sup>1</sup> sabba-pāli-phulla-pāricchattakam tārā-marīci-vikaca-gagaṇa-talam siriyā avahasantam iva, vyāma-ppabhā parikkhepa-vilāsinī c' assa dvattimṣa-vara-lakkhaṇa-mālā ganthitvā ṭhapita-dvattimṣa-canda-mālāya dvattimṣa-suriya-mālāya paṭipāṭiyā-ṭhapita-dvattimṣa-eakkavatti-dvattimṣa-deva-rāja-dvattimṣa-mahā-Brahmāṇam siriyā siriṁ abhibhavantī iva.

Taī ca pana Bhagavantam parivāretvā ṭhitā bhikkhū sabbe va appicchā santutṭhā pavivittā asamsaṭṭhā codakā pāpa-garabino vattārō vacana-kkhamā sīla-sampannā samādhi-paññā-vimutti-vimutti-nāṇa-dassana-sampannā. Tesam majjhe Bhagavā, ratta-kambala-pākāra-parikkhitto viya kañcana-tthambho, paduma-saṇḍa-majjha-gatā viya suvaṇṇā-nāvā, pavāla-vedikā-parikkhitto viya aggikkhando, tārā-gaṇa-parivuto viya puṇṇa-cando, migā-pakkhīnam pi eakkhūni pīnayati pag eva deva-manussānam. Tasmīn ca pana divase yebhuyyena asīti mahātherā megha-vanṇam pañsu-kūlam ekaṇsam̄ katvā kattara-dandam ādāya suvamītā viya gandha-hatthino vanta-dosā bhiṇṇa-kilesā vijātī-taṭā chinna-bandhanā Bhagavantam parivārayiñsu. So sayam vīta-rāgo vīta-rāgehi, sayam vīta-doso . . . pe . . . vīta-moho . . . pe . . . mittapho . . . pe . . . nikkleeso nikklesehi sayam Buddho anubuddhehi parivārito, patta-parivāritam viya kesaram, kesara-parivāritā viya kaṇikā, atṭha-nāga-sahassa-parivārito viya Chaddanto Nāga-rājā, navuti-hamisa-sahassa-parivārito viya Dhatarattho hamsa-rājā, maru-gaṇa-paravārito viya Sakko deva-rājā, Brahma-gaṇa-parivārito viya Hārita<sup>2</sup>-Mahābrahmā, aparimita-kāla-sañcita - puñña - bala<sup>3</sup> - nibbattāya ācinteyyāya anopamāya

<sup>1</sup> Sd crampsi.<sup>2</sup> Bm omits.<sup>3</sup> Bm phala.

Buddha-līlhāya cando viya gagana-talam tam maggam pati-panno hoti.

Ath' evam anopamāya Buddha-līlhāya gacchantam, bikkhū ca santindriya - santamānase upari - nabhe tūhitam puṇṇa-candam viya Bhagavantam yeva namassamāne disvā, paribbājako attano parisam avalokesi. Sā hoti kāca-danḍake olaggitvā gahita-olugga-vilugga-pīṭhikā-tidaṇḍa-mora-pinjamattikā-pasibbaka-kuṇḍikādī<sup>1</sup>-aneka-parikkhāra - bhāra - bhāritā ' asukassa hatthā sobhaṇā asukassa pādā ' ti evam-ādiniraththaka-vacana-mukharā vippakiṇṇa-vācā adassanīyā apāsādikā. Tassa tam disvā vippatiśāro udapādi. Idāni tena Bhagavato vāṇīo vattabbo<sup>2</sup> bhaveyya. Yasmā pan' esa lābha-sakkāra-hāniyā c' eva pakkha-hāniyā ca niceam pi Bhagavantam usūyati (Añña-titthiyānam hi yāva Buddhā loke na uppajjanti tāvad eva lābha-sakkāro nibbattati. Buddh-uppādato pana paṭṭhāya pahiina-lābha-sakkārā honti, suriyuggamane khajjopanakā viya nissirikatam āpajjanti. Upatissa-Kolitānaū ca Sāñjayassa santike pabbajita-kāle yeva paribbājakā mahā-parisā ahesam. Tesu pana apakkantesu sā pi tesam parisā bhinnā. Iti imehi dvīhi kāraṇehi ayam paribbājako) yasmā niceam pi Bhagavantam usūyati tasmā tam usūyā-vis-uggāram nggiranto ratanatayassa avāṇīnam eva bhasatī veditabbo.

2. Atha kho Bhagavā Ambalaṭṭhikāyañ Rājāgārake eka-ratti-vāsam upagañchi<sup>3</sup> saddhīm bhikkhu-samghenāti, Bhagavā tāya Buddha-līlhāya gacchamāno, anupnubbenā Ambalaṭṭhikā-dvāram pāpuṇitvā, suriyam oloketvā, 'Akālo dāni gantum attha-samīpa-gato suriyo' ti, Ambalaṭṭhikāyañ Rājāgārake eka-ratti-vāsam upagañchi. Tattha Ambalaṭṭhikā ti rañño uyyānam. Tassa kira dvāra-samīpe taruṇo anbarukkho atthi, tam Ambalaṭṭhikā ti vadanti. Tassa avidūre bhavattā uyyānam pi Ambalaṭṭhikā t' eva samkham gataṁ.

<sup>1</sup> Sd kuptika; Sc kunṭhikā.

<sup>2</sup> See Bhagavato vāṇetabho bhaveyya; Sd has a second Bhagavato after vattabbo. Compare below, p. 42.

<sup>3</sup> Sd Bm upagacchi here, and three lines below.

Chāyūdaka-sampannam tam pākāra-parikkhittam suyojita<sup>1</sup>-dvāram mañjusā viya suguttam. Tattha rañño kīlanattham patibhāna-citta-vicitram agāram akamsu. Tam rājāgāran ti vuccati.

*Suppiyo pi kho ti*, Suppiyo pi tasmīm thāne suriyam oloketvā ‘Akālo dāni gantum, bahū khuddaka-mahallakā paribbājakā, bahu-parissayo cāyam maggo corehi pi<sup>2</sup> vāla-migehi pi, ayam kho pana Samaṇo Gotamo uyyānam pāvittho, Samaṇassa Gotamassa vasanaṭṭhāne devatā ārakkham ganhanti, handāham pi idh’ eva eka-ratti-vāsam upagantvā, sve gamissāmīti,’ tad eva uyyānanī pāvisi. Tato bhikkhu-saṅgho Bhagavato vattam dassetvā attano attano vasanaṭṭhānam salakkhesi. Paribbājako pi uyyānassa eka-passe paribbājaka-parikkhāre otāretvā vāsam upagañchi saddhim attano parisiya, pāli-ārūḍha-vasen’ eva pana *Saddhim anterāsinā Brahmadattena māṇarenāti* vuttam. Evam vāsam upagato pana paribbājako ratti - bhāge Dasabalam olokesi. Tasmīn ca samaye samantā vippakinñā tūrakā viya padipā jālanti, majjhe Bhagavā nisino hoti, bhikkhu-saṅgho Bhagavantañ parivāretvā. Tattha eka-bhikkhussa pi hatthā-kukkuccam vā pāda-kukkuccam vā ukkāsita-khipita-saddo vā n’ atthi. Sā hi parisā attano ca sikkhita-sikkhatāya Satthari ca gāravenāti dvīhi kāraṇehi, nivāte padipa-sikhā viya ca, niccalā va nisinnā ahosi. Paribbājako tam vibhūtim disvā, attano parisañ olokesi. Tattha keci hattham khipanti, keci pādam, keci vippalapanti, keci nillālita-jivhā, paggharita-khelā dante khādantā kākacchamānā ghnru-ghuru-passāsino sayanti.<sup>3</sup> So ratanattayassa vaṇṇe vattabbe pi issā-vasena puna avaṇṇam eva ārabhi, Brahmadatto pana vutta-nayen’ eva vaṇṇam. Tena vuttam—*Tatra pi sudam Suppiyo paribbājako ti sabbam vattabbam.*

Tattha *tatra piti*, tasmim pi Ambalaṭṭhikā-uyyāne ti attho.

3. *Sambahulānam* ti, bahukānam. Tattha Vinaya-pariyā-yena tayo janā sambahulā ti vuccanti tato param saṅgho.

<sup>1</sup> Sa suyogita; St suyopita.

<sup>3</sup> J. I. 61. 23.

<sup>2</sup> Set Bm add vāla-yakkhehi pi.

Suttanta-pariyāyena tayo tayo va tato paṭṭhāya sambahulā. Idha suttanta-pariyāyena *sambahulā* ti veditabbo.

*Māṇḍala-mālo*<sup>1</sup> ti, katthaci dve kaṇṇikā gahetvā hamṣavatṭaka-channena katā kuṭṭāgūra-sālā pi māṇḍala-mālo ti, katthaci ekaṁ kaṇṇikam gahetvā thamba-pantiṁ parikkhipitvā katā upaṭṭhāna-sālā pi māṇḍala-mālo ti vuccati. Idha pana nisidana-sālā māṇḍala-mālo ti veditabbo.

*Sannisinūnām*, misajjana-vasena.

*Sannipatitānām*, samodhāna-vasena.

*Ayaṁ saṅkhiyā-dhammo* ti, saṅkhiyā vuccati kathā, kathā-dhammo ti attho.

*Udapāditi*, uppanno.

Katamo pana so ti? *Acchariyām āruso* ti evam-ādi. Tattha andhassa pabbatārohaṇam viya nicean na hotīti *acchariyām*. Ayan tāva sadda-nayo ayam pana aṭṭhakathā-nayo. Acchārā-yoggan ti acchariyām accharam paharitum yuttan ti attho. Abhūta-pubbam bhūtan ti *abbhutām*. Ubhayam p' etam vimhayāvahass' eva adhivacanam.

*Tāvāñ c' idān* ti yāvañ ca idan, tena suppaṭividitatāya appameyyatām dasseti.

*Tena Bhagaratā . . . pe . . . suppaṭividitā* ti. Ettha ayam saṅkhep-attho. Yo so Bhagavā samattiisa-pāramiyo pūretvā sabbe kilese bhañjītvā anuttaram sammā-sambodhiṁ abhisambuddho, *tena Bhagaratā*, tesam tesam sattānam āsay-ānusayā jānatā, hattha-tale ṭhapita-āmalakam viya sabbam neyya-dhammaṁ *passatā*, api ca pubbe nivāsādīhi jānatā dibbena cakkunā passatā, tīhi vijjāhi chahi vā pana abhiññāhi jānatā sabbattha appaṭibatena samanta-cakkhunā passatā, sabba-dhamma-jānana-samatthāya paññāya jānatā, sabba-sattānam cakkhu-visayātītāni tiro-kuḍḍādi-gatāni cāpi rūpāni atīvisuddhena māṃsa-cakkhunā passatā, atta-hita-sādhikāya samādhi-padaṭṭhānāya paṭivedha-paññāya jānatā para-hita-sādhikāya karuṇā-padaṭṭhānāya desanā-paññāya passatā, arinam̄ hatattā paccayādīnañ ca arahattā *arahatā*, sammā-sāmañ ca saccānam<sup>2</sup> buddhattā *sammā-sambuddhena*, antarā-

<sup>1</sup> St mālo.

<sup>2</sup> St saddhānam; Bm sabba-dhammānam.

yika-dhamme vā jānatā niyyānika-dhamme passatā kilesā-dinam hatattā arahatā sammā-sāmañ ca sabba-dhammānam buddhattā sammā-sambuddhenāti evam catu-vesāraffa-vasena catuhī ākārehi thomitenā *Sattānāñ nānādhimuttikatā nānājjhāsayatā suppaṭividiṭā yāva* ca sutthu paṭividiṭā.

Idān' assā<sup>1</sup> suppatividita-bhāvam dassetum *Ayam hiti* ādini āhamṣu. Idam vuttaṇ hoti yā ayam Bhagavatā ‘Dhātuso bhikkhave sattā samsandanti samenti, hīnādhimuttikā hīnādhimuttikehi saddhim samsandanti samenti, kalyāñādhimuttikā kalyāñādhimuttikehi saddhim samsandanti samenti, atitam pi bhikkhave addhānañ dhātuso va sattā samsandīmu samīmu, hīnādhimuttikā hīnādhimuttikehi . . . pe . . . kalyāñādhimuttikā kalyāñādhimuttikehi saddhim samsandīmu samīmu, anāgatam pi bhikkhave . . . pe . . . samsandissanti samessanti, etarahi pi bhikkhave paccuppannam addhānañ dhātuso va sattā samsandanti samenti, hīnādhimuttikā . . . pe . . . kalyāñādhimuttikehi saddhim samsandanti samentīti’—evam sabba-sattānāñ nānādhimuttikatā nānājjhāsayatā nānā-dīṭhitā nānā-khantitā nānā-rucitā nāliyā minantena viya, tulāya tulāyantena viya, nānādhimuttikatā-nānena sabbaññuta-nāñena viditā sā yāva suppaṭividiṭā. Dve pi nāma sattā ekajjhāsayā dullabhā, ekasmiñ gantu-kāme eko ṭhātu-kāmo hoti, ekasmiñ pivitu-kāme eko bhuñjitu-kāmo hoti. Imesu cāpi dvīsu ācariyantevāsisu *Ayam hi Suppiyo paribbājako* . . . pe . . . *Bhagarantam piṭṭhilo piṭṭhilo anubaddhā*<sup>2</sup> honti bhikkhu-saṅghañ cāti.

Tatra iti ha 'me ti iti ha ime.<sup>3</sup> Me evam ime ti attho. Sesam vutta-nayam eva.

4. *Atha kho Bhagavā tesam bhikkhūnañ imam samkhiyā<sup>4</sup>-dhammāñ ridditā ti.* Ettha ridditā ti sabbaññuta-nāñena jānitvā. Bhagavā hi katthaci mañsa-cakkhunā disvā jānāti, ‘Addasā kho Bhagavā mabantam dāru-kkhandam Gaṅgāya nadiyā sotena vuyhamānan’ ti ādisu viya, katthaci dibbena cakkhunā disvā jānāti ‘Addasā kho Bhagavā dibbena

<sup>1</sup> Bm assa.

<sup>2</sup> Sat me ti.

<sup>3</sup> Bm throughout anubandh.

<sup>4</sup> Bm throughout saṅkhiya-

cakkhunā visuddhena atikkanta-mānusakena tā devatāyo sahassass' eva Pāṭali-gāme vatthūni parigauhantiyo' ti ādisu viya,<sup>1</sup> katthaci pakati-sotena sutvā jānāti 'Assosi kho Bhagavā āyasmato Ānandassa Subhaddena paribbājakena saddhiṁ imam kathā-sallāpan' ti<sup>2</sup> ādisu viya, katthaci dibba-sotena sutvā jānāti 'Assosi kho Bhagavā dibbāya sota-dhātuyā visuddhāya atikkanta-mānusikāya Sandhānassa gahapatissa Nigrodhena paribbājakena saddhiṁ imam kathā-sallāpan' ti ādisu viya. Idha pana sabbaññuta-nāññena disvā aññāsi. Kim karonto aññāsi? Pacchima-yāma-kiccam. Kiccañ ca nām' etam sātthakam niratthakan ti duvidham. Tattha niratthaka-kiccam Bhagavato bodhi-pallamke yeva arahattamaggena sañugghātam gataṁ. Sātthakam yeva pana Bhagavato kiccam hoti. Tam pañca-vidham, purebhatta-kiccam pacchābhatta-kiccam purima-yāma-kiccam majjhima-yāma-kiccam pacchima-yāma-kiccam ti.

Tatr' idam purebhatta-kiccam. Bhagavā hi pāto va uṭṭhāya upaṭṭhākānugghattham sarīra-phāsukathañ ca mukhadhovanādi sarīra-parikammam katvā, yāva bhikkācāra-velā tāva vivittāsane vītināmetvā, bhikkhācāra-velāyanī nivāsetvā, kāya-bandhanam baudhitvā, cīvaraṁ pārupitvā, pattam ādāya, kadāci eko kadāci blūkkhu-saṅgha-purivuto gāmam vā nigamam vā piṇḍāya pavisati, kadāci pakatiyā kadāci anekehi pāṭīhāriyehi vattamānehi . . . seyyathidam . . . piṇḍāya pavisato loka-nāthassa purato purato gantvā mudu-gatayo vātā paṭhavīni sodhenti, valāhakā udaka-phusitāni muūcantā magge renum vūpasametvā upari vitānam hutvā tiṭṭhanti, apare vātā pupphāni upaharitvā magge okiranti, unnatā bhūmippadesā oṇamanti,<sup>3</sup> oṇatā unnamanti, pāda-nikkhepa-samaye samā va bhūmi hoti sukha-samphassā<sup>4</sup> paduma-pupphāni vā pāde sampaticchanti, inda-khīlassa anto ṭhapitamatte dakkhiṇa-pāde sarīrato chabbaṇṇa-rasmiyo nikhamitvā suvaṇṇa-rasa-piñjarāni viya citra-paṭṭa-parikkhiṇṇāni viya pāsāda-kutṭāgārādīni alamkarontiyo viya ito

<sup>1</sup> Mahāparinibbāna Suttanta, I. 27.

<sup>3</sup> Bm onamanti, onatā.

<sup>2</sup> Ibid. V. 58

<sup>4</sup> Bm -samphassāni.

c' ito ca vidhāvanti, hathi-assa-vihagādayo saka-saka-tṭhā-nesu ṭhitā yeva madhurena sarena saddam karonti, tathā bheri-vīṇādīni turiyāni manussānañ ca kāyūpagāni ābharaṇāni. Tena saññāñena manussā sañjānanti 'Ajja Bhagavā idha piṇḍāya paviṭṭho' ti. Te sunivatthā supāruttā gandha-pupphādīni ādāya, gharā nikkhomitvā, antara-vīthim paṭipajjītvā, Bhagavantam gandha-pupphādīhi sakkaccaṃ pūjetvā vanditvā 'Amhākam bhante dasa bhikkhū, amhākam visatim, amhākam bhikkhu-satan dethāti,' yācitvā Bhagavato pi pattam gahetvā āsanam paññāpetvā sakkaccaṃ piṇḍa-pātena patimānenti. Bhagavā kata-bhatta-kicco tesam santānāni<sup>1</sup> oloketvā, tathā dhammaṃ deseti yathā keci saranāgamane patiṭṭhahanti, keci pañcasu silesu, keci sotā-pattiyaṃ,<sup>2</sup> keci sakadāgāmī-anāgāmī-phalānam aññatarasmim, keci pabbajitvā agga-phale arahatte ti. Evam mahā-janam anugahetvā utṭhāy' āsanū vihāram gacchati. Tattha gantvā maṇḍala-māle paññattava-vara-Buddhāsane nisidati, bhikkhūnam bhutta-kicca-pariyosānam āgamayamāno. Tato bhikkhūnam bhutta-kicca-pariyosāne upaṭṭhāko Bhagavato nive-deti. Atha Bhagavā gandha-kuṭīm pavisati. Idan tāva purebhutta-kiccaṇi.

Atha Bhagavā evam kata-purebhutta-kicco gandha-kuṭiyā upaṭṭhākena paññattāsane nisiditvā, pāde pakkhāletvā, gandha-kuṭiyā maṇi-sopāna-phalake<sup>3</sup> ṭhatvā, bhikkhū-samgham ovadati 'Bhikkhave appamādena sampādetha, dullabho Buddhuppido lokasmim, dullabho manussatta-patilābho, dullabhā khāna-sampatti, dullabhā pabbajjā, dullabham saddhamma-savanān' ti. Tattha keci Bhagavantanū kammatṭhānam puechanti. Bhagavā tesam cariyānurūpam kammatṭhānam deti. Tato sabbe pi Bhagavantam vanditvā attano attano rattitṭhāna-divaṭṭhānāni gacchanti, keci araññam, keci rukkha-mūlam, keci pabbatādīnam aññataram, keci Cātumma-hārājika-bhavanam . . . pe<sup>4</sup> . . . keci Vasavatti-bhavanān ti. Tato Bhagavā gandha-kuṭīm pavisitvā, saceñkañkhāti dakkhi-

<sup>1</sup> Bm sattānam citta-s°.

<sup>3</sup> pakkhāletvā pāda-piṭhe ṭhatvā.

<sup>2</sup> Bm sotāpatti-sak°.

<sup>4</sup> i.e. Tāvatiśa-yama-nimmānarati.

ñena passena sato sampajāno muhuttam sīha-seyyam kappeti. Atha samassāsita-kāyo utṭhahitvā dutiya-bhāge lokam oloketi. Tatiya-bhāge yam gāmam vā nigamam vā upanissāya viharati, tathā jano purebhata-dānam datvā pacchābhattam sunivattho supāruto gandha-pupphādīni ādāya vihāre sannipatati. Tato Bhagavā sampatta-parisāya anurūpena pāti-hāriyena gantvā dhamma-sabhāyan paññatta-vara-Buddhāsane nisajja dhammaṁ deseti kāla-yuttaṁ samaya-yuttam. Atha kālam viditvā parisam uyyojeti. Manussā Bhagavantam vanditvā pakkamanti. Idam pacchābhatta-kiccam.

So evam niṭṭhitā-pacchābhatta-kicco, sace gattāni osiñcatukāmo hoti, Buddhāsanā vuṭṭhāya nahāna-kotthakam pavisitvā, upaṭṭhākena patiyāditena<sup>1</sup> udakena gattāni utun gāhāpeti. Upaṭṭhāko pi Buddhāsanam ānetvā gandhakuṭi-parivenē paññāpeti. Bhagavā ratta-dupatṭam nivāsetvā kāya-bandhanam bandhitvā, uttarāsamgāni ekamsam katvā, tathā āgantvā nisidati, eko ca muhuttam paṭisallino. Atha bhikkhū tato tato āgamma Bhagavato upaṭṭhānam āgacchanti. Tattha ekacce pañham puechanti, ekacce kammaṭṭhānam, ekacce dhamma-savanam yācanti. Bhagavā tesam adhippāyam sampādento purima-yāmam vītināmeti. Idam purima-yāma-kiccam.

Purima-yāma-kicca-pariyosāne pana bhikkhūsu Bhagavantam vanditvā pakkamantesu, sakala-dasa-sahassi-loka-dhātu-devatāyo okāsam labhamānā, Bhagavantam upasampakmitvā pañham puechanti, yathābhisañkhataṁ antamaso caturakkham<sup>2</sup> pi. Bhagavā tāsaṁ devatānam pañham vissajjento majjhima-yāmam vītināmeti. Idam majjhima-yāma-kiccam.

Pacchima-yāmam pana tayo kotthāse katvā purebhattato paṭṭhāya nisajjā-pilītassa sarirassa kilāsu-bhāva-mocanatham ekam kotthāsam cañkamena vītināmeti. Dutiya-kotthāse gandhakuṭim pavisitvā, dakkhiṇena passena sato sampajāno sīha-seyyam kappeti. Tatiya-kotthāse paccuṭṭhāya nisiditvā purima-Buddhānam santike dāna-silādi-vasena katādhikāra-

<sup>1</sup> Bm patiyādita-.

<sup>2</sup> Sc Bm caturakkaram.

puggala-dassanatham Buddha-cakkunā lokam oloketi. Idam pacchima-yāma kiccam.

Tasmim pana divase sabbam Bhagavā purebhatta-kiccam Rājagahe pariyośāpetvā, pacchābhatte maggām āgato, purima-yāme bhikkhūnam kammatthānam kathetvā, majjhima-yāme devatānam pañham vissajjetvā, pacchima-yāme cañkamam āruhya cañkamāno pañcannam bhikkhu-satānam imam sabbaññuta-ñānam ārabbha pavattam katham sabbaññuta-ñānen’ eva sutvā aññāsi. Tena vuttam<sup>1</sup> ‘Pacchima-yāma-kiccam karonto aññāsiti.’

Ñatvā pan’assa etad ahosi: ‘Ime bhikkhū mayham sabbaññuta-ñānam ārabbha guṇam kathenti, etesañ ca sabbaññuta-ñāna-kiccam na pākaṭam, mayham yeva pākaṭam, mayi pana gate etam attano katham nirantaram ārocessanti, tato nesam ahan tam atṭh-uppattim katvā, ti-vidham silañ vibhajanato, dvā-satthiyā thānesu appativattiyam sīhanādam nadanto, paccayākāram samodhānetvā, Buddha-guṇe pākaṭe katvā, Sinerum ukhipanto viya, suvaṇṇa-kuntena<sup>2</sup> nabham paharanto viya ca, dasa-sahassi-loka-dhātu-kampaṇam Brahma-jāla-suttantam arahatta-nikūṭena niṭṭhāpento desessāmi. Sā me desanā parinibbutassāpi pañca-vassa-sahassāni sattānam amata-mahānibbāna-sampāpikā bha-vissatīti.’

Evarū cintetvā Yena manḍala-malo ten’ upasamkami. Yendati, yena disū-bhāgena so upasamkamitabbo. Bhummatthe vā etam kāraṇa-vacanam,<sup>3</sup> tasmā yasminm padese so manḍala-malo tattha gato ti, ayam etha attho.

*Paññatte āsane ti.* Buddha-kāle kira yattha yattha eko pi bhikkhu viharati, sabbattha Buddhāsanam paññattam eva hoti. Kasmā? Bhagavā kira attano santike kammatthānam gahetvā phasukaṭhāne viharante manasikaroti ‘Asuko mayham santike kammatthānam gahetvā gato, asakkhi nu kho visesam nibbattetum no vā ti.’ Atha nam passati kammatthānam vissajjetvā akusala-vitakkam vitakkayamānam. Tato ‘Katham pi nāma mādisassa satthu santike kammatthānam

<sup>1</sup> Above, p. 45.

<sup>2</sup> Bm kuṭena.

<sup>3</sup> Bm karaṇa-°.

gahetvā viharantam īmam kula-puttam akusala-vitakkā abhibhavitvā anamatagge vaṭṭa-dukkhe samīdēssantīti<sup>1</sup> tassa anugghattham tatth' eva attānam dassetvā, tam kula-puttam ovaditvā, ākāsam uppatisvā, puna attano vasana-tṭhānam eva gacchati. Ath' evam ovadiyamānā te bhikkhū cintayimsu 'Satthā amhākam manam jānitvā, āgantvā, amhākam samīpe ṭhitam yeva attānam dasseti. Tasmīm khaṇe "bhante idha nisidatha idha nisidathāti" āsana-pariyesanam nāma bhāro' ti te āsanam paññāpetvā va viharanti. Yassa pīṭham atthi, so tam paññāpeti, yassa n' atthi, so mañcām vā phalakam vā kattham<sup>2</sup> vā pāsānam vā vāluka-puñjam vā paññāpeti. Tam alabhamānā purāṇa-paṇḍāni pi samkaḍḍhitvā tattha paṁsu-kūlam pattharitvā ṭhapenti. Idha pana rāñño nisidana-āsanam eva atthi. Tam papphotetvā paññāpetvā parivāretvā te bhikkhū Bhagavato adhimutti-nāṇam ārabba guṇam thomayamānā nisidiṇsu. Taṁ sandhāya vuttam—*Paññatte āsane nisiditi.*

Evam nisinno pana, jānanto yeva, kathā-samuṭṭhāpan-attham bhikkhū puechi. Te va 'ssa sabbam kathayim̄su. Tena vuttam—*Nisajja kho Bhagavā ti ādi.*

Tattha kāya nu 'tthāti, katamāya nu kathāya sannisinnā bhavathāti<sup>3</sup> attho. Kāya n'ethāti pi pāli. Tassā kata-māya nu etthāti attho. Kāya notthāti pi pāli. Tassā purimo yeva attho.

*Antarā - kathā ti, kammaṭṭhāna-manasikāra-uddesa-paripuechādinam antarā ekā kathā.*

*Vippakatā ti, mama-āgamana-paccayā apariniṭṭhitā sikhām appamattā. Tena kiñ dasseti? 'Nāham tumhākam kathā-saṁgahatthanī<sup>4</sup> āgato, aham pana sabbaññutāya tumhākam kathām niṭṭhāpetvā matthaka-pattam katvā dassāmīti āgato' ti nissajj' eva sabaññū-pavāraṇam pavāreti.*

*Ayam kho no bhante antarā-kathā vippakatā, atha Bhagavā anuppatto ti. Ethāpi ayam adhippāyo: 'Ayam bhante amhākam Bhagavato sabbaññuta-nāṇam ārabba guṇa-kathā*

<sup>1</sup> Bm samsarentīti.

<sup>3</sup> Bm bhavatthāti.

<sup>2</sup> Bm kathakam.

<sup>4</sup> Sed Bm bhaṅgattham.

vippakatā, na rāja-kathādikā tīracchāna-kathā, atha Bhagavā anuppatto, tan no idāni niṭṭhapetvā<sup>1</sup> dethāti.' Ettāvatāyam āyasmatā Ānandena kamala-kuvalay-ujjala-vimala-sādu-rasa-salilāya pokkharanīyā sukhāvatarāṇattham nimmala-silā-talaracanā-vilāsi-sopānam vippakīṇṇa - muttā-jāla - sadisa - vālikā-kīṇṇa-paṇḍara-bhūmibhāgam tittham viya, suvibhatta-bhitti-vicitra-vedikā-parikkhittassa nakkhatta-patham phusitukāmatāya viya, pavijambhita-samussayassa pāsāda-varassa sukhārohaṇ-attham dantamaya-saṇha-mudu-phalakaṇ kañcana - latā - vinaddha - maṇi - gaṇa - ppabhāsa - mudu-y-ujjala-sobham sopānam viya, suvaṇṇa-valaya-nūpurādi-samghattana-sadda-sammissa-kathita-bhasita-madhuressara-gehajana-vicari-tassa udāra-issariya-vibhava-sobhitassa mahā-gharassa sukha-ppavesan-attham suvaṇṇa-rajata-maṇi-muttā<sup>2</sup>-pavālādi-jutivijjotita-suppatiṭṭhita-visāla-dvāra-bāhām mahā-dvāram viya attha-vyañjana-sampannassa Buddha-guṇānubhāva-samsūcakassa imassa suttassa sukhāvagābaṇattham kāla-desa-desakavatthu-parisā-padesa-patimāṇḍitam nidānam bhāsitam. Tassa Atthavaṇṇanā samattā.

5. Idāni mamañ rā bhikkhare pare arañṇam bhāseyyun ti ādinā nayena Bhagavatā nikkhittassa suttassa vaṇṇanāya okāso anuppatto. Sā pan' esā sutta-vaṇṇanā yasmā suttanikkhepam vicāretvā vuccamānā pākaṭā hoti, tasmā suttanikkhepam tāva vicārayissāma. Cattāro hi sutta-nikkhepā, attajjhāsayo parajjhāsayo pucchāvasiko atṭhuppatiko ti. Tattha yāni suttāni Bhagavā parehi anajjhītīho kevalam attano ajjhāsayen' eva katheti, seyyathidam Ākañkheyya-suttam Vattha-suttam Mahā-satiपāṭṭhāna-suttam Mahā-saḷāyatana-vibhaṅga-suttam Ariya-vāñsa-suttam sammappa-dhāna-suttanta-hārako iddhipāda-indriya-bala-bojjhaṅga-maggāṅga-suttanta-hārako ti evam-ādīni, tesam attajjhāsayo nikkhēpo. Yāni pana 'Paripakkā kho Rāhulassa vimutti-paripācāniyā dhammā. Yannūnāham Rāhulam

<sup>1</sup> So MSS.<sup>2</sup> St B<sup>m</sup> mutta.

uttarim āsavānam khaye vineyyan' ti evam paresam ajjhāsayam khantim manam abhinīhāram bujjhana-bhāvañ ca avekkhitvā parajjhāsaya-vasena kathitāni, seyyathidam Cūla-Rāhul-ovāda-suttam, Mahā-Rāhul-ovāda-suttam, Dhamma-cakka-ppavattanam, Dhātu-vibhaṅga-suttan ti evam-ādīni, tesam parajjhāsayo nikkhepo. Bhagavantam

pana upasam̄kamitvā catasso pi parisā cattāro vaṇṇā nāgā supaṇṇā gandhabbā asurā yakkhā mahārājāno tūvatiñsādayo devā Mahābrahmā ti evam-ādayo 'bojjhaṅgā bojjhaṅgā ti bhante vuccanti, nīvaraṇā nīvaraṇā ti bhante vuccanti, ime nu kho bhante pañc-upādānakkhandā, kiñcī sūdha vittam purisassa setthān'<sup>1</sup> ti ādinā nayena pañham pucchanti. Evam putthena Bhagavatā yāni kathitāni Bojjhaṅga-samyuttādīni, yāni vā pan' aññāni Devatāsaṃyutta-Mārasaṃyutta-Brahmasaṃyutta - Sakkapañha - Cullavedalla - Mahāvedalla - Sāmaññaphala-Ālavaka-Suciloma-Kharaloma-suttādīni, tesam pucchāvasiko nikkhepo. Yāni pana tāni uppānam kāraṇam paticeca kathitāni, seyyathidam Dhammadāyādam Culla-sīha-nādam Candūpamam Puttamamsūpamam<sup>2</sup> Dārukhandūpamam Aggikkhandūpamam Phēna-piñḍūpamam Pāricchattakūpaman ti evam-ādīni, tesam aṭṭhupappattiko nikkhepo.

Evam imesu catusu nikkhepesu imassa suttassa aṭṭhupappattiko nikkhepo, aṭṭhupappattiyañ hi idam Bhagavatā nikkhittam.

Katarāya aṭṭhupappattiyā? Vaṇṇāvaṇṇe. Ācariyo ratana-ttayassa avaṇṇam abhāsi, antevāsi vaṇṇam, iti imam vaṇṇāvaṇṇam aṭṭhupappattim katvā, desanā-kusalo Bhagavā 'Maman rā bhikkhave pare araññam bhāseyyuñ' ti desanam ārabhi.

Tattha Maman ti sāmi-vacanam. Mamāti attho. Vā saddo vikappattho. Pare ti, paṭiviruddhā sattā. Tatrāti, ye avaṇṇam vadanti tesu. Na āghāto ti ādībi kiñcāpi tesam bikkhūnam āghāto yeva n' atthi atha kho āyatim kula-puttānam edisesu pi thānesu akusala-ppattim paṭisedhento dhamma-

<sup>1</sup> S. X. 12. 9.

<sup>2</sup> Bm Sūriyūpamam.  
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nettīm ṭhapesi. Tattha āhanti cittan ti āghāto. Kopass' etam adhivacanam. Appatītā honti tena atutṭhā asomanassitā ti appaccayo. Domanassass' etam adhivacanam. N' eva attano na<sup>1</sup> paresam hitam abhirādhayatīti anabhiraddhi. Kopass' etam adhivacanam. Evam ettha dvihi padehi samkhārakkhandho ekena vedanā-kkhandho ti dve khandhā vuttā. Tesam vasena sesānam<sup>2</sup> pi sampayutta-dhammānam kāraṇam paṭikkhittam eva. Evam paṭhamena nayena mano-padosam nivāretva dutiyena tattha ādīnavam dassento āha—*Tatra ce tumhe assalha kūpitā rā anattamānā rā tumhām yev' assa tena antarāyo ti.*

Tattha *Tatra ce tumhe assalhāti* tesu avappa-bhāsakesu tasminn vā avanñe tumhe bhaveyyātha ce, yadi bhaveyyāthāti attho. *Kūpitā*<sup>3</sup> kopena *anattamānā* domanassena *tumhām yev'* assa tena antarāyo ti, tumhākam yeva tena kopena tāya ca anattamanatāya paṭhamajjhānādīnam antarāyo bhaveyya. Evam dutiyena nayena ādīnavam dassetvā tatiyena vacanattha-sallakkhana-matte pi asamatthatam<sup>4</sup> dassento '*Api nu tumhe paresan'* ti ādim āha.

Tattha *Paresan* ti yesam kesañ ci. Kupito hi n' eva Buddha-Pacecekabuddha-ariyasāvakānam na mātā-pitunnam na<sup>5</sup> paccatthikānam subbhāsita-dubbhāsitassa attham jānāti. Yath' āha :

Kuddho attham na jānāti, kuddho dhammām na passati,  
Andhantamām tadā hoti yam kodho sahate naram.  
Anattha-janano kodho, kodho cittappakopano,<sup>6</sup>  
Bhayam<sup>7</sup> antarato jātam tam jano nāvabujjhātīti.

Evam sabbathā pi avanñe mano-padosam nisedhetvā idāni paṭipajjitatbākāram dassento—*Tatra tumhehi abhūtam abhūtato* ti ādim āha.

Tattha—*Tatra tumhehi*, tasminn avanñe tumhehi.

*Abhūtam abhūtato nibbhetabban* ti, yam abhūtam tam

<sup>1</sup> Sed omit.

<sup>2</sup> Sdt sosānam.

<sup>3</sup> SS. kūpiti (? kūpitā ti . . . anattamānā ti).

<sup>4</sup> Sed ayan attham na dassenti; St asamattham tam na d°.

<sup>5</sup> Sed omitt.

<sup>6</sup> Se oppakosano.

<sup>7</sup> Sed sayam.

abhūta-bhāven' eva apanetabbam. Katham? *Iti p' etām abhūtan ti ādinā nayena. Tatrāyam yojanā.* ‘Tumbākam Satthā na sabbaññū, dhammo durakkhāto, saṅgho duppaṭipanno ti’ ādīni sutvā na tuṇhī bhavitabbam, evam pana vattabbam, ‘*Iti p' etām abhūtan,* yam tumhehi vuttam tam iminā pi kāraṇena abhūtam, iminā pi kāraṇena ataceham, *N' atti c' etām amhesu, na ca pan' etām amhesu sañvijjati,* sabbaññū yeva ambhākam Satthā, svākkhāto va dhammo, supatipanno va saṅgho, tatra idañ ca idañ ca kāraṇan’ ti Ettha ca dutiya-padam paṭhamassa, catutthañ ca tatiyassa vevacanan ti veditabbam. Idañ ca avaññe yeva nibbēthanam<sup>1</sup> kātabbam na sabbattha. Yadi hi ‘*Tvañ dussilo, tav' ācariyo dussilo, idañ c' idañ ca tayañ katan, tav' ācariyena katan'* ti vutte tuṇhī-bhūto adhivāseti, āsañkanīyo hoti. Tasmā manopadosam akatvā avañño nibbēhetabbo.<sup>2</sup> ‘*Oṭṭho 'si gono 'sīti* ādīna pana nayena dasahi akkosa-vatthūhi akkosantam puggalām ajjhukekkhitvā adhivāsana-kkhanti yeva tattha kātabbā.

6. Evam avañña-bhūmiyam tādi-lakkhaṇam dassetvā idāni vanṇa-bhūmiyam dassetum—*Mamam rā bhikkhave pare vanṇam bhāseyyun* ti ādim āha.

Tattha *pare* ti ye keci pasanna-deva-manussā. Ānan-dan ti etenāti ānando, pītiyā etam adhivacanam. Sumanassa bhāvo somanassam, cetasika-sukhass' etam adhivacanam.

Ubbillāvino bhāvo ubbillāritattam.<sup>3</sup> Kassa ubbillāvitattam<sup>3</sup> cetaso ti? uddhaccāvahāya. Ubbillāpana-pītiyā<sup>4</sup> etam adhivacanam. Iti idhāpi dvīhi padehi saṅkhāra-kkhando ekena vedanā-kkhando vutto. Evam paṭhama-nayena ubbillāvitattam<sup>5</sup> nivāretvā dutiyena tattha ādīnavam dassento—*Tatra ce tumhe assathāti ādim āha.*

Idhāpi tumham yera assa tena antarāyo ti, tena ubbillāvitattena<sup>6</sup> tumham yeva paṭhamajjhānādīnam antarāyo assāti<sup>7</sup> attho veditabbo.

<sup>1</sup> Bm nisedhanam, nisedhetabbo. <sup>2</sup> Bm uppilā throughout.

<sup>3</sup> Se °ttā; Bm °ttan ti.

<sup>4</sup> Sh adds evam.

<sup>5</sup> St °vitan; Se °vittan.

<sup>6</sup> St °vitena corrected to °vitattena; Se °tena.

<sup>7</sup> Bm bhaveyyāti.

Kasmā pan' etam vuttam? Nanu Bhagavatā 'Buddho ti kittayantassa<sup>1</sup> kāye bhavati yā pīti varam eva hi sā pīti kasinena pi Jambudīpassa, dhammo ti . . . pe . . . samgho ti kittayantassa kāye bhavati yā pīti varam eva hi sā pīti kasinena pi Jambudīpassātī' ca 'Ye bhikkhave Buddhe pasannā agge te pasannā' ti ca ādīhi anekasatehi suttehi ratana-ttaye pīti-somanassam eva vaññitan ti. Saccam vaññitam. Tam pana nekkhamma-sitam.<sup>2</sup> 'Idha amhākam Buddha amhākam dhammo'<sup>3</sup> ti ādinā nayena āyasmato Channassa uppanna-sadisam geha-sitam pīti-somanassam adhippetam. Idam hi jhānādi-paṭilābhāya antarāya-karam hoti. Ten ev' āyasmā Channo pi yāva Buddhā na parinibbāyiṁsu<sup>4</sup> tāva visesam nibbattetum nāsakkhi. Parinibbāna-kāle paññattena pana brahma-dan̄dena tajjito, tam pīti-somanassam pahāya, nibbattesi.<sup>5</sup> Tasmā antarāya-karam yeva sandhāya idam vuttan ti veditabbam. Ayan hi lobha-sahagatā pīti, lobho ca kodha-sadiso va, yath' āha :

Luddho attham na jānāti, luddho dhammam na passati,  
Andhantamam tadā hoti yam lobho sahate navam.  
Anattha-janano lobho, lobho cittappakopano  
Bhayam antarato jātam tam jano nāvabujjhati.

Tatiya-vāro pana idha anāgato ti atthato āgato yevāti veditabbo, yath' eva hi kuddho evam luddho pi attham na jānātīti. Paṭipajjitabbākāra-dassana-vāre pana ayan yojanā. 'Tumhākam satthā sabbaññū araham sammā-sambuddho, dhammo svākkhāto, samgho suppaṭipanno' ti ādīni sutvā na tunhī bhavitabbam. Evam pana paṭijānitabbam : 'Iti p' etam yam tumhehi vuttaṁ tam iminā pi kāraṇena bhūtan, iminā pi kāraṇena taccham, so hi Bhagavā iti pi araham, iti pi sammā-sambuddho, dhammo iti pi svākkhāto iti pi san-

<sup>1</sup> Sct add yassa.

<sup>2</sup> Bm nikamassitam.

<sup>3</sup> Bm adds amhākam samgho.

<sup>4</sup> S nibbatte; Sd nibbatti.

<sup>5</sup> Bm Buddha na parinibbāyi.

diṭṭhiko, saṅgho iti pi suppaṭipanno iti pi uju-paṭipanno.' 'Tvam sīlavā' ti pucchitenāpi, sace sīlavā, 'sīlavā 'ham asmi' paṭijānitabbam eva. 'Tvam paṭhamassa jhānassa lābhī<sup>1</sup> . . . pe . . . arahā' ti puṭṭhenā pi sabhāgānam<sup>2</sup> bhikkhūnam yeva paṭijānitabbam.<sup>3</sup> Evam hi pāpicchatā c' eva parivajjītā hoti, sāsanassa ca amoghatā dīpitā hotīti. Sesam vutta-nayen' eva veditabbam.

7. *Appamattakan̄ kho pan' etam bhikkhare ti.* Ko anusandhi? Idam suttam dvihi padēhi ābaddham, vanṇena ca avanṇena ca. Tattha avanṇo 'Iti p' etam abhūtam iti p' etam atacchan' ti etth' eva udakam<sup>4</sup> patvā aggi viya nivatto. Vanṇo pana bhūtam bhūtato paṭijānitabbo 'Iti p' etam bhūtan' ti evam anuvattati yeva. So pana duvidho Brahmadattena bhāsita-vanṇo ca bhikkhu-samghena 'Acchariyam āvuso' ti ādina nayena āraddho vanṇo ca. Tesu<sup>5</sup> bhikkhu-samghena vutta-vanṇassa upari-suññatā-pakāsane anusandhim dassessati. Idha pana Brahmadattena vutta-vanṇassa anusandhim dassetum—  
*Appamattakan̄ kho pan' etam bhikkhare ti desanā āraddhā.*

Tattha Apī an<sup>6</sup> ti parittassa nāmam, oran<sup>6</sup> ti tass' eva vevacanam, mattā vuccati pamānam. Appamattā etassāti appamattakan̄, oramattā etassāti oramattakan̄, sīlam eva sīlamattakan̄. Idam vuttaṇi hoti: 'Appamattakan̄ kho pan' etam, bhikkhave, sīlamattakan̄ nāma yena Tathāgatassa vanṇam vadāmīti,' ussāham katvā pi rāṇyam vadāmāno puthujjano radeyyāti.

Tattha siyā: 'Nanu idam sīlam nāma yogino agga-bhūsam<sup>7</sup>? Yath' āhu porāṇā:

Sīlam yogiss' alaṅkāro, sīlam yogissa maṇḍanam,  
Sileh'<sup>8</sup> alaṅkato yogī, maṇḍane aggataṁ gato ti.

Bhagavatā pi ca anekesu sutta-satesu sīlam mahantam eva katvā kathitam. Yath' āha: 'Ākaṅkheyya ce bhikkhave

<sup>1</sup> SS lābhī.

<sup>2</sup> Se puttho nāpi sabhagatam; St puttho.

<sup>3</sup> St pari, corrected to paṭi.

<sup>4</sup> All MSS. udakan tapi.

<sup>5</sup> SS etena.

<sup>6</sup> Bm appamattakan̄, oramattakan̄.

<sup>7</sup> Bm vibhūsanam.

<sup>8</sup> Se Bm silehi 'lañ'.

bhikkhu “sabrahmacārīnam piyo c’ assam manāpo ca garu-bhāvanīyo cāti” sile svev’ assa paripūrakāri’ ti ca.<sup>1</sup>

‘Kikī va aṇḍam camarī va vāladhīm  
Piyam̄ va puttam̄ nayanam̄ va ekakam̄  
Tath’ eva sīlam̄ anurakkhamānakā  
Supesalā hotha sadā sagāravā’ ti ca.

‘Na puppha-gandho paṭivātam eti,  
Na candanam̄ tagara-mallikā vā  
Sataū ca gandho paṭivātam eti  
Sabbā disū sappuriso pavāti.<sup>2</sup>

Candanam̄ tagaram̄ vāpi uppalaṁ atha vassikī<sup>3</sup>  
Etesam̄ gandha-jātānam̄ sīla-gandho anuttaro.  
Appamatto ayaṁ gandho yāyam̄ tagara-candanī<sup>4</sup>  
Yo ca sīlavatam̄ gandho vāti devesu uttamo.  
Tesam̄ sampanna-silānaṁ appamāda-vibāriṇam̄  
Sammad-aññā-vimuttānuṇī Māro maggam̄ na vindatīti’ ca.<sup>5</sup>

‘Sile patiṭṭhāya naro sapañño cittam̄ paññañ ca bhāvayam̄.  
Ātāpi nipako bhikkhu so imam̄ vijātaye jaṭan’ ti ca.<sup>6</sup>

‘Seyyathā pi bhikkhave ye kci bijagāma-bhūtagāmā vuddhim̄ virūḍhim̄ vepullam̄ āpajjanti, sabbe te paṭhavim̄ nissāya paṭhaviyam̄ patiṭṭhāya evam̄ vuddhim̄ virūḍhim̄ vepullam̄ āpajjanti. Evam̄ eva bhikkhave bhikkhu sīlam̄ nissāya sile patiṭṭhāya satta bojjhaṅge bhāvento satta bojjhaṅge bahulī-karonto mahantam̄ vepullattam̄ pāpuṇāti dhammesūti’ ca, evam̄ aññāni pi aneka-satāni suttāni daṭṭhabbāni. Evam̄ anekesu sutta-satesu sīlam̄ mahantam̄ eva katvā kathitam̄, tam̄ kasmā iuasmim̄ tħāne Appamattakan ti āhāti?’

<sup>1</sup> Ākaṅkheyya Sutta 3 (Rhys Davids, ‘Buddhist Suttas,’ p. 210).

<sup>2</sup> Em̄ p.vāyati.

<sup>4</sup> S. I. 3. 3. = VII. 1. 6.

<sup>3</sup> Dhammapada 54-57 = Anguttara 3. 79.

Upari guṇe<sup>1</sup> upanidhāya. Sīlam hi samādhim na pāpuṇāti, samādhi paññam na pāpuṇāti, tasmā uparimam upanidhāya<sup>2</sup> heṭṭhimam oramattakam nāma hoti.

Katham sīlam samādhim na pāpuṇāti?

Bhagavā hi abhisambodhito sattame saṃvacchare Sāvatthi-nagara-dvārc gaṇḍamba<sup>3</sup>-rukkha-mūle dvādasā-yojane ratana-maṇḍape yojana-ppaīnāne pallanike nisīditvā, ti-yojanike dibba-setacchatte dhāriyamāne dvādasā-yojanāya parisāya attā - dāna - paridīpanam titthiya-parimaddanam<sup>4</sup> uparima-kāyato aggi-kkhandho pavattati, heṭṭhima-kāyato udaka-dhārā pavattati . . . pe<sup>5</sup> . . . ekeka-loma-kūpato aggi-kkhandho pavattati ekeka-loma-kūpato udaka-dhārā pavattati channam vaṇṇānan ti ādi-naya-ppavattam yamaka-pāṭīhāriyam dasseti. Tassa suvaṇṇa-vaṇṇa-sarīrato suvaṇṇa-vaṇṇa-rasmiyo ug-gantvā yūva bhavaggā gacchanti, sakala-dasa-sahassa-cakkavālassa<sup>6</sup> āloka-karaṇa-kālo viya hoti, dutiyā dutiyā rasmi purimāya purimāya yamaka-yamakā viya ekakkhaṇe viya pavattati. Dviṇṇā ca cittānam ekakkhane pavatti nāma n' atthi, Buddhānam pana bhavaṅga - parivāsassa lahukatāya pancah' ākārehi sucinṇa-vasitāya<sup>7</sup> ca tā ekakkhane viya pavattanti. Tassā tassā pana rasmīyā āvajjana-parikamnādhiṭṭhānāni visun yeva. Nīla-rasmi-atthāya hi Bhagavā nīla-kasiṇam saināpajjati, pīta-rasmi-atthāya pīta-kasiṇam, lohitam . . . pe . . . odāta-rasmi-atthāya odāta-kasiṇam, aggi-kkhandhatthāya tejo-kasiṇam, udaka-dhār-atthāya āpo-kasiṇam saināpajjati. Satthā cañkamatī nimmito titthati vā nisidati vā seyyam vā kappetīti sabbam vitthā-retabbam. Ettha ekam pi sīlassa kiccaṇ n' atthi, sabbam samādhi-kiccam eva. Evarū sīlaṇ samādhim na pāpuṇāti.

Yam pana Bhagavā sata-sahassa-kappādhikāni<sup>8</sup> cattāri asaṅkhceyyāni pāramiyo pūretvā, ekūna-tiūsa-vassa-kāle cakkavatti-siri-nivāsa-bhūtā bhavanā nikkhamma, Anoma-

<sup>1</sup> Sc guṇo.

<sup>2</sup> Sc niddhāya.

<sup>3</sup> Bm kaṇḍamba.

<sup>4</sup> Bm maddanam.

<sup>5</sup> Bm omits.

<sup>6</sup> St omits cakkavālassa.

<sup>7</sup> Bm āciṇṇa-

<sup>8</sup> Bm kappa-satasahassādhiṇāni.

nadī-tire pabbajitvā, chahhassāni padhāna-yogam katvā, Visākha-puṇṇamāya Uruvela-gāme Sujātāya dinnam pak-khitta-dihhoja-madhu-pāyāsam parihhuñjitvā, sāyañha-samaye dakkhiṇa-dvārena bodhi-maṇḍanam pavisitvā, assattha-duma-rājānam tikkhattum padakkhiṇam katvā, puḥhuttara-bhāge hito, tiṇa-santharam santharitvā, tisandhi-pallaṅkam āhu-jitvā, caturaṅga - samannāgatam mettā - kammaṭṭhānam puḥhaṅgamam katvā, viriyādhiṭṭhānam adhiṭṭhāya, cuddasa-hattha-pallaṅka-vara-gato, suvaṇṇa-pīṭhe ṭhapita-rajata-kkhandham viya paññāsa-hattham hodhi-kkhandham piṭṭhitō katvā, upari-maṇicchattena viya hodhi-sākhāya dhāriyamā-nāya,<sup>1</sup> suvanṇa-vanṇa-cīvare pavāla-sadisesu hodhi-aṅkuresu patamānesu, suriye attham upagacchante Māra-balām vidha-metvā, paṭhama-yāme puhhe nivāsam anussaritvā, majjhima-yāme dibba-cakkhum visodhetvā, paccūsa-kāle sabba-Buddhā-nam āciṇne pacceyākāre nāṇam otāretvā, ānāpāna-catuttha-jjhānam nibbattetvā, tad eva pādakam katvā vipassanam vadḍhento magga-paṭipātiyā adhigatena catuttha-maggena sahba-kilese khepetvā, sabbe Buddha-guṇe paṭivijjhi—idam assa paññā-kiccam. Evam samādhi paññam na pāpuṇāti.

Tattha yatbā hatthe udakam pātiyam udakam na pāpuṇāti, pātiyam udakam ghaṭe udakam na pāpuṇāti, ghaṭe udakam kolamhe<sup>2</sup> udakam na pāpuṇāti, kolamhe udakam cātiyam udakam na pāpuṇāti, cātiyam udakam mahā-kumbhiyam udakam na pāpuṇāti, mahā-kumbhiyam udakam kussubbhe<sup>2</sup> udakam na pāpuṇāti, kussubbhe udakam kandare udakam na pāpuṇāti, kandare udakam kunnadiyam udakam na pāpuṇāti, kunnadiyam udakam pañca-mahānadiyam udakam na pāpuṇāti, pañca-mahānadiyam udakam cakkavāḷa-mahā-samudde<sup>4</sup> udakam na pāpuṇāti, cakkavāḷa-mahāsamudde udakam Sineru-pādaka-mahāsamudde udakam na pāpuṇāti, pātiyam udakam upanidhāya hatthe udakam parittam . . . pe . . . Sineru-pādaka-mahāsamudde udakam upanidhāya

<sup>1</sup> Bm dhārayamāno.

<sup>3</sup> Set kusumbhe; Bm kusombhe.

<sup>2</sup> Bm kolumbe.

<sup>4</sup> Set nadī.

cakkavāla-mahāsamudde udakam parittan ti, iti upari upari udakam upādāya hetṭhā hetṭhā udakam parittam hoti, evam eva upari upari guṇe upādāya sīlam appamattakam oramattakan ti veditabbam. Ten' āha—*Appamattakam kho pan' etam Bhikkhare oramattakan sīlamattakan ti.*

*Yena puthujjano ti. Ettha*

Duve puthujjanā vuttā Buddhen' ādicca-bandhunā,  
Andho puthujjano eko kalyāñ' eko puthujjano ti.

Tattha yassa khandha - dhātu - āyatanādisu uggaha-paripucchā - savana - dhāraṇa - paccavekkhanāni n' atthi, ayam andha-puthujjano. Yassa tāni atthi, so kalyāṇa-puthujjano. Duvidho pi pan' esa.

Puthūnam jananādīhi kāraṇehi puthujjano,  
Puthujjanantogadhattā puthu cāyam jano iti.

So hi puthūnam nānappakārakānam kilesādīnam jananādīhi kāraṇehi puthujjano. Yath' āha : 'Puthu-kilese janentīti puthujjanā, puthu-avihata-sakkāya-dīṭhikā ti puthujjanā, puthu-Satthārānam mukhullokakā ti puthujjanā, puthusabba-gatīhi avutthitā ti puthujjanā, puthu-nānābhisaṃkhāre abhisam̄kharontīti puthujjanā, puthu-nānā-oghehi vuyhantīti puthujjanā, puthu-nānā-santāpehi santappantīti puthujjanā, puthu - nānā - pariṭāhehi pariḍayhantīti puthujjanā, puthu-pañcasu kāma-guṇesu rattā giddhā gathitā<sup>1</sup> mucchitā ajjhopannā<sup>2</sup> laggā lagitā palibuddhā ti puthujjanā, puthupañcahi nīvaraṇehi āvutā nivutā oputā<sup>3</sup> paṭicchannā paṭikujjītā ti puthujjanā, puthūnam bahūnam gaṇana-patham atītānam ariya - dhamma - parammukhānam nīca - dhammasamācārāṇam janānam antogadhattā ti puthujjanā, puthu vā ayam visuṁ yeva saṃkham gato visamṣattho sīla-sutādi-guṇa-yuttehi ariyehi janehīti pi puthujjano' ti.

*Tathāgatassāti, atṭhahi kāraṇehi Bhagavā Tathāgato. Tathā āgato ti Tathāgato. Tathā gato ti Tathāgato. Tatha-*

<sup>1</sup> Sāht gathitā; Se gathikā; Bm gadhitā.

<sup>2</sup> Bm ajjhosannā (see A. II. 5. 7; Ud. VII. 3, 4).

<sup>3</sup> Bm avuṭā nivuṭā phuṭā ophuṭā pihitā.

lakkhaṇam<sup>1</sup> āgato ti Tathāgato. Tatha-dhamme yāthāvato abhisambuddho ti Tathāgato. Tatha-dassitāya Tathāgato. Tatha-vāditāya<sup>2</sup> Tathāgato. Tathā-kāritāya Tathāgato. Abhibhavataṭṭhena Tathāgato.

1. Katham Bhagavā tathā āgato ti Tathāgato? Yathā sabba-loka-hitāya ussukkam āpannā<sup>3</sup> purimakā Sammā-Sambuddhā āgatā, yathā Vipassī Bhagavā āgato, yathā Sikhī Bhagavā, yathā Vessabhū Bhagavā, yathā Kakusandho Bhagavā, yathā Konāgamano Bhagavā, yathā Kassapo Bhagavā, āgato.<sup>4</sup> Kim vuttam hoti? Yena abhinibhārena ete Bhagavanto āgatā, ten' eva amhākam pi Bhagavā āgato. Atha vā yathā Vipassī Bhagavā . . . pe . . . yathā Kassapo Bhagavā dāna-pāramiṁ pūretvā, sīla-nekkhamma-paññā-viriya-khanti-sacca-adhiṭṭhāna-mettā-upekkhā-pāramiṁ pūretvā, imā dasa pāramiyo dasa upapāramiyo dasa paramattha<sup>5</sup>-pāramiyo ti sama-tiñsa pāramiyo pūretvā, aṅga-pariccāga nayana-dhana-rajja-puttadāra-pariccāgan ti ime pañca mahā-pariccāge pariccajivtā, pubbayoga-pubbacariya-dhammakkhāna-nātaththa<sup>6</sup>-cariyādayo pūretvā, buddhi-cariyāya koṭim patvā āgato, tathā amhākam pi Bhagavā āgato. Yathā Vipassī Bhagavā . . . pe . . . Kassapo Bhagavā cattāro satipaṭṭhāne saminna-ppadhlāne cattāro iddhipāde pañc' indriyāni pañca balāni satta bojjhaṅge ariyan atṭhaṅgikam maggam bhāvetvā brūhetvā āgato, tathā amhākam pi Bhagavā āgato. Evam tathā āgato ti Tathāgato.

Yath' eva lokamhi Vipassi-ādayo  
Sabbaññu-bhāvanā munayo idh' āgatā  
Tathā ayam Sakya-munī pi āgato  
Tathāgato vuccati<sup>7</sup> tena cakkhumā ti

Evam tathā āgato ti Tathāgato.

2. Katham tathā gato ti Tathāgato? Yathā sampati-jāto Vipassī Bhagavā gato . . . pe . . . Kassapo Bhagavā gato.

<sup>1</sup> SS tathā-lak<sup>o</sup>.

<sup>2</sup> Sd<sup>h</sup> omit tatha-vād<sup>o</sup> T<sup>o</sup>.

<sup>3</sup> Scbt ussukkamāyapannā.

<sup>4</sup> Bm adds ti.

<sup>5</sup> All MSS. paramattha.

<sup>6</sup> Sd °akkhāṇa-ñānattha.

<sup>7</sup> Scbt vuccanti; Sd °nti corrected to °ti.

Kathañ ca so gato? So hi sampati-jāto va samehi pādehi paṭhavyiyam patiṭṭhāya uttarābhīmukho satta pada-vītihāre<sup>1</sup> gato. Yath' āha : 'Sampati-jāto Ānanda Bodhisatto samehi pādehi patiṭṭhahitvā uttarābhīmukho satta pada-vītihāre gacchati, setamhi chatte anuhīramāne sabbā ca disā anuviloketi, āsabhiñ ca vācāñ bhāsati "Aggo 'ham asmi lokassa, jetṭho 'ham asmi lokassa, setṭho 'ham asmi lokassa, ayam antimā jāti, n' atthi dāni punabbhavo" ' ti. Tañ c' assa gamanam tathām ahosi avitathām anekesañ visesādhigamanam pubba-nimitta-bhāvena. Yañ hi so sampati-jāto va samehi pādehi patiṭṭhahi, idam assa catur-idhipāda-paṭīlābhassa pubba-nimittam, uttarābhīmukha-bhāvo pana sabba-lokuttara-bhāvassa pubba-nimittam, satta-pada-vītihāro satta-bojjhaūga-ratana-paṭīlābhassa, suvaṇṇa-danḍā vītipatanti cāmarā ti<sup>2</sup> ettha vutta-cāmar-ukkhepo pana sabba-titthiya-nimmathanassa, sefacchatta-dhāraṇam arahatta-vimutti-varavimala-setacchatta-paṭīlābhassa, sabba-disānuvilokanam sabbaññutā - nānāvarana<sup>3</sup> - paṭīlābhassa, āsabhi-vācā - bhāsanam appativattiya-vara-dhamnia-cakkappavattanassa pubba-nimittam. Tathā ayam Bhagavā pi gato, tañ c' assa<sup>4</sup> gamanam tathām ahosi avitathām tesam yeva visesādhigamanam pubba-nimitta-bhāvena. Ten' āhu porāṇā :

Muhutta-jāto va gavampati yathā  
 Samehi pādehi phusī vasundharā<sup>5</sup>  
 So vikkami satta padāni Gotamo  
 Setañ ca chattam anudhārayum marū.  
 Gantvāna so satta padāni Gotamo  
 Disvā vilokesi samā-samantato  
 Atṭhaṅgupetam giram abhudīrayi  
 Siho yathā pabbata-muddhani tīhito ti.

Evam tathā gato ti pi Tathāgato. Atha vā yathā Vipassī Bhagavā . . . pe . . . yathā Kassapo Bhagavā ayam pi Bhagavā tath' eva nekkhammena kāmacchandam pahāya

<sup>1</sup> Bm vītihārena (twice).

<sup>2</sup> St ni; Sc di; Sdhi ti.

<sup>3</sup> Sc °ññu-nānāvarana-; Sd °ññutānāvarana-ñāna; Bm °ññutānāvarana-

<sup>4</sup> St tañ ca.

<sup>5</sup> Sd vasundharā.

gato, avyāpādena vyāpādam, āloka-saññāya thīna-middham, avikkhepena uddhacca-kukkuccam, dhamma-vavatthānena vicikiccham pahāya gato, nāñena avijjam padāletvā gato, pāmujjena aratī vinodetvā, paṭhamajjhānena nīvaraṇa-kavatākam ugghātētvā, dutiyajjhānena vitakka-vicāra-dhūmam vūpasametvā, tatiyajjhānena pīti virājetvā, catutthajjhānena sukha-dukkham pahāya, ākāsānañcāyatana-samā-pattiyā rūpasāññā-paṭighasaññā-nānattasaññāyo samatikkamitvā, viññānañcāyatana-samā-pattiyā ākāsānañcāyatana-saññām ākiñcaññāyatana-samā-pattiyā viññānañcāyatana-saññām neva-saññā - nāsaññāyatana - samā-pattiyā ākiñcaññāyatana - saññām samatikkamitvā gato. Aniccānupassanāya nicca-saññām pahāya, dukkhānupassanāya sukha-saññām, anattānupassanāya atta-saññām, nibbidānupassanāya nandim, virāgānupassanāya rāgam, nirodhānupassanāya samudayam, paṭinissaggānupassanāya ādānam, khayānupassanāya ghana-saññām, vayānupassanāya āyūhañam, vipariññāmānupassanāya dhuva-saññām, animittānupassanāya nimitta-saññām, appaṇihitānupassanāya pañidhim, suññatānupassanāya abhinivesam, adhipaññā-dhamma-vipassanāya sārādānābhinivesanām, yathā-bhūta-nāṇa-dassanena sammohābhinivesanām, ādīnavānupassanāya ālayābhinivesam, paṭisamkhānupassanāya appaṭisañkhām, vivatānupassanāya samyogābhinivesam, sotāpatti-maggena diṭṭhe kaṭṭhe kilese bhajitvā gato, saka-dāgāmi-maggena oḷārike kilese pahāya, anāgāmi-maggena anusahagate<sup>1</sup> kilese samugghātētvā, arahatta-maggena sabba-kilese samucchinditvā gato. Evam pi tathā gato ti Tathāgato.

3. Katham tatha-lakkhaṇam āgato ti Tathāgato? Paṭhavī-dhātuyā kakkhalatta-lakkhaṇam tatham avitatham,

āpo-dhātuyā paggharaṇa-lakkhaṇam . . . pe . . .

tejo-dhātuyā uṇhatta-lakkhaṇam . . . pe . . .

vāyo-dhatuyā vitthambhana-lakkhaṇam . . . pe . . .

ākāsa-dhātuyā asamphuṭṭha<sup>2</sup>-lakkhaṇam . . . pe . . .

viññāna-dhātuyā vijānana-lakkhaṇam . . . pe . . .

<sup>1</sup> Sh anusahagate; Sd anasahagaṇe.

<sup>2</sup> Sd asampuṭṭha.

rūpassa ruppana-lakkhaṇam . . . pe . . .  
vedanāya vedyita-lakkhaṇam . . . pe . . .  
saññāya saṃjānana-lakkhaṇam . . . pe . . .  
saṃkhārānam abhisamkharāna<sup>1</sup>-lakkhaṇam . . . pe . . .  
viññānassa vijānana-lakkhaṇam . . . pe . . .  
vitakkassa abhiniropana<sup>2</sup>-lakkhaṇam . . . pe . . .  
vicūrassa anumajjana-lakkhaṇam . . . pe . . .  
pītiyā pharaṇa-lakkhaṇam . . . pe . . .  
sukhassa sāta-lakkhaṇam<sup>3</sup> . . . pe . . .  
citt-ekaggatāya avikkhepa-lakkhaṇam . . . pe . . .  
phassassa phusana-lakkhaṇam . . . pe . . .  
saddh-indriyassa adhimokkha-lakkhaṇam . . . pe . . .  
viriy-indriyassa paggaha-lakkhaṇam . . . pe . . .  
sat-indriyassa upaṭṭhāna-lakkhaṇam . . . pe . . .  
samādh-indriyassa avikkhepa-lakkhaṇam . . . pe . . .  
paññ-indriyassa pajānana-lakkhaṇam . . . pe . . .  
saddhā-balassa assaddhiye akampiya-lakkhaṇam . . . pe . . .  
viriya-balassa kosajje . . . pe . . .  
sati-balassa muṭṭha-sacce . . . pe . . .  
samādhi-balassa uddhacce . . . pe . . .  
paññ-balassa avijjāya akampiya-lakkhaṇam . . . pe . . .  
sati-sambojjhaṅgassa upaṭṭhāna-lakkhaṇam . . . pe . . .  
dhamma - vicaya - sambojjhaṅgassa pavicaya - lakkhaṇam  
. . . pe . . .  
viriya-sambojjhaṅgassa paggaha-lakkhaṇam . . . pe . . .  
pīti-sambojjhaṅgassa pharaṇa-lakkhaṇam . . . pe . . .  
passaddhi-sambojjhaṅgassa upasama-lakkhaṇam . . . pe . . .  
samādhi-sambojjhaṅgassa avikkhepa-lakkhaṇam . . . pe . . .  
upekhā-sambojjhaṅgassa paṭisamkharāna-lakkhaṇam . . .  
pe . . .  
sammā-dīṭṭhiyā dassana-lakkhaṇam . . . pe . . .  
sammā-saṃkappassa abhiniropana-lakkhaṇam . . . pe . . .  
sammā-vācāya pariggaha-lakkhaṇam . . . pe . . .  
sammā-kammantassa samutṭhāna-lakkhaṇam . . . pe . . .  
sammā-ājīvassa vodāna-lakkhaṇam . . . pe . . .

<sup>1</sup> Sc abhisamkharāna.<sup>3</sup> Sb sukhasasāta-1<sup>o</sup>; Sd ghāna-1<sup>o</sup>.<sup>2</sup> Sc here and below abhiniropana.

sammā-vāyāmassa paggaha-lakkhaṇam . . . pe . . .  
 sammā-satiyā upatṭhāna-lakkhaṇam . . . pe . . .  
 sammā-samādhissa avikkhepa-lakkhaṇam . . . pe . . .  
 avijjāya aññāna-lakkhaṇam . . . pe . . .  
 samkhārāṇam cetanā-lakkhaṇam . . . pe . . .  
 viññāṇassa vijānana-lakkhaṇam . . . pe . . .  
 nāmassa namana-lakkhaṇam . . . pe . . .  
 rūpassa ruppana-lakkhaṇam . . . pe . . .  
 salāyatanaassa āyatana-lakkhaṇam . . . pe . . .  
 phassassa phusana-lakkhaṇam . . . pe . . .  
 vedanāya vedayita-lakkhaṇam . . . pe . . .  
 taṇhāya hetu-lakkhaṇam . . . pe . . .  
 upādānassa gahaṇa<sup>1</sup>-lakkhaṇam . . . pe . . .  
 bhavassa āyūhana-lakkhaṇam . . . pe . . .  
 jātiyā nibbatti-lakkhaṇam . . . pe . . .  
 jarāya jīraṇa-lakkhaṇam . . . pe . . .  
 maraṇassa cuti-lakkhaṇam . . . pe . . .  
 dhātūnām suññatā-lakkhaṇam . . . pe . . .  
 āyatanānām āyatana-lakkhaṇam . . . pe . . .  
 satipaṭṭhānām upatṭhāna-lakkhaṇam . . . pe . . .  
 samma-ppadhānānam padahana-lakkhaṇam . . . pe . . .  
 idhipādānām<sup>2</sup> ijjhana-lakkhaṇam . . . pe . . .  
 indriyānām adhipati-lakkhaṇam . . . pe . . .  
 balānām akampiya-lakkhaṇam . . . pe . . .  
 bojjhaṅgānām niyyāna-lakkhaṇam . . . pe . . .  
 maggassa hetu-lakkhaṇam . . . pe . . .  
 saccānām tatha-lakkhaṇam . . . pe . . .  
 samathassa avikkhepa-lakkhaṇam . . . pe . . .  
 vipassanāya anupassanā-lakkhaṇam . . . pe . . .  
 samatha-vipassanānām eka-rasa-lakkhaṇam . . . pe . . .  
 yuganaddhānām anativattana-lakkhaṇam . . . pe . . .  
 sīla-visuddhiyā samvara-lakkhaṇam . . . pe . . .  
 citta-visuddhiyā avikkhepa-lakkhaṇam . . . pe . . .  
 ditṭhi-visuddhiyā dassana-lakkhaṇam . . . pe . . .  
 khaye nāṇassa samucchedana-lakkhaṇam . . . pe . . .  
 anuppāde nāṇassa passaddhi-lakkhaṇam . . . pe . . .

<sup>1</sup> Sc gahana.<sup>2</sup> Sdht idhipādānām.

chandassa mūla-lakkhaṇam . . . pe . . .  
 manasikārassa samuṭṭhāna-lakkhaṇam . . . pe . . .  
 phassassa samodhāna-lakkhaṇam . . . pe . . .  
 vedanāya samosaraṇa-lakkhaṇam . . . pe . . .  
 samādhissa pamukha-lakkhaṇam . . . pe . . .  
 satiyā ādhipateyya-lakkhaṇam<sup>1</sup> . . . pe . . .  
 paññāya tatuttariya-lakkhaṇam<sup>2</sup> . . . pe . . .  
 vimuttiyā sāra-lakkhaṇam . . . pe . . .

amat-ogadhassa nibbānassa pariyośāna-lakkhaṇam tathānam  
 avitathām. Evam tatha-lakkhaṇam nāṇa-gatiyā āgato avi-  
 rajjhītvā patto anuppatto ti Tathāgato. Evam tatha-lakkha-  
 ᄃām āgato ti Tathāgato.

4. Katham tatha-dhamme yāthāvato abhisambuddho ti  
 Tathāgato? Tatha-dhammā nāma cattāri ariya-saccāni. Yath'  
 āha: 'Cattār' imāni bhikkhave tathāni avitathāni anaññā-  
 thāni. Katamāni cattāri? idam dukkhan ti bhikkhave  
 tatham etam, avitatham etam, anaññatham etan' ti. Vitthāro.  
 Tāni ca Bhagavā abhisambuddho. Tasmā tathānam abhi-  
 sambuddhattā Tathāgato ti vuccati. Abhisambodh-aṭṭho hi  
 ettha gata-saddo. Api ca jarā-maraṇassa jāti-paccaya-sam-  
 bhūta-samudāgataṭṭho tatho avitatho anaññatho . . . pe . . .  
 saṃkhārāṇam avijjā-paccaya-sambhūta-samudāgataṭṭho tatho  
 avitatho anaññatho. Tathā avijjāya saṃkhārāṇam paccay-  
 atṭho, saṃkhārāṇam viññāṇassa paccayaṭṭho, . . . pe . . .,  
 jātiyā jarā-maraṇassa paccayaṭṭho tatho avitatho anaññatho.  
 Tam sabbam Bhagavā abhisambuddho, tasmat pi tathānam  
 abhisambuddhattā Tathāgato ti vuccati. Evam tatha-  
 dhamme yāthāvato abhisambuddho ti Tathāgato.

5. Katham tatha-dassitāya Tathāgato? Bhagavā yaṁ sad-  
 vase loke . . . pe . . . sadeva-manussīya aparimāṇāsu loka-  
 dhātusu aparimāṇāṇam sattānam cakkhu-dvāre āpāthām  
 āgacchantam rūpārammaṇam nāma atthi tam sabbākā-  
 rato jānāti passatī. Evam jānatā passatā ca tena tam  
 iṭṭhāniṭṭhādi-vasena vā, dīṭṭha-suta-muta-viññātesu<sup>3</sup> labbh-  
 māṇaka-pada-vasena vā. Kataman tam rūpam rūpāyatanaṁ?

<sup>1</sup> Se Bm adhipateyya- (comp. A. III. 40. 1, 3).

<sup>2</sup> Bm taduttari-

<sup>3</sup> Sd viññātesu.

Yām rūpam catunnām mahā-bhūtānam upādāya vāñā-nibhāsa-nidassanām sappatīgham nilam pītakan ti ādinā nayena anekehi nāmehi terasahi vārehi dvi-paññāsa-nayehi vibhajjamānam tatham eva hoti, vitatham n' atthi. Esa nayo sota-dvārādisu pi āpātham āgacchantesu saddādisu. Vuttañ c' etam Bhagavatā: 'Yām bhikkhave sadevakassa lokassa . . . pe . . . sadeva-manussāya dittham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam aham janāmi, tam aham abhiññāsim, tam Tathāgatassa viditam, tam Tathāgato na upatthāsīti.'<sup>1</sup> Evam tatha-dassitāya Tathāgato. Tattha tatha-dassi-atthe Tathāgato ti pada-sambhavo veditabbo.

6. Katham tatha-vāditāya Tathāgato? Yañ ca rattim Bhagavā bodhi-maṇḍe aparājita-pallaṅke nisiuno tiṇṇam Mārāṇam matthakam<sup>2</sup> madditvā anuttaram sammā-sambodhiṃ abhisambuddho, yañ ca rattim yamaka-sālānam antare anupādisesāya nibbāna-dhātuyā parinibbāyi, eth' antare pañca-cattālīsa-vassa-parimāṇa-kāle paṭhama-bodhiyā pi majjhima-bodhiyā pi paccima-bodhiyā pi yām Bhagavatā bhāsitam suttam geyyam . . . pe . . . vedallam tam sabbam atthato vyañjanato ca anupavajjam anūnam anadhipakam sabbākāra-paripuṇṇam rāga-mada-nimaddanam dosa-mohamada-nimaddanam. N' atthi tattha vālaggera-mattam pi avakkhalitam.<sup>3</sup> Sabban tañ eka-muddikāya lañchitam<sup>4</sup> viya, eka-nāliyā mitam viya, eka-tulāya tulitam viya ca, tatham eva hoti avitatham.<sup>5</sup> Ten' āha: 'Yañ ca Cunda rattim Tathāgato anuttaram sammā-sambodhiṃ abhisambujjhati, yañ ca rattim anupādisesāya nibbāna-dhātuyā parinibbāyati, yām etasmim antare bhāsatī lapati niddisati tam sabbam tath' eva hoti, no aññathā. Tasnā Tathāgato ti vuccatīti.' Gada<sup>6</sup>-attho hi ethha gata-saddo. Evam tatha-vāditāya Tathāgato. Api ca āgadanam āgado vacanan ti attho. Tatho aviparīto āgado assāti da-kārassa ta-kāram katvā Tathāgato ti. Evam p' etasmim atthe pada-siddhi veditabbā.

<sup>1</sup> Sd °tena upatthāsi; St °to na utthāsi.

<sup>2</sup> Bm mattakam.

<sup>3</sup> Sd apakkhalitam.

<sup>4</sup> Se Bm lañjitatam.

<sup>5</sup> Bm adds anaññatham.

<sup>6</sup> Su gadā.

7. Katham tathā-kāritāya Tathāgato? Bhagavato hi vācāya kāyo anulometi, kāyassa pi vācā. Tasmā yathā-vādī tathā-kārī yathā-kārī tathā-vādī ca hoti. Evam-bhūtassa c'assa yathā vācā kāyo pi tathā gato pavatto ti attho, yathā ca kāyo vācā pi tathā gatā ti Tathāgato. Ten' ev' āha: 'Yathā-vādī bhikkhave Tathāgato tathā-kārī, yathā-kārī tathā-vādī, iti yathā-vādī tathā-kārī, yathā-kārī tathā-vādī, tasmā Tathāgato ti vuccatīti.' Evam tathā-kāritāya Tathāgato.

8. Katham abhibhavan-att̄hena Tathāgato? Upari bhavaggam hetthā avicim<sup>1</sup> pariyantam katvā tiriyam apariṇāṇasu loka-dhātusu sabba-satte abhibhavati silena pi samādhinā pi paññāya pi vimuttiyā pi,<sup>2</sup> na tassa tulā vā pamāṇam vā atthi, atulo appameyyo anuttaro rāja-rājo<sup>3</sup> deva-devo sakkānam ati-sakko brāhmānam ati-brahmā. Ten' āha: 'Sadevake bhikkhave loke . . . pe . . . manussāya<sup>4</sup> Tathāgato abhibhū anabhibhūto<sup>5</sup> aññadatthu-daso vasavatti, tasmā Tathāgato ti vuccatīti.' Tatr' evam pada-siddhi veditabbā. Agado viya agado. Ko pan' esa? Desanā-vilāso c' eva puññassayo<sup>6</sup> ca. Tena h'esa mahānubhāvo bhisakko dibbāgadena sappe viya sabba-parappavādino salevakañ ca lokam abhibhavati. Iti sabba-lokābhībhavane<sup>7</sup> tatho aviparīto desanā-vilāsa-mayo<sup>8</sup> c' eva puñña-mayo ca<sup>9</sup> agado assāti da-kārassa ta-kāram katvā Tathāgato ti veditabbo. Evam abhibhavan-att̄hena Tathāgato.

Api ca tathāya<sup>10</sup> gato ti pi Tathāgato, tatham gato ti pi Tathāgato. Gato ti avagato atito patto paṭipanno ti attho. Tattha sakala-lokam tīraṇa-pariññāya tathāya<sup>11</sup> gato avagato ti Tathāgato, loka-samudayam pahāua-pariññāya tathāya<sup>11</sup> gato atito ti Tathāgato, loka-nirodham sacchikiriyāya tathāya<sup>11</sup> gato patto ti Tathāgato, loka-nirodha-gāminī-paṭipadam tatham gato paṭipanno ti Tathāgato.

<sup>1</sup> Sh avicim; Sedt in corrected to i.      <sup>2</sup> Bm adds vimutti-ñāna-dassanam pi.

<sup>3</sup> Bm rājābhīrājo.

<sup>4</sup> Bm sadeva-manu-sāya.

<sup>5</sup> Sd abhibhūta abhibhūto; St abhibhūta-anabhibhūto.

<sup>6</sup> Bm -vilāsamayo puññussavo.

<sup>7</sup> St bhavaneua.

<sup>8</sup> St vilāsomayoñ; Se vilāsemaye.

<sup>9</sup> Bm puññussavo.

<sup>10</sup> Sc tathā.

<sup>11</sup> SS tathā.

Tena yam<sup>1</sup> vuttam Bhagavatā: ‘Loko bhikkhave Tathā-gatena abhisambuddho, lokasmā Tathāgato visamyutto, loka-samudayo bhikkhave Tathāgatena abhisambuddho, loka-samudayo Tathāgatassa pahino, loka-nirodho bhikkhave Tathāgatena abhisambuddho, loka-nirodho Tathāgatassa sacchikato, loka-nirodha-gāminī-paṭipadā bhikkhave Tathāgatena abhisam-buddhā, loka-nirodha-gāminī-paṭipadā Tathāgatassa bhāvitā. Yam bhikkhave sadevakassa lokassa . . pe . . . sabban tam Tathāgatena abhisambuddham. Tasmā Tathāgato ti<sup>1</sup> vuccatīti’ tassa evam pi attho veditabbo. Idam pi ca Tathāgatassa tathāgata-bhāva-dīpane mukha-mattam eva. Sabbākārena pana Tathāgato va Tathāgatassa tathāgata-bhāvam vāñneyya.

*Katamañ ca tam bhikkhare ti yena appamattakena oramattakena sīla-mattakena puthujjano Tathāgatassa vāñnam vadamāno vadeyya tam kataman ti puechati. Tattha puechā nāma adīṭha-jotanā puechā, diṭṭha-saṃsandanā puechā, vimati-cchedanā puechā, anumati puechā, kathetu-kamyatā puechā ti pañca-vidhā hoti.*

Tattha adīṭha-jotanā puechā nāma pakatiyā lakkhaṇam aññātam hoti adīṭham atulitam atiritam avibhūtam avibhāvitam, tassa nānāya dassanāya tulanāya tiraṇāya vibhāvanāya pañhai puechati. Ayam adīṭha-jotanā puechā.

Katamā diṭṭha-saṃsandanā puechā? Pakatiyā lakkhaṇam ñātam hoti diṭṭham tulitam tīritam vibhūtam vibhāvitam, tam<sup>2</sup> aññehi pañditehi saddhim saṃsandanatthāya pañham puechati. Ayam diṭṭha-saṃsandanā puechā.

Katamā vimati-cchedanā puechā? Pakatiyā saṃsaya-pakkhanto<sup>3</sup> hoti vimati-pakkhanto<sup>3</sup> dvejhaka-jāto, evan nu kho, na nu kho, kin nu kho, kathan nu kho ti, so vimaticchedanatthāya pañham puechati. Ayam vimati-cchedanā puechā.

Katamā anumati-puechā? Bhagavā bhikkhūnam anumatiyā pañham puechati, ‘Tam kiñ maññatha, bhikkhave, rūpam niccam vā aniccam vā ti? Aniccam, Bhante. Yam

<sup>1</sup> SS omit.

<sup>3</sup> Bm pakhando.

<sup>2</sup> Bm tassa lakkhaṇassa.

panāniccam, dukkham vā tam sukhām vā ti?<sup>1</sup> Dukkham  
Bhante ti.' Sabbam vattabbam. Ayam anumati-pucchā.

Kathamā kathetu-kamyatā pucchā? Bhagavā bhikkhū-  
nam kathetu-kamyatāya pañham puechati: 'Cattāro 'me  
bhikkhave satipatthānā, katame cattāro? . . . pe . . .  
atth' ime bhikkhave maggaṅgā, katame atthāti?' Ayam  
kathetu-kamyatā pucchā.

Iti<sup>2</sup> imāsu pañcasu pucchāsu aditthassa tūva kassaci dham-  
massa abhāvato Tathāgatassa adittha-jotanā puecha n' atthi.  
'Idam nāma aññehi pañditehi samaṇa-brāhmaṇehi saddhiṇi  
samsandetvā desessāmīti' samannāhārass' eva anuppajjanato  
dittha-samsandana-pucchā pi n' atthi. Yasmā pana Buddhā-  
nam eka-dhamme pi āsappanā parisappanā n' atthi, bodhi-  
manḍe va sabba-kañkhā chinnā, tasmā vimati-chedanā  
pucchā pi n' atthi yeva. Avasesā pana dve pucchā Buddhā-  
nam atthi. Tāsu ayam kathetu-kamyatā pucchā nāma.  
Idāni tam kathetu-kamyatā - pucchāya pucchitam attham  
kathetum Pāṇātipātām pahāyāti ādim āha.

### [Culla-sīla.]<sup>3</sup>

8. Tattha pāṇassa atipāto pāṇātipāto. Pāṇa-vadho pāṇa-  
ghāto ti vuttam hoti. Pāṇo ti e' ettha vohārato satto  
paramatthato jīvit-indriyām, tasmiṁ pana pāṇe pāṇa-saññino  
jīvit - indriyūpacchedaka - upakkama - samuṭṭhāpikā kāya-  
vācī - dvārāṇam aññatarappavattā vadhaka-cetanā pāṇātipāto.  
So guṇa-virahitesu tiracchāṇa-gatādisu pāṇesu khuddake  
pāṇe appa-sāvajjo, mahā-sarīre mahā - sāvajjo. Kasmā<sup>4</sup> Payoga-mahantatāya. Payoga-samatte<sup>4</sup> pi vatthu-mahanta-  
tāya gunavantesu manussādisu appa-guṇe pāṇe appa-sāvajjo,  
mahā-guṇe mahā-sāvajjo, sarīra-guṇānam pana sama-  
bhāve sati kilesānam upakkamāna ca mudutāya appa-sāvajjo  
tibbatāya mahā-sāvajjo ti veditabbo. Tassa pañca sambhārā  
honti: pāṇo, pāṇa-saññitā, vadhaka-cittam, upakkamo, tena

<sup>1</sup> Bm tam sukhām vā dukhām vā ti (but see Mahāvagga, I. 6. 42).

<sup>2</sup> Bm pucchā ti. Imāsu.

<sup>3</sup> Not in the MSS.

<sup>4</sup> St samante; Sc malante.

maraṇan ti. Cha-ppayogā sāhatthiko āṇattiko nissaggiko<sup>1</sup> thāvaro vijjāmaya<sup>2</sup> iddhimayo ti. Imasmim pan' atthe vitthāriyamāne atipapañco hoti, tasmā tam na vitthārayūma.<sup>3</sup> Aññañ ca evarūpam. Atthikehi Samanta-pāśādikam Vinay-āṭhakatham oloketvā gahetabbam.

*Pahāyāti*, imam pāṇātipāta-cetanā-samkhātam dussilyam pajahitvā.

*Paṭivirato* ti, pahīna-kālato paṭṭhāya tato dussilyato<sup>4</sup> orato virato va. N' atthi tassa vītimissāpi<sup>5</sup> cakkhu-sota-viññeyyā dharmā pag eva kāyikā ti. Iminā va nayena aññesu pi evarūpesu padesu attho veditabbo.

*Samāṇo* ti, Bhagavato samita-pāpatāya laddha-vohāro.

*Gotamo* ti, gotta-vasena.

Na kevalañ ca Bhagavā va pāṇātipātā paṭivirato,<sup>6</sup> bhikkhu-samgho pi paṭivirato.<sup>7</sup> Desanā pana ādito paṭṭhāya evam āgatā, attham pana dīpentena bhikkhu-samgha-vasenāpi dīpetum vattati.

*Nihita-dāṇḍo nihita-sattho* ti, parūpaghātatthāya dāṇḍam vā satthanā vā ādāya avattanato nikkhitta-dāṇḍo c' eva nikkhitta-sattho cāti attho. Ettha ca ṭhapetvā dāṇḍam sabbam pi avasesam upakaraṇam sattānam vihīnsana<sup>8</sup>-bhāvato satthan ti veditabbam. Yam pana bhikkhū kattara-dāṇḍam vā danta-kattham vā vāsim vā pipphalakam<sup>9</sup> vā gahetvā vicaranti, na tam parūpaghātatthāya, tasmā nihita-dāṇḍā nihita-satthā tv' eva sañkham gacchanti.

*Lajjīti pāpa-jigucchana-lakkhaṇāya lajjāya samannāgato.*

*Dayāpanno* ti dayam metta-cittam āpanno.

*Sabba-pāṇa-bhūta-hitānukampiti* sabbe pāṇa-bhūte hitena anukampako, tāya dayāpannatāya sabbesam pāṇa-bhutānam hita-cittako ti attho.

*Viharatīti* iriyati, yāpeti pāleti.

*Iti vā hi Bhikkhare* ti, evam vā Bhikkhave. Vā saddo upari

<sup>1</sup> Bm nissaggiyo.

<sup>3</sup> St vitthārayāya; Bm °vissāmi.

<sup>5</sup> Sh vītimissāmi; Bm vitikkamissāmiti.

<sup>7</sup> St pativirato ti.

<sup>9</sup> Bm pipphalikam (? scissors. See Āyāraṅga, II. 7. 1. 5).

<sup>2</sup> Sc nijjamayo.

<sup>4</sup> St dussilyam to.

<sup>6</sup> Sc pativirati; Sd paṭivirahito.

<sup>8</sup> Bm vihethana.

*adinnādānam pahāyāti* ādīni apekkhitvā, vikapp-attho<sup>1</sup> vutto. Evam sabbattha purimam vā pacchimam vā apekkhitvā vikappana-bhāvo veditabbo. Ayam pan' ettha samkhupo: 'Bhikkhave puthujjano Tathāgatassa vaṇṇam vadamāno evam va vadeyya, "Samaṇo Gotamo pāṇam na hanti<sup>2</sup> na ghāteti na tattha samanuñño hoti, virato imasmā dussilyā, aho vata re Buddha-guṇa-mahantatā" ti.<sup>3</sup> Iti mahantam ussāham katvā vanṇam vattu-kāmo pi appamattakam ācārasiла-mattakam eva vakkhati, upari - asādhāraṇa-sabhāvam nissāya guṇam vattum na sakkhissati. Na kevalañ ca puthujjano va sotāpanna-sakalāgāmi-anāgāmi-arahanto pi Pacceka-Buddhā pi na sakkonti yeva. Tathāgato yeva pana sakkoti. Tam vo upari vakkhāmīti.' Ayam ettha sādhippāyā attha-vanṇanā. Ito param pana apubbam eva vanṇayissāma.

*Adinnādānam pahāyāti*, ettha adinnassa ādānam adinnādānam. Parassa haraṇam theyyam corikā ti vuttam hoti. Tattha *adinnan* ti para-pariggalitam,<sup>4</sup> yattha paro yathā kāma-kāri tam āpajjanto adaṇḍaraho anupavajjo ca hoti. Tasmim pana para-pariggahīte para-pariggahīta-saṇīno tadā dāyaka-upakkama-samuṭṭhāpikā theyya-cetanā adinnādānam. Tam hīne para-santake appa-sāvajjam, pañite mahā-sāvajjam. Kasmā? vatthu-paṇītatāya. Vatthu-samatthe sati guṇādhikānam santake vatthusmim mahā-sāvajjam, tam tam guṇādhikam upādāya tato tato hīna-guṇassa santake vatthusmim appa-sāvajjam.

Tassa pañca sambhārā honti: parapariggahitam, para-pariggahita-saṇītā, theyya-cittam, upakkamo, tenāharanantti. Cha-ppayogā sāhatthikādayo va.<sup>5</sup> Te ca kho yathānurūpam theyyāvahāro pasayhāvahāro patīcchannāvahāro pari-kappāvahāro kusāvahāro ti imesam avahārānam vasena pavattā. Ayam ettha samkhupo, vitthāro pana Samanta-Pāsādikāyam vutto.

<sup>1</sup> Set vikappatthe.

<sup>3</sup> Set mahantā ti.

<sup>5</sup> See above, p. 70.

<sup>2</sup> Bm hanati.

<sup>4</sup> Bm -ggahit- throughout.

Dinnam<sup>1</sup> eva ādiyatitī dinnādāyi.

Cittena pi dinnam eva pāṭīkañkhatitī dinnā-pāṭīkañkhi.

Thenetitī theno. Na thenena athenena. Athenattā yeva sucī-bhūtena. Attanā ti attabhāvena. Ayam ettha saṃkhepo. Athenam sucī-bhūtam attabhāvam kātvā riharatiti vuttam hoti. Sesam paṭhamā-Sikkhāpade vutta-nayen' eva yojetabbam. Yathā ca idha evam sabbattha.

Abrahmacariyan ti asettha-cariyam. Brahmam settham ācāram caratitī brahmacāri.

Ārācāri ti,<sup>2</sup> abrahmacariyato dūra-cāri.

Methunā ti, rūga-pariyuṭṭhāna-vasena sadisatiā methunakā ti laddha-vohārehi paṭisevitabbato methunā ti saukham gata asaddhammā.

Gāma-dhammā ti gāma-vāsinam dhammā.

9. Musā-rādam pahāyāti. Ettha musā ti visamvādana-purekkhārassa attha-bhañjanako vacī-payogo kāya-payogo vā. Visamvādanādhippāyena pan' assa para<sup>3</sup>-visamvādaka-kāya-vacī-payoga-samutṭhāpikā cetanā musū-vādo. Aparo nayo. Musā ti abhūtam ataccham vatthum. Vādo ti tassa bhūtato tacchato viññāpanam. Lakkhaṇato pana atatham<sup>4</sup> vatthum tathato param viññāpetu-kūmassa tathā viññatti-samutṭhāpikā cetanā musā-vādo. So yam attham bhañjati tassa appatāya appa-sāvajjo, mahantatāya mahā-sāvajjo. Api ca gahaṭṭhānam attano santakam adātu-kāmatāya 'n' atthitī' ādi-naya-ppavatto appa-sāvajjo, sakkhinā<sup>5</sup> hutvā attha - bhañjanattham vutto mahā-sāvajjo. Pabbajitānam appakam pi tclam vā sappim vā labhitvā hassādhippāyena 'Aija gāme tela-nadī maññe sandatitī' purāṇa<sup>6</sup>-kathā-nayena pavatto appa-sāvajjo, adiṭṭham yeva pana diṭṭhan ti ādinā nayena vadantānam mahā-sāvajjo.

Tassa cattāro sambhārā honti: atatham<sup>7</sup> vatthu, visamvādana-cittam, tajjo vāyāmo, parassa tad-attha-vijānanan ti. Eko payogo, sāhatthiko va. So kāyena vā kāya-paṭibaddhena

<sup>1</sup> Sdū adinnam; St ādiṇṇam.

<sup>2</sup> Bm anācāri ti.

<sup>3</sup> Bm param.

<sup>4</sup> Sdū atha tanī.

<sup>5</sup> Sū sakkhītivā.

<sup>6</sup> Se Bm pūraṇa.

<sup>7</sup> Sdū atha tam; all MSS. vatthu.

vācāya vā param visamvādaka-kiriyāya karaṇe datṭhabbo. Tāya ce kiriyāya paro tam attham jānāti. Ayam kiriya-samuṭṭhāpika-cetanā-kkhane yeva musū-vāda-kammanā bajjhati.<sup>1</sup> Yasmā pana yathā kāya-paṭibaddha-vācāya param visamvādeti, tathā<sup>2</sup> ‘imassa bhaṇāhīti’ āṇāpento pi paṇṇam likhitvā purato nissajjanto pi ‘ayam attho evam veditabbo’<sup>3</sup> ti kuḍḍādisu likhitvā ṭhapento pi, tasmā ettha āṇattika-nissag-giya-thāvarā pi payogā yujjanti. Atṭhakathāsu pana anāgatattā vīmaṇsitvā gahetabbam.<sup>4</sup>

Saceam vadatīti *sacca-rādī*.

Saceena saccam sandahati ghaṭetīti *sacca-sandho*. Na antarantarū musā vadatīti<sup>5</sup> attho. Yo hi puriso kadāci musā vadati kadāci saccam tassa musā-vādena antaritattā saccam saccena na ghaṭiyati. Tasmā na so sacca-sandho. Ayam pana na tādiso, jīvita-hetu pi musā avatvā saccena saccam sandahati yevāti *sacca-sandho*.

*Theto* ti thiro. Thita<sup>6</sup>-katho ti attho. Eko puggalo haliddi<sup>7</sup>-rāgo viya, thusa-rāsimhi nikhāta-khāṇu viya, assa-piṭṭhe ṭhapita-kumbhaṇḍam iva ca, na ṭhita-katho hoti. Eko pāsāṇa-lekhā viya indakhilo viya ca ṭhita-katho hoti, asinā sīsam chindante pi dve kathā na katheti. Ayam vuccati theto.

*Paccayiko* ti pattiyyāyitabbako. Saddhāyiko ti attho. Ekacco hi puggalo na paccayiko hoti. ‘Idam kena vuttam?’ ‘Asukenāti’ vutte ‘mā tassa vacanam saddahathāti’ vattabbatam āpajjati. Eko paccayiko hoti. ‘Idam kena vuttam?’ ‘Asukenāti’ vutte ‘yadi tena vuttam idam eva pamāṇam, idāni paṭikkhipitabbam<sup>8</sup> n’ atthi, evam eva idan’ ti vattabbatam āpajjati. Ayam vuccati *paccayiko*.

*Arisaṇvādako lokassāti*, tāya sacca-vāditāya lokam na visamvādetiti attho.

*Pisūṇam rācam pahāyāti* ādisu yāya vācāya yassa tam

<sup>1</sup> Sc kammanā bajjhati; St kammanā khajjati.

<sup>2</sup> Sāt yathā.

<sup>3</sup> SS omit ti; Bm evam datṭhabbo ti tiro kuḍḍādisu.

<sup>5</sup> Bm bhanatiti.

<sup>4</sup> Bm gabetabbā.

<sup>7</sup> Bm haliddhi.

<sup>6</sup> Bm Thira-.

<sup>8</sup> Bm upaparikkhitabbam.

vācam bhāsatī, tassa hadaye attano piya-bhāvam parassa  
ca suñña-bhāvam karoti, sā *pisumā rācā*. Yāya pana attānam  
pi param pi pharusam karoti, yā vācā sayam pi pharusā,  
n' eva kaṇṇa-sukhā na hadaya-sukhā vācā, ayam *pharusā rācā*.  
Yena samphappalapati niratthakam so *samphappalāpo*.

Yā tesam mūla-bhūta cetanā pi pisuṇā-vācādi-nāmam eva labhati,<sup>1</sup> sā eva ca idha adhippetā ti. Tattha saṃkilitṭha-cittassa paresam vā bhedāya atta-piya-kamyatāya vā kāya-vacī-payoga-samuṭṭhāpikā cetanā pisuṇā vācā. Sā yassa bhedaṃ karoti tassa appa-guṇatāya appa-sāvajjā mahā-guṇatāya mahā-sāvajjā. Tassā cattāro sambhārā: bhinditabbo paro, ‘iti ime nānā-bhavissanti vinābhavissantī’ bheda-purekkhāratā vā ‘iti aham piyo bhavissāmi vissāsiko’ ti piya-kamyatā vā, tajjo vūyāmo, tassa tadattha-vijānanāti.

*Imesam bhedāyāti, yesam ito vuttānam santike sutam tesam bhedāya.*

*Bhinnānam rā sandhātā ti, dviṇṇam mittānam vā samān-upajjhāyakādīnam vā kenacid eva kāraṇena bhinnānam ekam ekam upasampkamitvā, ‘Tumhākam idise kule jātānam evam bahussutānam idam na yuttan’ ti ādīni vatvā, sandhānam kattā anukattā.*

*Anuppadātā* ti sandhānānuppadātā. Dve Jane samagge disvā, ‘Tumhākam evarūpe kule jātānam evarīpehi guṇehi samannāgatānam anuechavikam etan’ ti ādīni vatvā, dalhi-kammam kattā ti attho.

*Samaggārāmo* ti samagge ārāmo assāti samaggārāmo. Yattha samaggā n' atthi, tattha vasitum pi na icchatīti attho. *Samaggarāmo* ti pi Pāli.<sup>2</sup> Ayam ev<sup>3</sup> attho.

*Samagga-rato ti, samaggesu rato. Te pahāya aññattha gantum pi na icchatīti attho.*

Samagge disvā pi sutvā pi nandatīti *samagga-nandī*.

*Samagga-karanim rācam bhāsītā ti. Yā vācā satte samagge*

<sup>1</sup> Sc nāmam eva galati; S<sup>d</sup> nāmam eva galati, corrected to labhati; S<sup>h</sup> nama-yahalati; St nāmam evam galati.

<sup>2</sup> See Bm Pāli.

?: Bm eyettha.

karoti tam sāmaggim guṇa-paridīpakam eva vācam bhāsatī na itaran ti.

Parassa mammacchedakāya vacī - payoga - samutthāpikā ekanta-pharusa-cetanā pharusā rācā. Tassā āvibhāvattham idam vatthum. Eko kira dārako mātu vacanam anādiyitvā araññam gacchati. Tam mātā nivattetum asakkonti, ‘Cañā tam mahisī anubandhatūti’ akkosi. Ath’ assa tath’ eva araññe mahisī utthāsi. Dārako, ‘Yam mama mātā mukhena kathesi tam mā hotu, yam cittena cintesi hotūti,’ saccakiriyam akāsi. Mahisī tath’ eva baddhā viya atthāsi. Evam mammacchedako pi payogo citta-sañhatāya pharusa-vācā na hoti. Mātāpitaro hi kadāci puttakē evam pi vadanti, ‘Corā vo<sup>1</sup> khaṇḍākhaṇḍam karontūti.’ Uppala-pattam pi ca nesam upari patitum<sup>2</sup> na icchanti. Ācariy-upajjhāyā ca kadāci nissitake evam vadanti, ‘Kim ime ahirikū anottāpino caranti? Niddhamatha<sup>3</sup> ne’ ti. Atha ca nesam āgamādhigama-sampattim icchanti. Yathā ca citta-sañhatāya pharusa-vācā na hoti, evam vacaṇa-sañhatāya apharusa-vācā na hoti. Na hi mārāpetu-kāmassa ‘imam sukham sayā-pethāti’ vacanam apharusa-vācā hoti, citta-pharusatāya pan’ esā pharusa-vācā va. Sā yam sandhāya pavattitā tassa appa-guṇatāya appa-sāvajjā, mahā-guṇatāya mahā-sāvajjā. Tassā tayo sambhārā: akkositabbo paro, kupita-cittam, akkosanā ti.

*Nelā<sup>4</sup>* ti. Elam vuccati doso. N’ assā elan ti nelā. Niddosā ti attho. ‘Nelaṅgo<sup>5</sup> setapacchādo’ ti ettha vutta-nelam<sup>6</sup> viya.

*Kaṇṇa-sukhā* ti, vyañjana-madhuratāya kaṇṇānam sukha. Sūcīnā vijjhanaṁ viya kaṇṇe sūlam na janeti.

Attha-madhuratāya sakala-sarīre kopam ajanetvā pemanī janetiti *pemanīyā*.

Hadayam gacchati apaṭīhaññamānā, sukhena cittam pavisatiti *hadayam-gamā*.

Guṇa-paripuṇṇatāya pure-bhavā ti *porī*. Pure samvaddhā

<sup>1</sup> Bm te.

<sup>2</sup> Sāt patantam.

<sup>3</sup> Bm niddharatha.

<sup>4</sup> Sh Nelā.

<sup>5</sup> Sedu tesaṅgo; St telamsaṅgo (Ud. VII. 5).

<sup>6</sup> Sedt silam.

nārī viya sukumārā ti pi porī. Purassa esā ti pi porī.  
<sup>1</sup> Purassa esā ti<sup>1</sup> nagara-vāśinam kathā ti attho. Nagara-  
vāśino hi yutta-kathā honti.<sup>2</sup> <sup>3</sup> Piti-mattam pitā ti vadanti,<sup>3</sup>  
bhāti-mattam bhātā ti vadanti.<sup>4</sup>

Evarūpī kathā bahuno janassa<sup>5</sup> kantā hotiti *bahu-jana-  
kantā*.

Kanta-bhāven' eva *bahu-janassa*<sup>6</sup> manāpā citta-vuddhi-  
karā ti *bahu-jana-manāpā*.

Anattha-viññāpikā<sup>7</sup> kāya-vacī-payoga-samuñṭhāpikā aku-  
sala-cetanā *samphappalāpo*. So āsevana-mandatāya appa-  
sāvajjo, āsevana-mahantatāya mahā-savajjo. Tassa dve sam-  
bhārā : Bhāratayuddha-Sitāharan-ādi-niratthaka-kathā-pure-  
kkhāratā, tathā-rūpi-kathā-kathanañ ca.

Kāle vadatīti *kūla-rādī*. Vattabba-yuttam kūlam salla-  
kkhetvā vadatīti attho.

Bhūtam tatham<sup>8</sup> taccham sabhāvam eva vadatīti *bhūta-rādī*.

Dīṭṭhadhammika-samparāyika-attha-sannissitam eva katvā  
vadatīti *attha-rādī*.

Navā-lokuttara-dhamma-sannissitam katvā vadatīti *dham-  
ma-rādī*.

Samvaravinaya - pahānavinaya-sannissitam katvā vadatīti  
*vinaya-rādī*.

Nidhānam vuccati ṭhapan-okāso, nidhānam assā atthīti  
nidhānarati. Hadaye nidhātabba<sup>9</sup>-yuttam vācam bhāsatīti  
attho.

*Kālenāti*, evarūpim bhasamāno pi ca, ‘Ahām nidhānavatim  
vācam bhāsāmīti’ na akālena bhāsatīti, yutta-kūlam pana  
avekkhitvā<sup>10</sup> va bhāsatīti attho.

*Sāpadesan* ti sa-upamam, sakāraṇan ti attho.

*Pariyantaratalī* ti, paricchedam dassetvā, yathā 'ssā<sup>11</sup> pari-  
cchedo paññāyati evam bhāsatīti attho.

<sup>1-1</sup> Bm omits.

<sup>2</sup> Sdā boti.

<sup>4</sup> Bm adds māti-mattam mātā ti vadanti

<sup>6</sup> Bm bahuno janassa.

<sup>8</sup> SS omit.

<sup>10</sup> Bm apekkhitvā.

<sup>3-3</sup> SS pi mattam tātāti.

<sup>5</sup> SS bahujanojanassa (Sd n, n).

<sup>7</sup> SS viññatikā.

<sup>9</sup> SS nidhetabbā.

<sup>11</sup> Bm yo.

*Attha-sam̄hitān* ti, anekehi pi nayehi vibhajantena<sup>1</sup> pari-yādātum asakkueyya-attha-sampannam.<sup>2</sup> Yam vā so attha-vādī attham vadati, tena atthena sam̄hitattā attha-sam̄hitam vācam bhāsatī, na aññam nikhipitvā aññam bhāsatīti vuttam hoti.

10. *Bija-gāma-bhūta-gāma-samārambhā* ti, mūla-bijam khandha-bijam agga-bijam phalu<sup>3</sup>-bijam bija-bijan ti pañca-vidhassa<sup>4</sup> bija-gāmassa c' eva<sup>5</sup> yassa cassaci alla<sup>5</sup>-tiṇa-rukkhādikassa bhūta-gāmassa ca samārambhā chedanabhedana<sup>6</sup>-pacanādi-bhāvena vikopanā pativirato ti attho.

*Eka-bhattiko* ti. Pātarāsa-bhattam sāyamāsa-bhattan ti dve bhattāni. Tesu pātarāsa-bhattam anto-majjhantikena paricchinnam, itaran majjhantikato uddham anto aruṇena. Tasmā anto-majjhantike dasakkhattum bhuñjamāno pi eka-bhattiko hoti. Tam sandhāya vuttaṇ eka-bhattiko ti.

Ratti-bhojanam ratti.<sup>7</sup> Tato uparato ti *rattūparato*.

Atikkante majjhantike yāva suriyatthagamanā<sup>8</sup> bhojanam vikāla-bhojanam nāma. Tato virattā *virato vikāla-bhojanā*, kadāci rato Anoma-nadī-tire pabbajita-divasato patīthāya sāsanassa ananulomattā.

Visūkam patāni-bhūtam dassanan<sup>9</sup> ti visūka-dassanam. Attanā naccana-naccāpanādi-vasena naccā ca gītā ca vāditā ca antamaso mayūra-naccanādi-vasenāpi pavattānam naccādīnam visūka<sup>10</sup>-dassanā cāti *nacca-gīta-rādīta-visūka-dassanā*. Naccādīni hi attanā payojetuṇ vā parehi payojāpetum vā payuttāni passitum vā n' eva bhikkhūnam na bhikkhunīnam vattānti.

Mālādisu mālā ti yam kiñci puppham. *Gandhan* ti yam kiñci gandha-jātam. *Vilepanan* ti chavi-rāga-karaṇam. Tattha pilandhanto *dhāreti* nāma, ūnatīhānam pūrento *manḍeti* nāma, gandha-vasena chavi-rāga-vasena ca sādiyanto *vibhūseti* nāma. *Thānam* vuccati kāraṇam. Tasmā

<sup>1</sup> Bm vibhajantena.

<sup>2</sup> Bm asakkueyyatāya a. s. bhāsatī.

<sup>3</sup> All MSS. I here and below, p. 81.

<sup>4</sup> These are distinguished in full below, p. 81.

<sup>5</sup> Bm nila.

<sup>6</sup> SS omit.

<sup>7</sup> Bm rattiyā bhojanam ratti-bhojanam.

<sup>8</sup> Sd Bm atthamgamanā.

<sup>9</sup> Sedh dassan.

<sup>10</sup> Bm adds bhūta.

yāya dussilya-cetanāyā tāni mālā-dhāraṇādīni mahājano karoti tato paṭivirato ti attho.

*Uccā-sayanam* vuccati pamāṇātikkantam, *mahā-sayanam* akappiyatthatam.<sup>1</sup> Tato paṭivirato ti attho.

*Jātarūpan* ti suvaṇṇam, *rājatan* ti kahāpaṇo loha-māsako jatu-māsako dāru-māsako ti ye vohāram gacchanti, tassa ubhayassāpi patiggahaṇā paṭivirato. N'eva nam uggaṇhāti na uggaṇhāpeti na upanikkhittam sādiyatiti attho.<sup>2</sup>

*Āmaka-dhañña-paṭiggaṇhā* ti sāli-vīhi-yava-godhūma-kangu - varaka - kudrūsaka<sup>3</sup> - samkhātassa satta - vidhassāpi āmaka-dhaññassa paṭiggaṇhā. Na kevalañ ca etesam paṭiggaṇham eva āmasanam pi bhikkhūnam na vatṭati yeva.

*Āmaka-maṇisa-paṭiggaṇhā* ti. Ettha aññatra odissa anuññātā āmaka-maṇisa-macchānām paṭiggaṇham eva bhikkhūnam na vatṭati no āmasanam.

*Itthi-kumārika-paṭiggaṇhā* ti. Ettha ithitī puris-antara-gatā, itarā kumārikā nāma. Tāsam paṭiggaṇham pi āmasanam pi akappiyam eva.

*Dāsi-dāsa-paṭiggaṇhā* ti. Ettha dāsi-dāsa-vasena va tesam paṭiggaṇham na vatṭati, 'kappiya-dārakam<sup>4</sup> dammi ārāmikam dammīti' evam vutte pana vatṭati.

Ajelakādisu pi khetta-vatthu-pariyosānesu kappiy-ākappiya-nayo Vinaya-vasen eva upaparikkhitabbo.<sup>5</sup> Tattha khettañ nāma yasmin pubbaṇṇam rūhati, *vatthu* nāma yasmin aparanṇam rūhati. Yattha vā ubhayam pi rūhati tam khettañ, tadaṭṭhāya akaṭa-bhūmi-bhāgo vatthu. Khetta-vatthu-sisena c' ettha vāpi-taṭṭakādīni pi samgahitān' eva.

*Dūteyyam* vuccati dūta-kammam. Gihinam<sup>6</sup> panṇam vā sāsanam vā gahetvā tattha tattha gamanam. *Pahiṇa-gamanam* vuccati ghaṭā gharam pesitassa khuddaka-gamanam. *Anuyogo* nāma tadubhaya-karaṇam. Tasmā dūteyya pahiṇa-gamanānam anuyogā ti evam ettha attho veditabbo.

*Kaya-rikkayā* ti kayā ca vikkayā ca.<sup>7</sup>

<sup>1</sup> Bm akappiya-paccattharanam.

<sup>2</sup> Comp. Pāc. 18. 19.

<sup>3</sup> Sd *kudusaka*, corrected to *kuddusaka*.

<sup>4</sup> Bm kārakam.

<sup>5</sup> Sd upari parikkhitabbo; Sh upparikkhitabbo.

<sup>7</sup> Comp. Pāc. 20.

<sup>6</sup> Bm adda paṭitam.

Tulā-kūṭādisu *kūṭan* ti vañcanam. Tattha *tulā-kūṭam* nāma rūpa-kūṭam aṅga-kūṭam gahaṇa-kūṭam patīcchanna<sup>1</sup>-kūṭan ti catubbidham hoti. Tattha rūpa-kūṭan nāma dve tulā samarūpā<sup>2</sup> katvā gaṇhanto mahatiyā gaṇhati, dadanto khuddikāya deti. Aṅga-kūṭan nāma gaṇhanto pacchā-bhāge hatthena tulam akkamati, dadanto pubba-bhāge. Gahaṇa-kūṭan nāma gaṇhanto mūle rajjuṁ gaṇhati, dadanto agge. Patīcchanna<sup>3</sup>-kūṭan nāma tulam susiram katvā anto ayacunnam pakkhipitvā gaṇhanto tam pacchā-bhāge karoti, dadanto agga-bhāge.

Kaño vuccati suvaṇṇa-pāti. Tāya vañcanam *kaṇsa-kūṭam*.

Kathaṁ? Ekam suvaṇṇa-pātim katvā aññā dve tisso lohapātiyo suvaṇṇa-vanṇe karonti. Tato janapadaṁ gantvā, kiñcid eva addham kulam pavisitvā, ‘suvaṇṇa-bhājanāni kiṇathāti’ vatvā, agghe pucchite samagghataram dātukāmā honti. Tato tehi ‘kathaṇi imesam suvaṇṇa-bhāvo jānitabbo’ ti vutte, ‘vimañsitvā gaṇhathāti’ suvaṇṇa-pātim pāsāne ghañsitvā, sabba-pātiyo datvā gacchanti.

*Māna-kūṭam* nāma<sup>4</sup> hadayabheda-sikhābheda-rajjubheda-vasena tividham hoti. Tattha hadaya-bhedo sappi-telādi-minana-kāle labbhati. Tāni hi gaṇhanto hetthā chiddena mānenu, ‘sañikam āsiñcāti’ vatvā, anto bhājane bahum paggharāpetvā gaṇhāti, dadanto chiddam pidhāya sīgham pūretvā deti. Sikhā-bhedo pi tila-taṇḍulādi-minana-kāle labbhati. Tāni hi gaṇhanto sañikam sikhām ussāpetvā gaṇhāti, dadanto<sup>5</sup> vegena pūretvā sikhām bhindanto deti. Rajju-bhedo khetta-vatthu-miuana-kāle labbhati. Lañcam<sup>6</sup> alabhattā hi khettam aṁahantam pi mahantam katvā minanti.

Ukkoṭanādisu *ukkoṭanan* ti assāmike sāmike kātum lañca-gahaṇam. Vañcanan ti tehi tehi upāychi paresam vañcanam. Tatr' idam ekam vatthu.<sup>7</sup>

Eko kira luddako migāñ ca migā-potakañ ca gahetvā

<sup>1</sup> SS patīcchāna.

<sup>2</sup> SS sarūpā.

<sup>3</sup> So all MSS.

<sup>4</sup> SS omit.

<sup>5</sup> SS dento.

<sup>6</sup> Sd lābhām; St labam.

<sup>7</sup> Set vatthum.

āgacchatī.<sup>1</sup> Tam eko dhutto ‘Kim bho migo agghati, kim miga-potako’ ti āha. ‘Migo dve kahāpaṇe, miga-potako ekan’ ti ca vutte kahāpanam datvā miga-potakam gahetvā thokam gantvā nivatto ‘Na me bho miga-potakena attho, migam me dehīti’ āha. ‘Tena hi dve kahāpaṇe dehīti.’ So āha ‘Nanu<sup>2</sup> bho mayā paṭhamam eko kahāpaṇo dinno’ ti. ‘Āma dinno’ ti.<sup>3</sup> ‘Imam pi miga-potakam gaṇha, evam so ca kahāpaṇo ayañ ca kahāpaṇ - agghanako miga-potako ti dve kahāpaṇā bhavissantīti.’ So ‘kāraṇam vadatīti’ sallakkhetvā, miga-potakam gahetvā migam adāsiti.

*Nikatīti* yoga-vasena vā māyā-vasena vā apāmaṅgam pāmaṅgan ti amāṇīm maṇin ti asuvanṇam suvanṇan ti katvā patirūpakena vañcanam.

*Sāci-yogo* ti kuṭila-yogo. Etesam yeva ukkoṭanādīnam etam nāmam. Tasmā ukkoṭana-sāci-yogā<sup>4</sup> vañcana-sāci-yogā nikati-saci-yogā ti evam ettha attho datṭhabbo. Keci aññam dassetvā aññassa parivattanam *sāci-yogo* ti vadanti, tam pana vañcanen’ eva samgahitam.

*Chedanādisu chedanan* ti hattha-cchedanādi. *Vadho* ti māraṇam. *Bandho* ti rajju-bandhanādihi bandhanam. *Viparāmoso* ti hima-viparāmoso gumba-viparāmoso ti duvidho. Yam hima-pāta-samaye himena paṭiechannā hutvā magga-patiṇnam janam musanti, ayam hima-viparāmoso. Yam gumbādihi paṭiechannā janam<sup>5</sup> musanti, ayam gumba-viparāmoso. *Ālopo* vuccati gāma-nigamādīnam vilopa-karaṇam. *Sahasākāro* ti, sāhasa<sup>6</sup>-kiriya. Geham pavisitvā manussānam ure saṭham ṭhapetvā icchita-bhaṇḍa<sup>7</sup> - gahaṇam. Evam etasmā *chedanā* . . . pe . . . *sahasākārā pativirato samano Gotamo* ti. *Iti vā hi bhikkhare puthujjano Tathāgatassa rāṇam radamāno radeyyāti.*

Ettāvatā Culla<sup>8</sup>-sīlam nāma niṭṭhitam hoti.

<sup>1</sup> SS āgacchanti.

<sup>2</sup> Bm adds te.

<sup>3</sup> SS omit ti.

<sup>4</sup> Bm thrice yogo.

<sup>5</sup> Bm omits.

<sup>6</sup> Bm sāhasika-.

<sup>7</sup> Bm bhaṇḍānam.

<sup>8</sup> Em cūla.

## Majjhima-Silam.

11. Idāni Majjhima-silam vitthārento *yathā vā pan' eke bhonto* ti ādim āha. Tatrāyam anuttāna-pada-vanṇanā.

*Saddhā-deyyānīti*, kamnañ ca phalañ ca idha-lokañ ca para-lokañ ca saddahitvā dinnāni. ‘Ayam me nāti vā, mitto vā, idam vā paṭikarissati, idam vā tena kata-pubban ti’ evam na dinnānīti attho. Evam dinnāni hi na saddhā-deyyāni nāma honti.

*Bhojanānīti*<sup>1</sup> desanā-sisa-mattam etam. Atthato<sup>2</sup> pana saddhā-deyyāni bhojanāni bhuñjitvā, cīvarāni pārupitvā senāsanāni sevamānā gilāna-bhesajjam paribhuñjamānā ti sabbam etam vuttam eva hoti. *Seyyathidān* ti nipāto. Tass’ attho, katamo so *bijayāma-bhūtagāmo* yassa *samārambham* *anuyuttā viharantīti?* tato tam dassento *mūla-bijam* ti ādim āha.

Tattha<sup>3</sup> *mūla-bijam* nāma haliddim siṅgiveraṇi vacam vacattham<sup>4</sup> ativisam kaṭukarohinī<sup>5</sup> usīram<sup>6</sup> bhaddamuttakan ti evam-ādi. *Khandha-bijam* nāma assattho nigrodho pilakkho udumbaro kacchako<sup>7</sup> kapitthano ti evam-ādi. *Phalubijam* nāma uechu veļu naļo ti evam-ādi. *Agga-bijam* nāma ajjukam<sup>8</sup> phaṇijjakam hiriveran ti evam-ādi. *Bija-bijam* nāma pubbaṇṇam nāma aparaṇṇan ti evam-ādi. Sabbam li’ etam rukkhato viyojitaṇ<sup>9</sup> virūhaṇa-samattham eva *bija-gāmo* ti vuccati, rukkhato pana avijojitaṇ asukkham<sup>10</sup> bhūtagāmo ti vuccati. Tattha *bhūta-gāma-samārambho* pācittiya-vatthu, *bija-gāma-samārambho* dukkaṭa-vatthūti veditabbo.

12. *Sannidhi-kāra-paribhogam* ti, sannidhi-katassa pari-bhogam. Tattha duvidhā kathā, vinaya-vasena ca sallekha-vasena ca. Vinaya-vasena tāva yan kiñci annam ajja patiggahitam<sup>10</sup> aparajju sannidhi-kāram hoti, tassa paribhoge

<sup>1</sup> SS add ūca, comp. note 8, p. 82.

<sup>2</sup> Sd attano.

<sup>3</sup> This first list recurs in the Mahāvagga, VI. 3, and the whole five in the Old Com. on Pācittiya, XI.

<sup>4</sup> Bm pacanū vacattam.

<sup>5</sup> SS -nim.

<sup>6</sup> SS usīrakam.

<sup>7</sup> All MSS. kakacchako.

<sup>8</sup> All MSS. ajjakam.

<sup>9</sup> Sd viyopitam.

<sup>10</sup> Bm patiggahitam.

pācittiyaṁ, attanā laddham pana sāmañerānam datvā tehi laddham ṭhapāpetvā dutiya-divase bhuñjītum vattati.<sup>1</sup> Sallekho pana na hoti.

*Pāna-sannidhimhi* pi es' eva nayo. Tattha pānam nāma amba-pānādīni aṭha-pānāni, yāni ca nesam anulomāni. Tesam vinicchayo Samanta-Pāśādikāyam vutto.

*Vattha-sannidhimhi* anadhiṭṭhitāvikappitam<sup>2</sup> sannidhi<sup>3</sup> ca hoti sallekhañ ca kopeti. Ayam nippariyāya<sup>4</sup>-kathā. Pariyāyato<sup>5</sup> pana ti-cīvara-santuṭṭhena bhavitabbam, catuttham labhitvā aññassa dātabbam. Sace yassa kassaci dātum na sakkoti, yassa pana dātu-kāmo hoti so uddesatthāya paripucchatthāya vā gato, āgatamatte dātabbam, adātum na vattati. Cīvare pana appahonte satiyā paccāsāya anuññātakālam ṭhapetum vattati. Suci-sutta-cīvara-kārakānam alābhe tato param pi vinaya-kammam katvā ṭhapetum vattati. ‘Imasmīm jinñe puna īdisam kuto labhissamīti’ pana ṭhapetum na vattati. Sannidhi<sup>6</sup> ca hoti sallekhañ ca kopeti.<sup>7</sup>

*Yāna-sannidhimhi*<sup>8</sup> yānam nāma vayham ratho sakatam sandamānikā pātaṅkīti. Na pan' etam pabbajitassa yānam, upāhanā yānam pana.<sup>9</sup> Eka-bhikkhussa hi eko araññathāya eko dhota-pādaka-rakkhanatthāyāti<sup>10</sup> ukkamsato dve upāhana-saṅghātā ca vattanti. Tatiyā labhitvā aññassa dātabbo. ‘Imasmīm jinñe aññam kuto labhissamīti’ hi ṭhapetum na vattati. Sannidhi<sup>11</sup> ca hoti sallekhañ ca kopeti.

*Sayana-sannidhimhi* sayanan ti mañco. Ekassa bhikkhuno eko gabbhe eko divāṭṭhāne ti ukkamsato dve mañcā vattanti. Tato uttarim labhitvā aññassa bhikkhuno vā gaṇassa vā dātabbo. Adātum na vattati, sannidhi c' eva hoti sallekho ca kuppati.<sup>12</sup>

*Gandha-sannidhimhi* bhikkhuno kaṇḍu-kacchu<sup>13</sup>-chavi-

<sup>1</sup> Comp. Pāc. 23 and 38.

<sup>2</sup> Bm anadhiṭṭhitam avikappitam.

<sup>3</sup> SS sannidhiñ.

<sup>4</sup> Bm pariyāya.

<sup>5</sup> Bm nippariyāya.

<sup>6</sup> SS sannidhiñ.

<sup>7</sup> Comp. Niss. 28.

<sup>8</sup> Sedh sannidhiñcamhi; St sannidhiñcamhi pi, comp. note 1, p. 81.

<sup>9</sup> Bm n'etam p. y., upāhanā pana pabbajitassa yānam yeva.

<sup>10</sup> Bm pādakathāya.

<sup>11</sup> SS sannidhiñ.

<sup>12</sup> Bm ca hoti sallekhañ ca kopeti.

<sup>13</sup> St kacchukacchari.

dosādi<sup>1</sup>-ābādhe sati gandhā vat̄tanti. Tena gandhe āharāpetvā tasmim roge vūpasante aññesam vā ābādhikānam dātabbā, dvāre pañcañguli<sup>2</sup> - gharadhbūpanādisu vā upanetabbā. ‘Puna roge sati bhavissatī’ pana thapetum na vat̄tati, gandha-sannidhi<sup>3</sup> ca hoti sallekhañ ca kopeti.

*Amisa-sannidhin* ti<sup>4</sup> vuttāvasesam dat̄thabbam. Seyyathidam :

‘Idh’ ekacco bhikkhu “tathārūpe kāle upakārāya bhavissantī” tila-taṇḍula-mugga-māsa-nālikera-loṇa-maccha<sup>5</sup>-sappi-tela-guḷa<sup>6</sup>-bhājanāni āharāpetvā thapeti. So vassakāle kālass’ eva sāmañerehi yāgum pacāpetvā paribhuñjītvā “sāmañera udaka-kaddame dukkham gāmam pavisitum.<sup>7</sup> Gaccha.<sup>8</sup> Asuka-kulam gantvā mayham vihāre nisinna-bhāvam ārocehi. Asuka-kulato dadhi-ādīni<sup>9</sup> āharāti” peseti. Bhikkhūhi “kim bhante gāmam pavisāmāti” vutte pi “duppaveso āvuso idāni gāmo” ti vadati. Te “hotu bhante, acchatha tumhe, mayam bhikkham pariyesitvā āharissāmāti” gachanti. Atha sāmañero dadhi-ādīni āharītvā bhattañ<sup>9</sup> ca vyañjanañ ca sampādetvā upaneti. Tam bhuñjantass’ eva upaṭṭhākā bhattam pahiñanti. Tato pi manāpa-manāpam bhuñjati. Atha bhikkhū pi<sup>10</sup> piṇḍapātam gahetvā āgacchanti. Tato pi manāpa-manāpam givāyāmakan<sup>11</sup> bhuñjati yeva. Evam cātu-māsam pi vītināmeti. Ayam vuccati bhikkhu muṇḍa-kuṭumbika-jīvikam<sup>12</sup> jīvati, na samaṇa-jīvikan ti.

Evarūpo āmisa-sannidhi nāma hoti. Bhikkhuno pana vasanatthāne ‘ekā taṇḍula-nāli eko guḷa-piṇḍo catu bhāgammatañ sappiti’ ettakam nidhetum vat̄tati, akāle sampattacorānam atthāya. Tchi ettakam āmisa-paṭisanthāram<sup>13</sup> alabhatā jīvitā pi voropeyyum. Tasmā sace pi ettakam n’ athi

<sup>1</sup> Bm rogādi.

<sup>2</sup> Compare Rh. D. and H. O.’s note on Cullavagga, V. 18, in S.B.E. xx. p. 116.

<sup>3</sup> SS sannidhim.

<sup>4</sup> Bm Āmisan ti.

<sup>5</sup> Bm macchamamsa-vallūra.

<sup>6</sup> SS kulāla.

<sup>7</sup> Bm parissathāti, and goes on vutte pi “duppaveso, etc.; Se pavisāmāti vutte pi, etc.

<sup>8</sup> Sd gacchati.

<sup>9</sup> Se omits āhārāti—bhattañ.

<sup>10</sup> Bm omits.

<sup>11</sup> Sh yamakam.

<sup>12</sup> Bm and Sh jīvitañ.

<sup>13</sup> Bm paṭisanthāranam.

āharāpetvā pi ṭhapetum vaṭṭati. Aphāsuka-kāle ca yad ettha kappiyam tam attanā pi paribhuñjituṁ vaṭṭati. Kappiya-kuṭiyam pana bahum ṭhāpentassāpi sannidhi nāma n' atthi. Tathāgatassa pana taṇḍula-nāli-ādisu vā yam kiñci catu-ratana-mattam vā pilotika-kandam 'idam me aija vā sve vā bhavissatī' ṭhāpitam nāma n' atthī<sup>1</sup> puthujano vannam vadeyya.

13. *Visūka-dassanesu naceam* nāma yam kiñci naceam. Tam maggām gacchantenāpi gīvam pasāretvā daṭṭhum na vaṭṭati. Vitthāra-vinicchayo pan' ettha Samanta-Pāsādikāyam vutta-nayen' eva veditabbo. Yathā c' ettha evam sabbesu sikkhā-pada-paṭisamnyuttesu sutta-padesu. Ito param hi ettakam pi avatvā tattha payojana-mattam eva vanṇayissāma.<sup>2</sup>

*Pekkhan ti naṭa-samajja.*<sup>3</sup>

*Akkhānan ti, Bhārata-Rāmāyanādi.* Tam yasmim thāne kathiyati tattha gantum na vaṭṭati.

*Pañissaran ti kaṇsa-tālam pāṇi-tālan ti pi vadanti.*

*Vetālan ti ghana-tālam, mantena mata-sariruttāpanan*<sup>4</sup> *ti pi eke.*

*Kumbha-thūṇan ti caturassara*<sup>5</sup> *-ammanaka-tālam kumbha-saddan ti pi eke.*

*Sobhanagarakan*<sup>6</sup> *ti, natānam abbhokkiraṇam, sobhanagarakam*<sup>7</sup> *vā paṭibhāna-cittan ti vuttam hoti.*

*Caṇḍālan ti, ayoguḷa-kilā.* Caṇḍālānam sāṇa-dhovana-kilā<sup>8</sup> ti pi vadanti.

*Vaṇsan ti veṇum*<sup>8</sup> *ussāpetvā kīlanam.*

*Dhopanan*<sup>9</sup> *ti, atṭhi-dhovanam.* Ekaccesu kira janapadesu kāla-kate nātakē na jhāpenti, nikhaṇitvā ṭhāpentī. Atha nesam pūti-bhūtam kālam nātvā, nīharitvā atṭhīni dhovitvā, gandhehi makkhetvā ṭhāpentī. Tena nakkhatta-kāle ekasmim thāne atṭhīni ṭhāpetvā, ekasmim thāne surādīni ṭhāpāpetvā rodantā rodantā suram pivanti. Vuttam pi c' etam 'Atthī

<sup>1</sup> Bm n' atthi, and omits the rest.

<sup>2</sup> Bm ḡmāti.

<sup>3</sup> Bm sammajjam.

<sup>4</sup> Saht sariruttāpanan.

<sup>5</sup> Bm caturassa.

<sup>6</sup> Bm sobhanagān.

<sup>7</sup> Bm sobhanakaram (comp. J. 3. 475).

<sup>8</sup> Bm velum.

<sup>8</sup> Bm and Sh dhovanam; Sd p corrected to v; Sct p throughout.

bhikkhave dakkhiṇesu janapadesu aṭṭhi<sup>1</sup>-dhovanam nāma, tattha bahum annam pi pānam pi khajjam pi bhojjam pi leyyam pi. Atth' etam bhikkhave dhopanam?<sup>2</sup> N' etam n' atthīti vadāmīti.<sup>3</sup> Idha ekacce pana indajālena aṭṭhi-dhovanam dhopanam<sup>3</sup> ti vadanti.<sup>4</sup>

*Hatthi-yuddhādisu*, bhikkhuno n' eva hatthi-ādīhi saddhim yujjhitum na te yujjhāpetum na yujjhante daṭṭhum vaṭṭati.

*Nibbuddhan* ti malla-yuddham.

*Uyyodhikan* ti, yattha sampahāro diyati.<sup>5</sup>

*Balaggan* ti, bala-gaṇana-tṭhānam.

*Senā-vyūhan*<sup>6</sup> ti senā niveso, sakaṭa-vyūhādi<sup>7</sup>-vasena senāya nivesanam.

*Anika-dassanan* ti tayo<sup>8</sup> hatthim pacchimam hatthāñikan ti ādinā nayena vuttassa aṇikassa dassanam.

Pamādo ettha tiṭṭhatīti pamādaṭṭhānam, jūtañ ca tam pamādaṭṭhānañ cāti jūta-ppamādaṭṭhānam.

14. *Aṭṭha-padan* ti<sup>9</sup> ekekāya paṇtiyā aṭṭha aṭṭha padāni assāti aṭṭha-padam. *Dasa-pade* pi es' eva nayo.

*Ākāsan* ti aṭṭhapada-dasapadesu viya ākāse yeva kīlanam.

*Parihāra-pathan* ti bhūmiyam nānāpatham maṇḍalam katvā tattha pariharitabbam pariharantānam<sup>10</sup> kīlanam.

11 *Santikan* ti, santika<sup>11</sup>-kīlā-kīlanam. Ekajjhām ṭhapitā sāriyo vā sakkharāyo vā acālentā nakhen' eva apanenti ca upanenti ca, sace tattha kāci calati parājayo hoti. Eva-rūpāya kīlāy' etam adhivacanam.

*Khalikan*<sup>12</sup> ti jūta-khalike<sup>12</sup> pāsaka-kīlanam.<sup>13</sup>

*Ghaṭikā* ti vuccati dīgha-danḍakena rassa-danḍaka-paharapa-kīlā.

*Salāka-hatthan* ti lākhāya vā mañjetṭhiyā vā piṭṭha-udake<sup>14</sup>

<sup>1</sup> Sd̄h omit janapadesu aṭṭhi.

<sup>2</sup> So Sd̄, which has hitherto had *dhopanam*, corrected to *dhov-*; Bm dhov<sup>2</sup>.

<sup>3</sup> Bm dhu<sup>2</sup>.

<sup>4</sup> So used at J. IV. 390.

<sup>5</sup> Bm dissati.

<sup>6</sup> Bm viyūhan.

<sup>7</sup> Sd̄t bhūhādi; Bm byūhādi.

<sup>8</sup> So all MSS.; query insert *hatthiniyo*. Comp. B. on M. V. 1. 29.

<sup>9</sup> Bm omits aṭṭhapadan ti.

<sup>11-12</sup> Bm pantikan ti pantika.

<sup>10</sup> Bm parihantāni.

<sup>13</sup> Bm kīlānam; SS kīlām.

<sup>11</sup> Bm balikan, balike.

<sup>14</sup> Bm sitthodakena.

vā salāka-hattham temetvā, ‘kiñ hotūti’ bhūmiyam vā bhittiyam vā tam paharitvā, hatthi-assādi-rūpa-dassana-kīlanam.<sup>1</sup>

*Akkhan ti, guļa-kīlam.*

*Paingacīram vuccati pañña-nālikā.<sup>2</sup> Tam dhamantā kīlanti.*

*Vaṅkakan<sup>3</sup> ti, gāma-dārakānam kīlanaka<sup>4</sup>-khuddaka-naṅgalam.*

*Mokkha-cikan ti samparivattaka-kīlanam.<sup>5</sup> Ākāse vā daṇḍam gahetvā bhūmiyam vā sīsam ṭhapetvā hetṭh-uppariya-bhāvena parivattana-kīlanan<sup>6</sup> ti vuttam hoti.*

*Cīngulakam vuccati tālapaṇṇādīhi katam vātappahārena paribbhamaṇa<sup>7</sup>-eakkakam.<sup>8</sup>*

*Pattālhakam vuccati pañña-naļi.<sup>9</sup> Tāya vālikādīni minantā kīlanti.*

*Rathakan ti, khuddaka-ratham.*

*Dhanukan ti, khuddaka-dhanum eva.*

*Akkharikā vuccati ākāse vā piṭṭhiyam vā akkhara-jānana-kīlā.*

*Munesikā nāma manasā cintita-jānana-kīlā.*

*Yathāvajjām nāma kāṇa-kuṇi-khaṇj<sup>10</sup>-ādīnam yam yam vajjam tam tam payojetvā dassana-kīlā.*

**15. Āśindin** ti pamāṇātikkantāsanam.

*Anuyuttā viharantīti. Idam apekkhitvā pana sabba-padesu upayoga-vacanam katam.*

*Pallaṅko ti pādesu vāla-rūpāni ṭhapetvā kato.*

*Gonako<sup>11</sup> ti, dīgha-lomako mahā-kojavo. Catur-aṅgul-ādhikāni kira tassa lomāni.*

*Cittikā<sup>12</sup> ti vāna<sup>13</sup>-citra<sup>14</sup>-unṇāmay-attharanam.*

*Patikā ti unṇāmayo setattharako.<sup>15</sup>*

<sup>1</sup> Bm kīlanam ; SS kilan.

<sup>2</sup> Bm nālikam.

<sup>3</sup> Sēt varikam ; Sh naṅgalam.

<sup>4</sup> Bm kīlānakam.

<sup>5</sup> Bm kīlā ; SS kilā.

<sup>7</sup> Sh māna ; St bbhaṇamana.

<sup>6</sup> Sd Bm cakkam.

<sup>9</sup> Bm nālikā.

<sup>10</sup> Bm khajj.

<sup>11</sup> SS gonako ; Bm gonako.

<sup>12</sup> Sc cittakā ; St cīttivākā ; Bm cittakan.

<sup>13</sup> Sd cāna ; Sc vāta.

<sup>14</sup> Bm cittam.

<sup>15</sup> Bm attharāṇo.

*Paṭalikā* ti ghana-puppho<sup>1</sup> uṇṇāmaya attharako. So āmilaṅka<sup>2</sup>-patṭo ti pi vuccati.

*Tūlikā* ti<sup>3</sup> tīṇam tūlānam aññatara-puṇṇa-tūlikā.

*Vikatikā* ti sīha-vyagghādi-rūpa-vicitro uṇṇāmayattharako.

*Udda-lomīti* ubhato dasam uṇṇāmayattharaṇam. Keci ekato uggata-pupphan ti vadanti.

*Ekanta-lomīti*, ekato dasam uṇṇāmayattharaṇam. Keci ubhato<sup>4</sup> uggata-pupphan ti vadanti.

*Kaṭhissan*<sup>5</sup> ti, ratana-patisibbitam<sup>6</sup> koseyya-kaṭhissa-mayam paccattharaṇam.

*Koseyyan* ti ratana-patisibbitam<sup>7</sup> eva kosiyasuttamaya-paccattharaṇam. Suddha-koseyyam pana vattatīti Vinaye vuttam,<sup>8</sup> Dīghatīthakathāyam pana ṭhapetvā tūlikam sabbān' eva gonakādīni ratana-patisibbitāni na<sup>9</sup> vattantīti vuttam.

*Kuttakan* ti solasannam nātakitthīnam thatvā naccanayoggam uṇṇāmayattharaṇam.

*Hatthatthara-assattharā* ti<sup>10</sup> hatthi-assa-piṭṭhisu attharaṇa-attharakā va. *Rathatthare* pi es' eva nayo.<sup>11</sup>

*Ajīnappareṇti*, ajina-cammehi mañcappamāñena sibbitvā katā paveṇi.

*Kadali*<sup>12</sup>-miga-parara-paccattharaṇam ti. Kadali<sup>13</sup>-miga-cammam nāma atthi. Tena katamp pavara-paccattharaṇam uttama-paccattharaṇam ti attho. Tam kira seta-vatthassa upari kadali-miga-cammam pattharitvā sibbetvā karonti.

*Sa-uttaraechadanān* ti, saha-uttaracchadena upari bad-dhena<sup>14</sup> ratta-vitānena saddhin ti attho. Seta-vitānam pi hetthā akappiya-paccattharaṇe sati na vattati, asati pana vattati.

*Ubhato-lohitakūpadhānan* ti, sisupadhānañ ca pādūpadhānañ

<sup>1</sup> Bm puppako.

<sup>2</sup> Bm āmalaka (see Cullavagga, VI. 2. 4).

<sup>3</sup> All MSS. tulika and tulānam; but comp. Mahāvagga, V. 2. 3, and Cullavagga, VI. 2. 6.

<sup>4</sup> So all MSS. query ekato.

<sup>5</sup> Bm kattissa (twice).

<sup>6</sup> Sh Bm parisibbitam.

<sup>7</sup> All MSS. parisibbitam.

<sup>8</sup> Comp. Niss. XI.; M. VIII. 1. 36; VIII. 3. 1.

<sup>9</sup> Bm omits.

<sup>10</sup> SS omit ti; Bm Hatthattharan assattharan ti.

<sup>12</sup> Sht kādali.

<sup>11</sup> Bm attharaṇāni yeva.

<sup>14</sup> Bm bandhena.

<sup>13</sup> So all MSS.

cāti mañcassa ubhato lohitam<sup>1</sup> upadhānam. Etam na kappati. Yam pana ekam eva upadbānam ubhosu passesu rattam vā hoti paduma-vanñam vā citram<sup>2</sup> vā, sace pamāna-yuttam, vat̄tati. Mahā-upadhānam pana pañikkhittam. Alohitakāni pi dve<sup>3</sup> vattanti yeva. Tato uttarim labhitvā aññesam dātabbāni, dātum asakkonto mañce tiriyan attharitvā upari paccattharañam datvā nipajjitud pi labhati. Āsandi-ādisu pana vutta-nayena pañipajjitatbam. Vuttam h' etam :<sup>4</sup> ‘āsandiyā pāde chinditvā paribhūñjituñ, pallañkassa vāle bhinditvā paribhūñjituñ, tūlikam vijañetvā bimbohanam kātum, avasesam bhummatharañam kātun’ ti.

16. Ucchādanādisu, mātu-kucchito nikkhanta-dārakānam sarīra-gandho dvādasa-vassa-matta<sup>5</sup>-kāle nassati. Tesam sarīra-gandha<sup>6</sup>-haranatthāya gandha-cuññādīhi ucchādenti. Evarūpam ucchādanam na vat̄tati. Puññavante pana dārake ūrūsu nipajjāpetvā, telena makkhetvā, hattha-pāda-ūrūnābhi-ādīni santhāna<sup>7</sup>-sampādanattham parimaddanti. Eva-rūpam parimaddanam na vat̄tati.

Nahāpanan ti, tesam yeva dārakānam gandhādīhi nahāpanam viya.<sup>8</sup>

Sambāhanan ti, mahā-mallānam viya hattha-pāde muggarādīhi paharitvā bāhu-vaddhanam.

Ādāsan ti, yam kiñci ādāsam pariharitum na vat̄tati.

Añjanam, alañkārañjanam eva.

Mālā ti, baddha-mālā vā abaddha-mālā vā.

Vilepanan ti, yam kiñci chavi-rāga-karañam.

Mukha-cuññakanam<sup>9</sup> mukhālepanan ti, mukhe kālaka<sup>10</sup>-piñak-ādīnam haranatthāya mattika-kakkam denti. Tena lohite calite sūsapa-kakkam denti, tena dose khādite tila-kakkam denti, tena lohite sannisinne haliddi-kakkam denti, tena chavi-vanñe ārūlhe mukha-cuññakena mukham cuññenti. Tam sabbam na vat̄tati.

<sup>1</sup> Bm lohitakam.

<sup>2</sup> Bm vicitram.

<sup>3</sup> Bm dve pi for pi dve.

<sup>4</sup> Cullavagga, VI. 14. 1; compare also ibid. VI. 2. 6; and Pāc. 87-92.

<sup>5</sup> Bm patta.

<sup>6</sup> Bm sarīrānam duggandha.

<sup>7</sup> Bm ādīnam santhāna.

<sup>8</sup> Bm adds nhāpanam.

<sup>9</sup> Bm cuññam.

<sup>10</sup> Bm kūla.

*Hattha - bandhādisu* hatthe citra<sup>1</sup> - saṅkha - kapālādīni<sup>2</sup> bandhitvā vicaranti, tam vā aññam vā sabbam pi hatthābharaṇam na vat̄tati. Apare *sikkham* bandhitvā vicaranti suvaṇṇaciraka - mutṭalatādihi ca nam parikkhipanti, tam sabbam na vat̄tati. Apare catu-hattha-danḍakam aññam vā pana alaṅkāra<sup>3</sup> - danḍakam gahetvā vicaranti, tathā itthi-purisa-rūpādi vicitram bhesajja-nālikam suparikkhittam vāma-passe olagitam,<sup>4</sup> apare aneka<sup>5</sup>-ratana-parikkhitta-kosam atitkiṇam asim, pañca-vanṇa-sutta-sibbitam makara-dantakādi-vicitram *chattam*, suvaṇṇa-rajatādi-vicitrā mora-piṇḍādi-parikkhatā<sup>6</sup> *upāhanā*, keci ratana-mattāyāmam caturangula - vitthataṁ kesanta - paricchedam dassetvā meghāmukhe vijjullatam<sup>7</sup> viya nakāte *uphisa*-pattam bandhanti, cūlā-maṇin dhārenti, camara-rālavijanī<sup>8</sup> dhārenti. Tam sabbam na vat̄tati.

17. Anīyānikattā<sup>9</sup> sagga-mokkha-maggānam tiracchabhūtā kathā ti *tiracchāna-kathā*. Tattha rājānam ārabba ‘Mahāsammato Mandhātā Dhammāsoko evam mahānubhāvo’ ti ādinā nayena pavattā kathā *rāja-kathā*. Esa nayo *cora-kathādisu*. Tesu ‘asuko rājā abhirūpo dassanīyo’ ti ādinā nayena gehasita-kathā va tiracchāna-kathā hoti. ‘So pi nāma evam mahānubhāvo khayam gato’ ti evam pavattā pana kammatthāna-bhāve tiṭṭhati. *Coresu* pi ‘Mūladevo evam mahānubhāvo, Meghamālo evam mahānubhāvo ti,’ tesam kammaṇam paticca ‘aho surā<sup>10</sup>’ ti, gehasita-kathā va<sup>11</sup> tiracchāna-kathā. *Yuddhe* pi ‘Bhārata-Rāma<sup>12</sup> - yuddhādisu asukena asuko evam mārito evam viddho ti’ kāmassāda-vasen’ eva kathā tiracchāna-kathā. ‘Te pi nāma khayam gatā’ ti evam pavattā pana sabbattha kammatthānam eva hoti. Api ca *annādisu* ‘evam vanṇavantanam gandhavantam rasavantam phassa-sampannam khādimha bhuñjimha pivimha paribhuñjimhāti’ kāmassāda-vasena kathetum na vat̄tati.

<sup>1</sup> Bm vicitra.<sup>2</sup> Bm Ādihi.?<sup>3</sup> Bm alamkata.<sup>4</sup> Bm olaggitam.<sup>5</sup> Bm kaṇṇika.<sup>6</sup> Bm piṇḍhādi-parikkhittā.<sup>7</sup> Bm vijjulatam.<sup>8</sup> Bm cānara-valabijanī.<sup>9</sup> Bm aniyānikattā.<sup>10</sup> Bm surā.<sup>11</sup> All MSS. ca.<sup>12</sup> SS omit. See above, pp. 76, 84.

Sātthakam pana katvā ‘pubbe evam vaṇṇādi-sampannam annam pānam vattham sayanam mālam gandham sīlavantā-nam adamha cetiyesu pūjam akamhāti’ kathetum vattati.

*Nāti-kathādisu* pi ‘amhākam nātakā sūrā samatthā’ ti vā ‘pubbe evam mayam<sup>1</sup> vicititrehi yānehi vicarimhāti’ vā assāda-vasena vattum na vattati. Sātthakam pana katvā ‘te pi no nātakā khayam gatā’ ti vā ‘pubbe mayam eva-rūpā upāhanā saṅghassa adamhāti’ vā kathetabbam.

*Gāma-kathā<sup>2</sup>* pi sunivitṭha-dunnivitṭha-subhikkha-dubbhikkhādi-vasena vā, ‘asuka-gāma-vāsino sūrā samatthā ti’ vā, evam assāda-vasena na vattati. Sātthakam pana katvā ‘saddhā pasannā’ ti vā ‘khayam vayam gatā’ ti vā vattum vattati.

*Nigama-janapada-kathāsu<sup>3</sup>* pi es’ eva nayo.

*Ithi-kathā* pi vaṇṇa-sanṭhānādīni paticea assāda-vasena na vattati. ‘Saddhā pasannā khayam vayam gatā’ ti evam vattati.

*Sūra-kathā* pi ‘Nandimitto nāma yodho sūro ahositi’ assāda-vasena na vattati. ‘Saddho ahosi khayam gato’ ti evam evam vattati.

*Visikhā-kathā* pi ‘asukā visikhā sunivitṭhā dunnivitṭhā sūrā samatthā ti’ assāda-vasen’ eva na vattati. ‘Saddhā pasannā khayam gatā’ icc’ eva<sup>4</sup> vattati.

*Kumbhāṭṭhāna-kathā* ti udakaṭṭhāna-kathā.<sup>5</sup> Udaka-tittha-kathā ti pi<sup>6</sup> vuccati kumbha-dāsi-kathā vā. ‘Sā pi pāsādikā naccitum gāyitum chekkā’ ti assāda-vasena na vattati. ‘Saddhā pasannā’ ti ādinā nayen’ eva vattati.

*Pubba<sup>7</sup>-peta-kathā* ti atite nāti-kathā. Tattha vattamānā nāti-kathā<sup>8</sup> sadiso va vinicchayo.

*Nānatta<sup>9</sup>-kathā* ti purima-pacchima-kathāhi<sup>10</sup> vimuttā avasesā nānā-sabhvā niratthaka-kathā.

*Lokakkhāyikā* ti ‘ayam loko kena nimmito?’ ‘Asukena

<sup>1</sup> Bm mayam evam.

<sup>2</sup> Bm kathādisu.

<sup>3</sup> Bm kathādisu.

<sup>4</sup> Bm ti evam.

<sup>5</sup> SS kumbhāṭṭhāna-kathā.

<sup>6</sup> SS omit ti pi.

<sup>7</sup> SS pubbe.

<sup>8</sup> St °manakanātātā sad°; Bm °mana-ñ-kathā.

<sup>9</sup> St nānattha.

<sup>10</sup> SS kathā.

nāma nimmito.' 'Kāko seto atṭhīnam setattā, balākā<sup>1</sup> rattā lohitassa rattattā' ti evam-ādikā lokāyata-vitāṇḍā<sup>2</sup>-sallāpā-kathā.

*Samuddakkhāyikā* nāma 'Kasmā samuddo sāgaro?' 'Sagara-devena khatattā sāgaro,<sup>3</sup> 'khato me' ti hattha-muddāya niveditattā samuddo' ti evam-ādikā niratthakā *samuddakkhāyana*-kathā.

Bhavo ti vuddhi, abhavo<sup>4</sup> ti hāni.<sup>5</sup> Iti bhavo iti abhavo ti yām vā tam vā niratthaka-kāraṇam vativā pavattitā kathā *itibhāvabhava*-kathā.

18. *Viggāhika*-kathā ti viggaha<sup>6</sup>-kathā sārambha-kathā. Tattha sahitam me ti mayham vacanam sahitam siliṭṭham, attha-yuttam kāraṇa-yuttan ti attho. *Asahitan* te ti, tuyham vacanam asahitam.<sup>7</sup> *Āciṇṇan*<sup>8</sup> te *riparāvattan* ti, yām tuyham dīgha-rattāciṇṇa-vasena suppagunam, tam mayham eka-vacanen' eva *riparāvattam*, parivattitvā ṭhitam, na kiñci jānāsiti<sup>9</sup> attho. *Āropito* te rādo ti mayā tava vade<sup>10</sup> doso āropito. *Cara rādayappamokkhāyati*, dosa-mocanattham cara, vicara, tattha tattha gantvā sikkhāti attho. *Nibbeṭhehi rā sace pahositi*, 'atha sayam pahosi idāni c' eva nibbeṭhehīti.'

19. Dūteyya-kathāyām idha gacchāti ito asukam<sup>11</sup> nāma ṭhānam gaceha. *Amutrāgacchāti*, tato asukam nāma ṭhānam āgaccha. *Idam harāti*, ito idam nāma hara. *Amutra idam āharāti*<sup>12</sup> asukatṭhānato idam nāma idha āhara.<sup>13</sup> Sanikhepato pana idam dūteyyam nāma ṭhapetvā pañca sahadhammike ratanattayassa upakāra-paṭisamuyuttañ ca gihi-sāsanam aññe-sam na vaṭṭati.

20. Kuhakā ti ādisu tividhena kuhana-vatthunā lokam kuhayanti vimhāpayantīti *kuhakā*. Lābha - sakkāratthikā hutvā lapantīti *lapakā*. Nimittam sīlam etesan ti *nemittikā*. Nippeso sīlam etesan ti *nippesikā*. Lābhena labham nijigim-

<sup>1</sup> Bm bakā.<sup>2</sup> Sdh vitāṇḍā.<sup>3</sup> Se sāgara; Bm sāgara-devena khato tasmat sāgaro.<sup>4</sup> Bm vibhavo.<sup>5</sup> Sb hani; Se pāni; Sd pahāni.<sup>6</sup> Bm viggāhika.<sup>7</sup> Bm adds a-siliṭṭham.<sup>8</sup> Bm adhicīṇan.<sup>9</sup> SS jātan ti.<sup>10</sup> SS omit.<sup>11</sup> Sdnt asukā.<sup>12</sup> Bm āharāti.<sup>13</sup> Bm āhāra.

santi<sup>1</sup> magganti<sup>2</sup> pariyesanāti lābhena lābhāni nijigimsitāro. Kuhana<sup>3</sup>-lapanā nemittikatā nippesikatā lābhena-lābhāni nijigimsanatā<sup>4</sup> ti etāhi samannāgatānam puggalānām etam adhivacanām. Ayam ettha samkhepo, vitthārena pan' etā kuhanādikā Visuddhi-Magge Sila-niddese yeva Pāliñ ca Aṭṭhakathañ ca āharitvā pakāsitā ti.

Ettāvatā Majjhimām Sīlam niṭṭhitām hoti.<sup>5</sup>

Ito param Mahā-Sīlam hoti.

21. *An̄gan* ti, hattha-pād-ādisu yena kenaci evarūpena aṅgena samannāgato dīghāyu yasavā hotīti ādi-naya-pavattām aṅga-sattham.

*Nimittan* ti nimitta-sattham. Paṇḍu<sup>6</sup>-rājā kira tisso muttāyo muṭṭhiyam katvā, nemittikam pucchi ‘Kim me hatthe’ ti? So ito c’ ito ca vilokesi. Tasmiñ ca samaye ghara<sup>7</sup>-goṭikāya makkhikā<sup>8</sup> gahetvā muttā. So ‘muttā’ ti āha. Puna ‘Katīti’ puṭṭho, kukkuṭassa ti-kkhattum vassantassa<sup>9</sup> saddam sutvā, ‘Tisso’ ti āha. Evam tam tam ādisitum<sup>10</sup> nimittam anuyuttā viharanti.

*Uppādan*<sup>11</sup> ti, asani-pāt-ādinām mahantānam uppādam.<sup>12</sup> Tam hi disvā ‘idam bhavissati evam<sup>13</sup> bhavissatīti’ ādissanti.

*Supinan* ti, ‘yo<sup>14</sup> pubbanha-samayam<sup>15</sup> supinām passati evam-vipāko hoti, yo idam nāma passati tassa idam nāma hotīti’ ādinā nayena supinakam anuyuttā viharanti.

*Lakkhaṇan* ti, ‘iminā lakkhaṇena samannāgato rājā hoti iminā uparājā’ ti ādikam.

*Mūsika-cchinnan* ti, undura-khāyitam. Tenāpi hi āhaṭe vā<sup>16</sup> anāhate vā vatthe ‘ito paṭṭhāya evam chinne idam nāma hotīti’ ādissanti.

<sup>1</sup> Bm nijigisanti and nijigisitāro.

<sup>2</sup> Bm omits.

<sup>3</sup> All MSS. °nā, but St corrected to °na as in the Suttanta.

<sup>4</sup> Bm °gimṣantā; Bm nijigisanatā.

<sup>5</sup> Bm omits hoti.

<sup>6</sup> Sat Paccā.

<sup>7</sup> St sara.

<sup>8</sup> SS macechikā.

<sup>9</sup> Bm ravantassa.

<sup>10</sup> Bm ādisitvā.

<sup>11</sup> Bm uppātan.

<sup>12</sup> Bm uppātitam.

<sup>13</sup> SS bhavissatīti etām.

<sup>14</sup> Sd yo so; Scht yo yo.

<sup>15</sup> Bm °pubbanha-samayē.

<sup>16</sup> Bm adds vatthe; SS ahate vā anahate vā v.

*Aggi-homan* ti, ‘evarūpena dāru-agginā<sup>1</sup> evam hute idam nāma hotīti’ *aggi-jūhanam*.<sup>2</sup> *Dabbihomādīni* pi *aggi-homān*’ eva. ‘Evarūpāya dabbiyā edisehi *thusādīhi*<sup>3</sup> hute idam nāma hotīti’ evam pavatti-vasena pana visum vuttāni.

Tattha *kāṇo* ti kundako. *Tanḍulā* ti sāli-ādīnañ c’ eva tiṇa-jātinañ ca *tanḍulā*.<sup>4</sup> *Sappīti* go-sappi-ādikam.<sup>4</sup> *Telan* ti tila-telādikam. *Sāsapādīni* pana mukhena gahetvā aggimhi pakhipanam vijjam parijsapitvā<sup>5</sup> *jūhanam* vā *mukha-homam*. Dakkhinā-jattu<sup>6</sup>-lohitādīhi *jūhanam* *lohitā-homam*.

*Āṅga-vijjā* ti, pubbe āngam eva disvā vyākaraṇa-vasena āngam vuttam. Idha āngul-āṭṭhimi disvā vijjam parijsapitvā ‘ayam kula-putto vā no vā siri-sampanno vā no vā’ ti ādi vyākaraṇa-vasena āṅga-vijjā vuttā.

*Vatthu-vijjā* ti, gharavatthu-ārāmavatth-ādīnam guṇa-dosa-sallakkhaṇa-vijjā. Mattikādi-visesam disvā pi hi vijjam parijsapitvā heṭṭhā paṭhaviyam tiisa-ratana-matte ākāse ca asīti-ratana-matte padese guṇa-dosam passanti.

*Khatta-vijjā* ti aṅgeyyamāsu rakkhādi nīti-sattham.<sup>7</sup>

*Siva-vijjā* ti susūne parivasitvā santi<sup>8</sup>-karaṇa-vijjā. Sigāla-rūta-vijjā ti pi vadanti.

*Bhūta-vijjā*<sup>9</sup> ti bhūta-vejja-manto.

*Bhūri-vijjā* ti bhūri-ghare vasantena uggahetabba-manto.

*Ahi-vijjā* ti sappa-datṭha-tikicchana-vijjā c’ eva sappavhā-yana-vijjā ca.

*Visa-vijjā* ti yāya purāṇa-visam vā rakkhati navā-visam vā karoti, visa-tantram<sup>10</sup> eva vā.

*Viechika-vijjā* ti viechika-datṭha-tikicchana-vijjā, mūsika-vijjāya pi es’ eva nayo.

*Sakunī-vijjā* ti sapakkhaka-apakkhaka-dipada<sup>11</sup>-catuppadā-nam rūta-gatādi-vasena sakūṇa-ñāṇam.

*Vāyasa-vijjā* ti kāka-rūta-ñāṇam. Tam visum yeva sattham,

<sup>1</sup> Bm darunā.

<sup>2</sup> Bm aggim juhanti.

<sup>3</sup> Bm kanādīhi.

<sup>4-4</sup> SS sappihomam sappi-ādikam.

<sup>5</sup> Bm parijsapitvā, and so twice below.

<sup>6</sup> Bm Dakkhin-akkhāti-jappuka.

Chand. Up. VII. 1. 2 says ‘science of weapons’, dhanurveda).

<sup>8</sup> Bm pavisityā santi-.

<sup>9</sup> St Bm bhūta-vijja; Sd bhūvejja.

<sup>10</sup> Bm karonti, visa-mantam.

<sup>11</sup> Bm dvipada.

tasmā visum vuttam. *Pakkha-jjhānan* ti paripāka-gata-cintā. ‘Idāni ayam ettakam jivissati, ayam ettakan’ti, evam pavattam arīṭṭhakam<sup>1</sup> nāṇan ti attho.

*Sara-parittājan* ti sara-rakkhaṇam. Yathā attano upari na āgacchati evam karāṇa-vijjā.

*Miga-eakkān* ti, idam sabba-saṃgāhikam, sabba-sakuṇa-catuppadānam rūta-nāṇa-vasena vuttam.

22. *Mani-lakkhan-ādisu*, ‘evarūpo maṇi pasattho evarūpo appasattho, sāmino īrogya-issariy-ādīnam hetu hoti na hotiti’ evam vaṇṇa-saṅthāna-guṇādi-vasena maṇi-ādīnam lakkhaṇam anuyuttā viharantīti attho.

Tattha ārudhan ti thapetvā asi-ādīni avasesam.<sup>2</sup>

*Itthi-lakkhaṇ-ādīni* pi yamhi kule te itthi-puris-ādayo vasanti, tassa vuddhi-hāni-vasen’ eva veditabbāni.

*Aja-lakkhaṇ-ādisu* pana ‘evarūpānam ajādīnam mamsam khāditabbam evarūpānam na khāditabban’ ti ayam pi viseso veditabbo.

Api c’ ettha *godhā-lakkhaṇe* ‘cittakamma-pilandhan-ādisu pi evarūpāya godhāya sati idam nāma hotīti’ ayam pi viseso veditabbo. Idañ c’ ettha vatthu. Ekasmim kira vihāre cittakamme godhaṇi aggim dhamamānam akāmu. Tato paṭṭhāya bhikkhūnāpi mahā vivādo jāto. Eko āgantuka-bhikkhu tam disvā makkhesi. Tato paṭṭhāya vivādo mandibhūto ti.<sup>3</sup>

*Kaṇṇika-lakkhaṇam* pilandhana-kaṇṇikāya pi geha-kaṇṇikāya pi vasena veditabbam.

*Kacchapa-lakkhaṇam* godhā-lakkhaṇa-sadisam eva.

*Miga-lakkhaṇam* sabba-saṃgāhikam, sabba-catuppadānam lakkhaṇa-vasena vuttam.

23. *Raññānam niyyānam bharissatīti*, ‘asuka-divase asuka-nakkhatena asukassa nāma rañño niggamaṇam bhavissatīti’ evam rūjūnam pavāsa<sup>4</sup>-gamanam vyākaroti. Esa nayo sabbattha. Kevalam pan’ ettha *aniyāyanan*<sup>5</sup> ti vippavuttānam puna āgamanam. *Abbhantarānam* raññānam upayānam<sup>6</sup> bha-

<sup>1</sup> Bm ādītha.

<sup>2</sup> Bm adds īvudham.

<sup>3</sup> Bm mandi-bhūto hoti.

<sup>4</sup> Sh pakhisa; Bm saṅgāma.

<sup>5</sup> SS aniyānam.

<sup>6</sup> Su upaṭṭhānam; St upāyānam.

rissati, bāhirānam raññam apayānan ti, ‘anto-nagare amhākam rājā paṭiviruddham bahi-rājānam upasam̄kamissati, tato tassa paṭikkamanam bhavissatī’ evam̄ rañño<sup>1</sup> upayānāpayānam vyākaroti. Dutiya-pade pi es’ eva nayo. *Jaya-parājayā pākataḥ yeva.*

24. *Candaggāhādayo* ‘asuka-divasaṁ Rāhu candam gahe-satī’ vyākaraṇa-vasen’ eva veditabbā. Api ca nakkhattassa aṅgrākādi-gaha-samāyogo pi *nakkhatta-gāho* yeva.

*Ukkā-pāto* ti, ākāsato ukkānam̄ patanam̄.

*Disā-ñāho*<sup>2</sup> ti disā kālussiyam,<sup>3</sup> <sup>4</sup> aggisikha-dhūmasikhāhi <sup>4</sup> ākula<sup>5</sup> bhāvo viya.

*Deva-dundubhīti*,<sup>6</sup> sukkha-valāhaka-gajjanam̄.

*Uggamaṇam* ti, udayanam. *Ogamanan*<sup>7</sup> ti, atthaṅgama-nam.<sup>8</sup> *Saṅkileso*<sup>9</sup> ti, avisuddhatā. *Vodānan* ti, visuddhatā. *Erañ* rīpāko ti lokassa evam̄ vividha <sup>10</sup>-sukha-dukkh-<sup>11</sup> āvaho.

25. *Suvuṭṭhikā* ti, devassa sammā dhārānuppaveechanam.<sup>12</sup>

<sup>13</sup> *Dubbuṭṭhikā* ti avaggaho. Vassa-vibandho ti vuttam̄ hoti.<sup>13</sup>

*Muddā* ti, hattha-muddā-*gaṇanā* vuccati.

*Gaṇanā* ti,<sup>14</sup> acchiddaka<sup>15</sup>-*gaṇanā*.

*Saṅkhānan* ti, saṅkalana-paṭuppādan-ādi-vasena<sup>16</sup> piṇḍa-gaṇanā. Yassa sā paguṇā hoti, so rukkham pi disvā ‘ettakāni ettha paṇṇānīti’ jānātī.

*Kāreyyan* ti, cattāro me bhikkhave kavī: cintā-kavi, sutakavi, attha-kavi, paṭibhāṇa-kavīti. Imesam̄ catunnam̄ kavīnam̄ attano cintā-vasena vā ‘Vessantaro nāma rājā ahositi’ ādīni sutvā suta-vasena vā, ‘Imassa ayam attho, evam tam̄ yojessāmīti’ evam attha-vasena vā, kiñcid eva disvā ‘Tappaṭibhāgam karissāmīti’ evam thān-uppattika-paṭibhāna-vasena vā jīvikatthāya kabba-karauṇāni.

<sup>1</sup> Bm raññam.

<sup>2</sup> Bm daho.

<sup>3</sup> Bm kālussiyam.

<sup>4</sup> Sh aggikhamasikhāhi.

<sup>5</sup> Bm “sikhādīhi; Sd ākulo.

<sup>6</sup> Sd dundubhī; Bm dudrabhī.

<sup>7</sup> Bm okkamanan.

<sup>7</sup> Sd attha-gamanam̄.

<sup>9</sup> Bm saṅkilesan.

<sup>10</sup> SS. vidhā.

<sup>11</sup> Sh sukhāsukhā<sup>o</sup>.

<sup>12</sup> St °anuppa vesaccanam ; Selb anuppavesanam ; Brø anuppavaecheinam.

<sup>13</sup> SS omit.

<sup>11</sup> Bm omits gaṇanā ti.

<sup>15</sup> See below on 2. 14; Bm acchindaka.

<sup>16</sup> Bm saduppādan.

*Lokāyataṇ vuttam eva.<sup>1</sup>*

26. *Arāhanan nāma ‘imassa dārakassa asuka-kulato asuka-nakkhatteṇa dārikam ānethāti’ āvāha-karaṇam.*

*Virāhanan ti, ‘imam dārikam asukassa nāma dārakassa asuka-nakkhatteṇa detha, evam assā vuddhi bhavissatīti’ vivāha-karaṇam.*

*Saṃvadanan<sup>2</sup> ti, saṃvadanan<sup>2</sup> nāma, ‘Ajja nakkhattam sundaram, ajj’ eva samaggā hotha, iti vo viyogo na bhavissatīti’ evam samagga-karaṇam.*

*Viradanan<sup>3</sup> nāma, ‘Sace viyujjitu-kām’ attha ajj’ eva viyujjatha, iti vo puna sampayogo<sup>3</sup> na bhavissatīti’ evam viyoga-karaṇam.*

*Saṃkirāṇan<sup>4</sup> ti, ‘Tumhehi<sup>4</sup> uddhāram<sup>5</sup> vā iṇam vā dinnam dhanam ajja saṃkaḍḍhatha, ajja saṃkaḍḍhitam<sup>6</sup> thāvaraṇam hotīti’ evam dhana-piṇḍāpanam.*

*Vikirāṇan<sup>7</sup> ti, ‘Sace āyoga<sup>7</sup>-uddhār-ādi-vasena dhanam payojitu-kām’ attha, ajja payojitam diguṇam catugguṇam hotīti’ evam dhana-payojāpanam.*

*Subhaga-karaṇan<sup>8</sup> ti, piya-manāpa-karaṇam vā sassirika-karaṇam vā.*

*Dubbhaga-karaṇam, tabbiparitam.<sup>8</sup>*

*Viruddha-gabbha-karaṇan<sup>9</sup> ti, viruddhassa vinassamānassa<sup>9</sup> gabbhassa karaṇam, puna avināsāya osadha<sup>10</sup>-dānan ti attho. Gabbho hi vātēna pāṇakehi kammanā<sup>11</sup> ti<sup>11</sup> tīhi kāraṇehi vinassati. Tattha vātēna vinassante<sup>12</sup> nīgādhaniyam<sup>12</sup> sītalam bhesajjam deti, pāṇakehi nassante pāṇakānam paṭikammam karoti, kammanā nassantam<sup>13</sup> pana Buddhā pi paṭibāhitum na sakkonti.*

*Jirhā-nittaddanan<sup>14</sup> ti mantena jīvhāya thaddha<sup>15</sup>-karaṇam.*

<sup>1</sup> Above, p. 91, on I. 1. 17.

<sup>2</sup> Bm ito vo puna saṃyogo.

<sup>3</sup> Bm uthānam.

<sup>4</sup> Sd ayoga; Bm payoga.

<sup>5</sup> Bm vilinassa aṭhitassa matassa.

<sup>6</sup> Bm kammunā cāti.

<sup>7</sup> Sht nīgādhaniyam; Sc nig<sup>o</sup>; Sd nīgādhanayam; Bm nebbāpaniyam (see below, p. 98).

<sup>8</sup> Bm kammunā vinassante.

<sup>10</sup> Bm bandha.

<sup>2-3</sup> Bm saṃvaraṇan<sup>16</sup> ti saṃvaraṇam.

<sup>4</sup> Bm omis

<sup>6</sup> Bm adds hi tam.

<sup>8</sup> Sdht tabbi<sup>o</sup>.

<sup>10</sup> Bm bhesajja.

<sup>14</sup> Bm nibandhanaṇam.

*Hanu - sañhananan* ti mukha - bandhana - mantena yathā hanukamp cāletum na sakkonti evam thaddha l-karaṇam.

*Hatthābhijappanan* ti hathānam parivattanattham manta-jappanam. Tasmim kira mante satta-pad-antare ṭhatvā jappite itaro hatthe parivattetvā khipati.

*Kaṇṇa-jappanan*<sup>2</sup> ti kaṇṇehi saddam asavanatthāya vijjā<sup>3</sup>-japanam. Tam kira japitvā vinicchayaṭṭhāne yam icchatī tam bhanati, paccatthiko tam na sunāti, tato paṭivacanam sampādetum na sakkoti.

*Ādāsa-pañhan* ti ādāse devataṁ otaretvā pañha-puechanam.<sup>4</sup>

*Kumāri<sup>5</sup>-pañhan* ti kumārikāya sarīre devataṁ otaretvā pañha-puechanam.

*Deva-pañhan* ti deva<sup>6</sup>-dāsiyā sarīre devataṁ otaretvā pañha-puechanam.

*Ādiccupaṭṭhānan*<sup>7</sup> ti jīvikatthāya<sup>8</sup> ādiceca-paricariyā.

*Mahatupaṭṭhānan* ti tath' eva Mahā-Brahma-paricariyā.

*Abbhujjalanan* ti mantena mukhato aggi-jālā-niharaṇam.

*Sirivhāyanan* ti, 'Ehi Siri mayhaṇ sire<sup>9</sup> patitthāhitī' evam sire<sup>10</sup> Siriyā avhayananam.<sup>11</sup>

27. *Santi-kamman* ti, devaṭṭhānam gantvā 'Sace me idam nāma samijjhati<sup>12</sup> tumhākamp iminā ea iminā ea<sup>13</sup> upahāram karissāmīti,' samiddha-kāle katabbam santi-paṭissava-kammam. Tasmim pana samiddhe tassa karaṇam *panidhi-kamman* nāma.

*Bhūri-kamman* ti bhūri-ghare vasitvā gahita-mantassa payoga-karaṇam.

*Vassa-kammaṇi* rossa-kamman ti. Ettha rasso ti puriso, voſſo ti paṇḍako. Iti vossassa vassa-karaṇam vassa-kammam, vassassa vossa-karaṇam vossa-kammam. Tam pana karonto acchandika-bhāva-mattam pāpeti, na liṅgam antaradhāpetum sakkoti.

<sup>1</sup> Bm bandha.

<sup>2</sup> SS jappan ti.

<sup>3</sup> Bm vijjāya.

<sup>4</sup> Bm pañhā-p° (thrice).

<sup>5</sup> Bm kumārika.

<sup>6</sup> Bm omits.

<sup>7</sup> Sedt -upatth-.

<sup>8</sup> Bm jīvit°.

<sup>9</sup> Bm sarīrena.

<sup>10</sup> Bm sirena; SS sireṇa.

<sup>11</sup> Bm avhāyanam.

<sup>12</sup> Bm samijjhissati.

<sup>13</sup> Se omits; Bm iminā nāma up°.

*Vatthu-kamman* ti akaṭa-vatthumhi<sup>1</sup> geha-patiṭṭhāpanam.  
*Vatthu-parikiranā*<sup>2</sup> ti, ‘Idañ c’ idañ ca āharathāti’ vatvā,  
 tattha<sup>3</sup> balikamma-karaṇam.

*Acamanan* ti udakena mukha-siddhi<sup>4</sup>-karaṇam.  
*Nahāpanan* ti aññesañ nahāpanam.  
*Jūhanan* ti tesam atthāya aggi-jūhanam.  
*Vamanan* ti yogam datvā vamana-karaṇam.  
*Virecane* pi es’ eva nayo.  
*Uddha-virecanan* ti uddham dosānam niharaṇam.  
*Adho-virecanan* ti adho<sup>5</sup> niharaṇam.  
*Sīsa-virecanan* ti siro-virecanam.  
*Kaṇṇa-telanan*<sup>6</sup> ti kaṇṇānam vadḍhanattham<sup>7</sup> vā vaṇa-  
 haraṇattham vā bhesajja-tela-pacanam.  
*Netta-tappanan*<sup>8</sup> ti akkhi-tappana-telam.  
*Nattu-kamman* ti telam<sup>9</sup> yojetvā natthu-karaṇam.  
*Añjanan* ti, dve vā tīṇi vā paṭalāni niharaṇa<sup>10</sup>-samaththam  
 khārañjanam.  
*Pacecañjanan* ti bhāvanīya-sitala<sup>11</sup>-bhesajjañjanam.  
*Sālākiyan* ti salāka<sup>12</sup>-vejja-kanimam.  
*Sallakattiyān* ti sallakatta-vejja-kaṇmam.  
*Dāraka-tikicchā* vuccati komāra-bhacca-vejja-kammam.  
*Mūla-bhesajjānam* anuppādānan<sup>13</sup> ti, iminā kāya-tikiccham<sup>14</sup>  
 dasseti.  
*Osadhīnam* paṭimokkho ti, khārādini datvā tad-anurūpe  
 khaṇe gate tesam apanayanam.

Ettāvatā Mahā-Silam niṭṭhitam<sup>15</sup> hoti.

28. Evam Brahmadattena vutta-vāñṇassa anusandhi-vasena  
 tividham sīlaiñ vitthāretvā<sup>16</sup> idāni bhikkhu-samghena vutta-

<sup>1</sup> Bm vatthusmīm.

<sup>2</sup> Bm parikamman.

<sup>3</sup> Bm addis vatthu-.

<sup>4</sup> St sudhī.

<sup>5</sup> Bm addis dosānam.

<sup>6</sup> Bm telan.

<sup>7</sup> Bm bandhanattham.

<sup>8</sup> Bm pāṇau.

<sup>9</sup> Bm telena.

<sup>10</sup> Bm haraṇa.

<sup>11</sup> Bm sacecañjanan ti nibbāpaniyam sitalam (see above, p. 96).

<sup>12</sup> Sd Bm. Sālāka.

<sup>13</sup> Bm anuppādānan.

<sup>14</sup> Bm tikicchatañ.

<sup>15</sup> Bm vitthāritvā.

<sup>16</sup> Sedt niddittham.

vāñānassa anusandhi-vasena *Atthi bhikkhave aññe va dhammā gambhirā duddasā ti ādinā nayena Suññatā-pakūsanam ārabhi. Tattha<sup>1</sup> guṇe, desanāyam, paryattiyam, nissatte ti evam-ādisu dhamma-saddo vattati.*

Na hi dhammo adhammo ca ubho sama-vipākino,  
Adhammo nirayam neti, dhammo pāpeti suggatin ti<sup>2</sup>

ādisu hi guṇe dhamma-saddo. ‘Dhammadam vo bhikkhave desissāmi ādi-kalyāṇam’ ti ādisu desanāyam. ‘Idha bhikkhu dhammadam paryāpuṇāti suttam geyyan’ ti ādisu paryattiyam. ‘Tasmim kho pana samaye dhammā honti khandhā hontīti’ ādisu nissatte. Idha pana guṇe vattati. Tasmā ‘Atthi bhikkhave aññe va Tathāgatassa guṇā’ ti evam ettha attho datṭhabbo.

*Gambhirā ti mahā-samuddo viya, makasa-tuṇḍa-sūciyā aññatra Tathāgatā aññesaṇam nāpēna alabbhaneyya-patiṭṭhā. Gambhirattā yeva duddasā, duddasattā yeva ca duranubodhā, nibbuta-sabba-pariṇāhattā santā, santārammāṇesu pavattanato pi santā. Atittikaraṇaṭṭhenā<sup>3</sup> paṇītā, sādu<sup>4</sup>-rasa-bhojanam viya. Uttama-nāṇa-visayattā na takkena avacaritabbā ti atakkāvacearā. Nipūṇā<sup>5</sup> sañha-sukhuma-sabbhāvattā. Bālānam avisayato<sup>6</sup> paṇḍitichi yeva veditabbā ti paṇḍita-vedanīyā.*

*Ye Tathāgato sayam abhiññā sacchikatrā pavedetiti, ye dhamme Tathāgato anaññāneyyo hutvā sayam eva abhisitthēna nāpēna pacekkham paṭavā pavedeti, dīpeti, katheti, <sup>7</sup> pakāsetiti attho.<sup>7</sup>*

*Yehiti, yehi guṇa-dhammehi.*

*Tathābhucean ti, yathā-bhūtam.*

*Vāñānam sammā vadāmānā vadeyyun ti, Tathāgatassa vāñānam vattu-kāmā sammā vedeyyum, ahāpetvā vattum sakkuṇeyyun ti attho.*

Katame pana te dhammā Bhagavatā evam̄ thomitā ti? Sabbaññūta-nāṇam. Yadi evam̄ ‘Kasmā puthu-vacana-

<sup>1</sup> Bm adds dhammā ti.

<sup>2</sup> Therag. 304.

<sup>3</sup> Sedt karaththena.

<sup>4</sup> Bra sādhu.

<sup>5</sup> Bm nipūṇā ti.

<sup>6</sup> Bm avisayattā.

<sup>7</sup>-<sup>7</sup> SS pakāseti.

niddeso kato' ti? 'Puthu-citta-sampayogato<sup>1</sup> c' eva puthu-ārammaṇato ca. Tam hi catusu nāna-sampayutta-mahā-kiriya<sup>2</sup>-cittesu labbhati, na c' assa koci dhammo ārammaṇan nāma na hoti. Yathāha "Atitam sabbam jānātīti sabbaññuta-ñānam. Tattha āvaraṇam n' athīti anāvaraṇa-ñāpan" ti ādi. Iti puthu-citta-sampayogato<sup>3</sup> punappuna uppatti-vasena puthu-ārammaṇato ca puthu-vacana-niddeso kato' ti.

*Anñe rā* ti, idam pan' ettha vavatthāpana - vacanam. Aññe va, na<sup>4</sup> pāṇātipātā veramanī ādayo, gambhīrā va na uttānā ti. Evam sabba-padehi yojetabbam. Sāvaka-pāramī-ñānam hi gambhīram,<sup>5</sup> tattha vavatthānam n' atthi.<sup>5</sup> Pacceka-Buddha-ñānam pana tato gambhīrataran ti, tattha pi<sup>6</sup> vavatthānam n' atthi. Sabbaññuta-ñānaī ca tato pi gambhīrataran ti.<sup>7</sup> Ito pan' aññam gambhīrataran n' atthi. Tasmā gambhīrā vāti<sup>8</sup> vavatthānam labbhati. Tathā duddasā va duranubodhā vāti sabbam veditabbam.

*Katame ca te bhikkhare* ti, ayam pana tesam dhammānam kathetu-kamyatā-pucchā,

29. *Santi<sup>9</sup> bhikkhare eke Samāṇa-Brāhmaṇā* ti ādisu pucchā-vissajjanam. 'Kasmā pan' etam evam āraddhan' ti ce, 'Buddhānam hi cattāri thānāni patvā gajjitatā mahantam hoti, nāṇam anupavisati, Buddha-ñāṇassa mahanta-bhāvo paññāyati, desanā gambhīrā hoti ti<sup>10</sup>-lakkhaṇāhatā<sup>11</sup> suññatā-patisamuyuttā. Katamāni cattāri? Vinaya-paññattim, bhum-mantaram, pacceyākāram, samayantarān ti.

'Kasmā? Idam lahukam idam garukam, idam satekiccham idam atekiecham, ayam āpatti<sup>12</sup> ayam anāpatti, ayam<sup>12</sup> chejja<sup>13</sup>-gāminī ayam vuṭṭhāna-gāminī ayam desanā-gāminī, ayam loka-vajjā ayam paññatti<sup>14</sup>-vajjū, imasmim vatthus-mim idam paññāpetabban<sup>15</sup> ti, yam evam otiññe vatthus-

<sup>1</sup> Bm samāyogato.

<sup>2</sup> Bm kiriya.

<sup>3</sup> Bm samāyogato.

<sup>4</sup> Sd pana.

<sup>5</sup>–<sup>6</sup> Bm omits.

<sup>6</sup> Bm omits.

<sup>7</sup> Bm adds tatthāpi vavatthānam n' atthi.

<sup>8</sup> Bm gambhīrataratā.

<sup>9</sup> SS yanti; Bm ādi.

<sup>10</sup> Scht hotīti.

<sup>11</sup> SS lakkhaṇāhatā.

<sup>12</sup>–<sup>12</sup> SS omit.

<sup>13</sup> Bm chijja.

<sup>14</sup> All MSS. paññatti here, but above and below nā.

<sup>15</sup> Sd Bm paññap—.

mim sikkhāpada-paññāpanan nāma, tattha aññesam thāmo vā balam vā n' atthi. Avisayo esa aññesam, Tathāgatass' eva visayo. Iti vinaya-paññattim patvā Buddhānam gajjitatā mahantam hoti, nāṇam anupavisati . . . pe . . . suññatā-patisamyuttā ti.

'Tathā ime cattāro sati-paṭṭhānā nāma . . . pe . . . ariyo atṭhaṅgiko maggo nāma . . . pañceakkhandhā nāma, dvādas-āyatānā nāma, atṭhārasa dhātuyo nāma, cattāri ariya-saccāni nāma, dvāvīsatī indriyāni nāma, nava hetū nāma, cattāro āhārā nāma, satta<sup>1</sup> phassā nāma, satta vedanā nāma, satta saññā<sup>2</sup> nāma, satta cetanā nāma, satta cittāni nāma. Etesu etakā kūmāvacara-dhammā nāma, ottakū rūpāvacara<sup>3</sup>-arūpāvacara-apariyāpanna-dhammā nāma, ettakā lokiya<sup>4</sup>-dhammā nāma, ettakā lokuttara<sup>5</sup>-dhammā nāmāti, catuvīsatī samanta-paṭṭhānām ananta-nayam Abhidhamma-Pitakam vibhajitvā vibhajitvā<sup>6</sup> kathetuṇi aññesam thāmo vā balam vā n' atthi. Avisayo esa aññesam, Tathāgatass' eva visayo. Iti bhummantara-paricchedam patvā Buddhānam gajjitatā mahantam hoti, nāṇam anupavisati . . . pe . . . suññatā-patisamyuttā ti.

'Tathā yā ayam avijjā samkhārāṇam navah' ākārehi paccayo hoti, uppādo hutvā paccayo hoti, pavattam hutvā, nimittam, āyūhanam, samyogo, palibodho, samudayo, hetu, paccayo hūtvā paccayo hoti. Tathā samkhārādayo viññāṇ-ādīnam. Yath' āha "Katham paccaya-pariggahe paññā dhamma-tīthiti-nāṇam?" Avijjā samkhārāṇam uppāda-tīthiti ca pavatti-tīthiti ca nimitta-tīthiti ca āyūhana-tīthiti ca sam-yoga-tīthiti ca palibodha-tīthiti ca samudaya-tīthiti ca hetu-tīthiti ca paccaya-tīthiti ca. Imehi navah' ākārehi avijjā paccayo, samkhārā paccaya-samuppannā, ubho p'ete dhammā paccaya-samuppannā ti, paccaya-pariggahe paññā dhamma-tīthiti nāṇam. Atītam pi addhānam anāgatam pi addhānam avijjā samkhārāṇam . . . pe . . . jāti-jarū-maraṇassa . . .

<sup>1</sup> All MSS. sattā.

<sup>2</sup> Se satta sapāññāsa; Sd saññāsa; Sh sappaññāsa; St satta saññāsa.

<sup>3</sup> Sht rūpāvacarā; Bm rūpāvacarā arūpāvacarā pariyāpanuā.

<sup>4</sup> Bm lokiyā.

<sup>5</sup> Bm. cūttarā.

<sup>6</sup> Sh Bm omit.

pe . . . paccaya-tṭhitī ca, imehi navah' ākārehi jāti pacceyo, jarā-maraṇam paccaya-samuppannan ti paccaya-pariggaha paññā dhamma<sup>1</sup>-tṭhitī-ñāṇan" ti. Evam imam̄ tassa tassa dhammassa tathā tathā paccaya-hhāvena pavattan ti-addhan<sup>2</sup> ti-sandhim catu-saṃkhepam visatākāram paṭicca-samuppādām vihhajitvā vihhajitvā<sup>3</sup> kathetum aññesam thāmo vā balam vā n' atthi. Avisayo esa aññesam, Tathāgatass' eva visayo. Iti paccayākāram patvā Buddhānam gajjitaṁ mahantaṁ hoti, ñāṇam anupavisati . . . pe . . . suññatā-patisamyuttā ti.

'Tathā cattāro janā sassata-vādā nāma. Cattāro ekacca-sassata-vādā. Cattāro antānantikā. Cattāro amarā-vikkhe-pikā. Dve adhicca-samuppannikā.<sup>4</sup> Soḷasa saññī-vādā. Atṭha asaññī-vādā. Atṭha n' eva-saññī-ñāsaññī-vādā. Satta uecheda-vādā. Pañca diṭṭha-dhamma-nibhāna-vādā nāma. Te idam nissāya idam gaṇhissantī<sup>5</sup> dvā-satṭhi diṭṭhi-gatāni bhinditvā nijjaṭam<sup>6</sup> niggumbam katvā kathetum aññesam thāmo vā halam vā n' atthi. Avisayo esa aññesam, Tathāgatass' eva visayo. Iti samayantaram patvā Buddhānam gajjitaṁ mahantaṁ hoti, ñāṇam anupavisati, Buddha-ñānassa mahanta-bhāvo paññāyati, desanā gambhirā hoti ti-lakkhaṇāhatā suññatā-patiṣamyuttā ti.<sup>7</sup>

'Imasmim pana thāne samayantaram labbhati. Tasmā sabbaññuta-ñāṇassa mahanta-bhāva-dassanattham desanāya ca suññatā-pakāsana-hhāv<sup>8</sup>-attham samayantaram anupaviso-santo Dhamma-rājā Santi bhikkhare eke Samāya-Brāhmaṇā ti evam puechā-vissajjanam ārabhi.'

Tattha santīti atthi saṃvijjanti upalabhbanti.

*Bhikkhare* ti ālapana-vacanam.

*Eke* ti ekacce.

*Samāya-Brāhmaṇā* ti, paribhājjūpagata<sup>9</sup>-hhāvena Samāṇā jātiyā Brāhmaṇā, lokena vā Samāṇā ti ca Brāhmaṇā ti ca, evam sammatā.

<sup>1</sup> Sc Dhamman ti.

<sup>2</sup> Bm ti-vattan ti-yaddham.

<sup>3</sup> Bm omits.

<sup>4</sup> Sdt "panikā."

<sup>5</sup> Bm gaṇhantī.

<sup>6</sup> SS omit (comp. J. 1. 187).

<sup>7</sup> SS omit ti.

<sup>8</sup> Bm -vibhāv-.

<sup>9</sup> Bm pabbajjūpagata.

Pubbantam kappetvā vikappetvā<sup>1</sup> gaṇhantīti pubbanta-kappikā, pubbanta-kappo vā etesam̄ athīti *pabbanta-kappikā*.

Tattha anto ti ayam saddo anta-abbhantara-mariyādā<sup>2</sup>-lāmaka-parabhāga-koṭṭhāsesu dissati. ‘Antapūro udara-pūro’ ti ādisu hi ante anta-saddo.

‘Caranti h’ eke parivāracchannā.

Anto asuddhā bahi sobhamānā’ ti

ādisu abbhantare. ‘Kāya-bandhanassa anto jirati dasā-haritantam<sup>3</sup> vā pathantam vā ti<sup>4</sup> selantam vā’ ti<sup>4</sup> ādisu mariyādāyam.<sup>5</sup> ‘Antam idam bhikkhave jivikānan’<sup>6</sup> ti ādisu lāmaka. ‘Es’ ev anto dukkhassatī<sup>7</sup> ādisu parabhāge. ‘Sabba-paccaya-samkhayo hi dukkhassa parabhāge koṭīti’ pi vuucati. ‘Sakkāyo kho āvuso eko anto’ ti ādisu koṭṭhāse vattati. Svāyam idhāpi koṭṭhāse vattati.

Kappa-saddo pi ‘Tiṭṭhatu bhante Bhagavā kappam.<sup>8</sup>’ ‘Atthi kappo<sup>9</sup> nipajjitud’ ‘Kappa-katena akappa-katam samsibbitam hotiti,’ evam āyukappa-lesakappa-vinayakapp-ādisu sambahulesu atthesu vattati. Idha taṇhā-ditṭhisu vattatīti veditabbo. Vuttam pi c’ etam ‘Kappāti, uddānato dve kappā, taṇhā-kappo ca ditṭhi-kappo cāti.’ Tasmā taṇhā-ditṭhi-vasena atitam khandha-koṭṭhāsam kappetvā pakappetvā ṭhitāti *pabbanta-kappikā* ti evam ettha attho datṭhabbo.

Tesam evam pubbantam kappetvā ṭhitānam punappuna uppajjana-vasena pubbantam eva anugatā ditṭhitī *pabbantānuditṭhino*. Te evam-ditṭhino tam pubbantam ārabbha āgamma paticea aññam pi janāna ditṭhi-gatikam karontā aneka-rihitāni *adhivutti*<sup>10</sup>-padāni *adhivadanti* aṭṭhādusahi<sup>11</sup> ratthūhi.

Tattha aneka-rihitānīti aneka-vidhāni.

*Adhivutti*<sup>12</sup>-padānīti, adhivacana-padāni. Atha vā bhūtam

<sup>1</sup> Bm kappitvā vikappitvā.

<sup>2</sup> Sed mipyādā; Bm mariyāda.

<sup>3</sup> Bm saharitantam.

<sup>4-4</sup> SS omit (comp. Cullavagga, V. 29. 2).

<sup>5</sup> Sedu maridāyam; S<sup>t</sup> paridāyam.

<sup>7</sup> Sd dukkhassatī.

<sup>6</sup> Bm adds yad idam piṇḍolyan.

<sup>9</sup> Saht kappo ti.

<sup>8</sup> M.P.S. XVII. 5.

<sup>11</sup> Bm aṭṭharasahi.

<sup>10</sup> Bm adhimutti.

<sup>12</sup> Bm adhimutti.



attham abhibhavitvā yathā-sabhāvato agahetvā vattanato adhivuttiyo<sup>1</sup> ti ditthiyo vucenti, adhivuttinam<sup>2</sup> padāni ditthi-dīpakāni vacanānīti attho.

*Atthādasahi*<sup>3</sup> vatthūhi, atthādasahi kāraṇehi. Idāni yehi atthādasahi vatthūhi abhivadanti, tesam kathetu-kamyatāya te ca bhonto ti ādinā nayena puechitvā tāni vatthūni vibhajitvā dassetum Santi bhikkhave ti ādim āha.

30. Tattha vadanti etenāti vādo. Ditthi-gatass' etam adhivacanam. Sassato vādo etesan ti sassata-vādā, sassata-ditthino ti attho. Eten' eva nayena ito paresam pi evarūpānam padānam attho veditabho.

*Sassatam attānañ ca lokañ cāti rūpādisu aññataram attā ti ca*<sup>4</sup> *loko ti ca*<sup>4</sup> *gahetvā, tam sassatam amarañ niccañ dhuvam paññāpenti.*<sup>5</sup> Yath' āha 'rūpam attā c' eva loko ca sassato cāti attānañ ca lokañ ca paññāpenti. Vedanam . . . saññam . . . samkhāre . . . viññāpam attā c' eva loko ca sassato cāti attānañ ca lokañ ca paññāpentiti.'

*Ātappam anrāyāti ādisu viriyam kilesānam ātāpana-vasena* ātappan ti vuttam. Tad eva padahana-vasena *pādhānam*, punappuna payutta-vasena *anuyogo*. Iti etam ti-ppabhedam viriyam anvāya āgamma paṭiecāti attho.

*Appamādo vuccati satiyā avippavāso.*

*Sammā-manasikāro* ti upāya-manasikāro pathana<sup>6</sup>-manasi-kāro, atthato nānan ti vuttam hoti. Yasmin hi manasikāre thitassa pubbe nivāsa<sup>7</sup>-nānam ijjhati, ayam imasmim thāne manasikāro ti adhippeto. Tasmā viriyañ ca satiñ ca nānañ ca āgammātī ayam etha saṅkhepattho.<sup>8</sup>

*Tathārūpūn* ti tathā-jātikam.

*Ceto-samādhin* ti citta-samādhim.

*Phusatīti vindati patilabhati.*<sup>9</sup>

*Yathā samāhite citte* ti yena samādhinā sammā āhite suthapite cittamhi.

<sup>1</sup> Bm pavattanato adhimuttijo.

<sup>2</sup> Bm adhimuttinam.

<sup>3</sup> Bm atthārasa.

<sup>4</sup> Se omits loko ti ca.

<sup>5</sup> Bm paññāpenti (thrice).

<sup>6</sup> Bm patha.

<sup>7</sup> Bm -nivāsa nassati.

<sup>8</sup> SS saṅkhepo.

<sup>9</sup> Bm paṭilabhati.

*Aneka-rihitam pubbe nirāsan ti ādīnam attho Visuddhi-Magge vutto.*

*So evam āhāti, so<sup>1</sup> evam jhānānubhāva-sampanno hutvā dīṭhi-gatiko evam vadati.*

*Vañjho<sup>2</sup> ti, vañjhapasu - vañjhatālādayo<sup>3</sup> viya aphalo kassaci ajanako ti. Etena attā ti ca loko ti ca galitānam jhānādīnam rūpādi-janaka-bhāvam paṭikkhipati.*

Pabbata-kūṭam<sup>4</sup> viya ṭhito ti kūṭaṭṭho. *Esikatthāyi-ṭṭhito* ti esikatthāyi viya hutvā ṭhito ti esikatthāyi-ṭṭhito. Yathā sunikhāto esikatthambho niceallo tiṭṭhati, evam ṭhito ti attho. Ubhayena pi lokassa vināsābhāvam dīpeti. Keci pana isika<sup>5</sup>-ṭṭhāyi-ṭṭhito Pālim<sup>6</sup> vatvā muñje<sup>7</sup> isikā viya ṭhito ti vadanti. Tatrādhippāyo yam p' idam<sup>8</sup> jāyatīti vuccati, tam muñjato isikā viya vijjamānam eva nikhamati. Yasmañ isika-tthāyi-ṭṭhito tasmā te ca sattā sandhāranti, ito aññattha gacchantīti attho.

*Saṃsarantīti, aparāparam sañcearanti. Cūrāntīti, evam saṅkhaṇi gacchanti. Tathā uppajjantīti. Aṭṭhakathāyam pana ‘pubbe “sassato attā ca loko cāti” vatvā “idāni te ca sattā sandhāvantīti” ādīnā vacauena ayam dīṭhi-gatiko attanā yeva attano vādaṇi bhindati. Dīṭhi-gatikassa dassanām nāma anibaddham,<sup>9</sup> thusa-rāsimhi nikhatta-khānu<sup>10</sup> viya cañealām, ummatika-pacchiyam pūva-khaṇḍa-gūtha-gomay-ādīni viya c' ettha sundaram pi asundaram pi hoti yevāti' vuttam.*

*Atthi tvera sassati-saman ti. Ettha sassatīti niceam vijjamānatāya mahā-paṭhavim<sup>11</sup> maññati, tathā Sineru-pabbata-canda-suriye,<sup>12</sup> tato tehi samāṇi attānaṇi maññamāno ‘Atthi tveva sassati-saman’ ti vadati.<sup>13</sup> Idāni ‘sassato attā ca loko cāti’ ādikāya paṭīñūaya sādhanattham hetum dassento *Tam kissa hetu?* *Aham<sup>14</sup> hi atuppannāyāti* ādim āha.*

<sup>1</sup> SS omit so.

<sup>2</sup> SS always vanjho.

<sup>3</sup> Sdht ṣadayo.

<sup>4</sup> MSS. kuṭa.

<sup>5</sup> Bm isika (times).

<sup>6</sup> Sc Bm Palim.

<sup>7</sup> Bm muñcato twice.

<sup>8</sup> Bm Tatrāyam adhīppayo. Yadidam.

<sup>9</sup> Bm anibandham.

<sup>10</sup> Bm nikhatta-khānu.

<sup>11</sup> Bm pathavī.

<sup>12</sup> Bm candima-suriye.

<sup>13</sup> Bm maññamānā-vadanti.

<sup>14</sup> Bm ahañ.

Tattha *iminā-m-aham etam<sup>1</sup> jānāmīti*, iminā visesādhigamenā aham etam paccakkhatō jānāmī, na kevalam saddhāmattakena vadāmīti dasseti. Ma-kāro pan' ettha padasandhi-karaṇattham vutto.

*Idam bhikkhave pathamam thānan ti.* Catuhī<sup>2</sup> vatthūhīti vatthu-saddena vuttēsu catusu<sup>3</sup> thānesu paṭhamam<sup>4</sup> thānam, idam aneka<sup>5</sup>-jāti-sata-sahassa-mattānussaraṇam paṭhamam kāraṇan ti attho. Upari-vāra-dvāye pi es' eva nayo. Kevalam hi ayam vāro aneka<sup>6</sup>-jāti-sata-sahassānussaraṇa-vasena vutto. Itare dasa cattārisam samvatta-vivatṭa-kappānussaraṇa-vassena. Manda-paññā hi titthiyā aneka-jāti-sata-sahassa-mattam anussaranti.<sup>7</sup> Majjhima-paññā dasa samvatta-vivatṭa-kappāni. Tikkha-paññā cattārisam. Na tato uddham.

34. Catuttha-vāre takkayatīti *takki*, takko vā assa athīti.<sup>8</sup> Takketvā vitakketvā diṭṭhi-gāhino etam adhivacanam.

Vimānsāya<sup>9</sup> samannāgato ti *vimānsi*. Vimānsā nāma tulanā ruccanā khamāpanā.<sup>10</sup> Yathā hi puriso yaṭṭhiyā udakam vimānsitvā vimānsitvā<sup>11</sup> otarati, evam evam yo tulayitvā ruccitvā khamāpetvā diṭṭhim gaṇhāti so vimānsiti veditabbo.

*Tukka-pariyāhatan* ti, takkena pariyāhatam, tena tena pariyāyena takketvā ti attho.

*Vimānsānucaritan* ti, tāya vuttappakārāya vimānsāya anuvicaritam.<sup>12</sup>

*Sayam paṭibhānan*<sup>13</sup> ti attano paṭibhāna-matta-sañjātam.

*Evaṁ āhāti*, sassata-diṭṭhim gahetvā evam vadati.

Tattha catubbidho takkī, anussutiko jātissaro<sup>14</sup> lābhī suddha-takkiko ti. Tattha yo ‘Vessantaro nāma rājā ahositi’ ādīni sutvā, tena hi ‘yadi Vessantaro va Bhagavā

<sup>1</sup> SS imināpamham evam.

<sup>2</sup> Bm catūhi.

<sup>3</sup> Bm catusu.

<sup>4</sup> Bm paṭhamam thānam.

<sup>5</sup> Bm omits.

<sup>6</sup> Bm omits.

<sup>7</sup> Bm sing. for plural (pañño twice, titthiyo, anussarati).

<sup>8</sup> Bm adds takki.

<sup>9</sup> Bm vimānsāya (and so throughout vī).

<sup>10</sup> Bm omits.

<sup>10</sup> Bm khamanā.

<sup>11</sup> Bm omits.

<sup>12</sup> Bm anucaritam.

<sup>13</sup> Bm pāṭibhānan.

<sup>14</sup> Bm jātisaro.

sassato attā' ti takkayanto diṭṭhim gaṇhāti, ayam anussutiko nāma. Dve tisso jātiyo saritvā 'Aham eva puhbe asukasmīn nāma ahosiṃ tasmā sassato attā' ti takkayanto jātissara-takkī<sup>1</sup> nāma. Yo pana lābhītāya 'Yathā me idāni attā sukhito<sup>2</sup> atīte pi evam āsi,<sup>3</sup> anāgate pi evam bhavissatīti' takkayitvā diṭṭhim gaṇhāti, ayam lābhī takkiko<sup>5</sup> nāma. 'Evam sati idam<sup>6</sup> hoti, evam sati idam na<sup>6</sup> hotiti' takkamatten' eva pana gaṇhanto<sup>7</sup> suddha-takkiko nāma.

35. *Etesam rā aññatarenāti etesam yeva catunnām vatthūnam aññatarena,<sup>8</sup> ekena vā dvīhi vā tīhi vā.<sup>9</sup>*

*N' athi ito bahiddhā ti, imehi pana vatthūhi bahi aññam eka-kāraṇam pi sassata-paññattiyā n' athīti appaṭivattiyam sīha-nādām nadati.*

36. *Tayidam bhikkhave Tathāgato pajānātīti, Bhikkhave tam idam catubbidham pi diṭṭhi-gatam<sup>10</sup> Tathāgato nānapakārato jānāti. Tato tam pajānanākāram dassento Ime diṭṭhi-tthānā ti ādim ādha.*

Tattha diṭṭhiyo va diṭṭhi-tthānā nāma. Api ea diṭṭhīnam kāraṇam pi diṭṭhi-tthānam eva, yath' āha 'Katamāni aṭṭha diṭṭhi-tthānāni? Khandhā pi diṭṭhi-tthānam, avijjā pi, phasso pi, saññā pi, vitakko pi, ayoniso manasikāro pi, pāpamitto pi, parato ghoso pi diṭṭhi-tthānam. Khandhā hetu khandhā pacayo diṭṭhīnam uppādāya samuṭṭhānaṭṭhena. Evam khandhā pi diṭṭhi-tthānam. Avijjā hetu . . . pe . . . pāpamitto . . . pe . . . parato ghoso hetu parato ghoso pacayo diṭṭhīnam uppādāya samuṭṭhānaṭṭhena. Evam parato pi ghoso diṭṭhi-tthānan' ti.

*Eram-gahitā ti, diṭṭhi-samkhātā tāva diṭṭhi-tthānā 'sassato attā ca loko cāti' evam gahitā ādinnā<sup>11</sup> pavattitā ti attho. Eram-parāmaṭṭhā ti, nirāsaṅka-cittatāya punappuna āmaṭṭhā parāmaṭṭhā. 'Idam eva saccam, mogham aññan' ti parini-*

<sup>1</sup> Bm jātisara-takkiko.

<sup>2</sup> Bm sukhito ti.

<sup>3</sup> Bm ahosi; SS asim.

<sup>4</sup> Sht lābhī.

<sup>5</sup> SS anuttakkiko.

<sup>6-6</sup> Bm omits.

<sup>7</sup> Bm gaṇhanto pana.

<sup>8</sup> Bm adds vā.

<sup>9</sup> Bm adds n' athi ito bahiddhā.

<sup>10</sup> Sd ganam, corrected from gatam; Set ganam. Comp. below, p. 108.

<sup>11</sup> Sd ādiṇṇa; Se ādiṇānaya; St ādiṇṇaya.

tthāpitā. Kāraṇa-samkhātā pana ditthi-tthānā yathā gayhamānā ditthiyo samutthāpentī. Evam ārammaṇa-vasena ca pavattana-vasena ca sevana<sup>1</sup>-vasena ca gahitā, anādīnavadassitāya punappuna gahana-vasena parāmatthā.

*Evaṁ-gatikā* ti, evam niraya-tiracchāna-petti<sup>2</sup>-visaya-gati-nam<sup>3</sup> aūñatara-gatikā.

*Evaṁ abhisamparāyāti*, idam purima-padass' eva vevacanam,<sup>4</sup> evam-vidhā<sup>5</sup> paralokā ti vuttam hoti.

*Tañ ca Tathāgato pajānatī*, na kevalañ ca Tathāgato sakāraṇam sagatikam ditthi-gatam eva pajānāti, atha kho tañ ca sabbam pajānāti, *tato ca uttarilarañ sīlañ c' eva samādhīñ ca sabbaññuta-ñāpañ ca pajānāti.*

*Tañ ca pajānānam na parāmasatī*, tañ ca evam-vidham anuttaram visesam pajānanto pi 'Aham pajānāmī' tañhā-ditthi-māna-parāmasana<sup>6</sup>-vasena<sup>7</sup> na parāmasati.

*Aparāmasato c' assa paccaṭam yera nibbuti viditā* ti, evam aparāmasato c' assa a-parapacecayā, sayam eva attanā yeva, tesam parāmāsa-kilesānam nibbuti<sup>8</sup> viditā. Pākaṭam bikkhave Tathāgatassa Nibbānan ti dasseti. Idāni yathā paṭipannena Tathāgatena sā nibbuti adhigatā, tam paṭipattiṁ dassetum, yāsu vedanāsu rattā titthiyā 'Idha sukhino bhavissāma, ettha sūkmino bhavissāmāti' ditthi-gahanam pavisanti, tāsam yeva vedanānam vasena kammaṭṭhānam ācikkhanto *Vedanānam samudayañ cāti ādim āha.*

Tattha *yathā-bhūtam viditvā* ti. “‘Avijjā - samudaya vedanā - samudayo, tañhā - samudayā, kamma - samudayā, phassa - samudayā vedanā - samudayo” ti pacceya-samudayatthēna vedanā - kkhandhassa udayanam passati, nibatti-lakkhaṇam passanto pi vedanā - kkhandhassa udayanam passati imesam pañcannam lakkhaṇānam vasena vedanānam samudayam yathā-bhūtam viditvā—“Avijjā-nirodhā vedanā-nirodho, tañhā-nirodhā, kamma-nirodhā, phassa-nirodhā vedanā-nirodho” ti pacceya-nirodhatthēna vedanā - kkhan-

<sup>1</sup> Bm āsevana.

<sup>2</sup> Bm pitti.

<sup>3</sup> Bm gatikānam.

<sup>4</sup> SS vacanam.

<sup>5</sup> Bm vidhā.

<sup>6</sup> Bm parāmāsa.

<sup>7</sup> Bm addo tañ ca.

<sup>8</sup> So S'; Sd nibbutā.

dhassa vayam passati, vipariñāma lakkhaṇam passanto pi vedanā-kkhandhassa vayam passatī imesam pañcannam lakkhaṇānam vasena vedanānam atthagamam yathā-bhūtam veditvā,—“yam vedanām<sup>1</sup> patice uppajjati sukham somanassam, ayam vedanāya assādo” ti evam assādam<sup>2</sup> yathā-bhūtam veditvā—“Sā<sup>3</sup> vedanā anicca dukkhā vipariñāma-dhammā, ayam vedanāya ādiuavo” ti evam ādiuavam<sup>4</sup> yathā-bhūtam veditvā—“Yo vedanāya chanda-rāga-vinayo chanda-rāja-pahāṇam, idam vedanāya nissaraṇam” ti evam nissaraṇā ca yathā-bhūtam veditvā, vigata-echanda-rāgatāya anupādāno anupādā vimutto bhikkhave Tathāgato, yasmim upādāne sati kiñci upādiyeyya upādinnattā ca baddho<sup>5</sup> bhaveyya, tassa abhāvā kiñci dhammam anupādiyitvā va<sup>6</sup> vimutto Bhikkhave Tathāgato’ ti.<sup>7</sup>

37. *Ime kho te bhikkhave ti, ‘ye vo aham “katame ca te bhikkhave dhammā gambhirā” ti apuechim, ime kho te bhikkhave “Tañ ca Tathāgato pajānāti, tato ca uttaritaram pajānātīti” evam niddiṭṭhā sabbaññuta-nāṇa-dhammā gambhirā duddasā . . . pe . . . pañdita-vedanīyā ti<sup>8</sup> veditabbā yehi Tathāgatassa n’ eva puthujjano na sotāpaññādisu aññataro vaṇṇam yathā-bhūtam vattum sakkoti, atha kho Tathāgato va yathā-bhuccam rāṇam sammā rālamāno radeyyatī.’*

Evam puechamānenāpi sabbaññuta-nāṇam eva puṭṭham, niyyātentenāpi tad eva niyyātitam. Antarā pana diṭṭhiyo vibhattā ti.

### *Paṭhamaka<sup>9</sup>-Bhānavāra-Varṇanā niṭṭhitā.*

#### 2.

1. *Ekacca-sassatikā* ti<sup>10</sup> ekacca-sassata-vādā. Te duvidhā honti, satt-ekacca-sassatikā, sañkhār-ekacca-sassatikā ti, duvidhā tā<sup>11</sup> pi idha gabitā yeva.

<sup>1</sup> Se vedanā; St vedanānam.

<sup>2</sup> Bm adds ea.

<sup>3</sup> Bm yā.

<sup>4</sup> Bm adds ea.

<sup>5</sup> Bm bandho.

<sup>6</sup> Bm ea;

<sup>7</sup> Bm omits ti.

<sup>8</sup> Bm cāti.

<sup>9</sup> Bm pathama.

<sup>10</sup> Bm Tattha e. s. ti.

<sup>11</sup> Bm omits.

2. *Yan ti nipāta-mattam̄.*

*Kaddacīti kismiñci kāle.*

*Karahacīti tass' eva vevacanam̄.*

*Dighassa addhuno ti dīghassa kālassa.*

*Accayenāti atikkamena.*

*Saṇṇatātīti vinassati.*

*Yebhuyyēnāti ye upari Brahma-lokesu vā āruppesu<sup>1</sup> vā nibbattanti, tad avasese sandhāya vuttam̄.*

*Jhānamattena<sup>2</sup> nibbattattā manomayā.*

*Pīti tesam̄ bhakkho āhāro ti pīti-bhakkha.*

*Attano attano va tesam̄ pabhā ti sayam-pabhā.*

*Antalikkhe carantīti antalikkha-carā.*

*Subhesu uyyāna - vimāna - kapparukkhādisu tiṭṭhantīti,<sup>3</sup> subhā manorama<sup>3</sup>-vatthābharaṇā hutvā tiṭṭhantīti subhāṭṭhāyino.*

*Cirām dīgham addhānan ti ukkañsena aṭṭha-kappe.<sup>4</sup>*

3. *Vivattatīti sañṭhāti.*

*Suññom̄ Brahma-Vimānan ti, pakatiyā nibbatta-sattānam̄ n' atthitāya suññam̄. Brahma-kāyikā<sup>5</sup> bhūmi nibbattatīti attho. Tassa kattā vā kāretā vā n' atthi.<sup>6</sup> Visuddhi-Magge vutta-nayena pana kamma-paccaya-utu-samuṭṭhānā ratana-bhūmi nibbattati. Pakati-nibbatti-ṭṭhānesu<sup>7</sup> yeva c' ettha uyyāna-kapparukkhādayo nibbattanti. Atha sattānam̄ pakatiyā vasita-ṭṭhāne<sup>8</sup> nikanti uppajjati. Te paṭhamajjhānam̄ bhāvetvā tato otaranti. Tasmā—Ath'<sup>9</sup> aññataro satto ti ādim āha.*

*Āyukkhayā rā puññakkhayā rā ti. Uṭṭaram̄ ye<sup>10</sup> puññā-kammam̄ katvā yattha kattha ei appāyuke dibba-loke nibbattanti, te attano puñña-balena ṭṭhātum̄ na sakkonti, tassa pana deva-lokassa āyuppamāñen' eva cavantīti āyukkhayā carantīti vuccanti. Ye pana parittam̄ puñña-kammam̄ katvā dīghāyuke devaloke nibbattanti, te yāvat' āyukam̄*

<sup>1</sup> Bm arūpesu.

<sup>2</sup> Bm jhānamanena; Sc jhānamatte.

<sup>3</sup> Bm subhāṭṭhāyino, subhā vā manoramā.

<sup>4</sup> Scbt cirām (i at 1. 2. 7).

<sup>5</sup> Bm kāyika.

<sup>6</sup> Bm n' atthīti.

<sup>7</sup> Bm nibbattana-ṭṭhāne.

<sup>8</sup> Sc tṭhāne.

<sup>9</sup> Sc athāñ<sup>o</sup>; Bm atha añ<sup>o</sup>.

<sup>10</sup> Bm ye uṭṭaram̄; Sc adds va.

ṭhātum na sakkonti, antarā va cavantīti *puññakkhayā* cavantīti vuccanti.

*Digham addhānam titthatīti* kappam vā upadīha-kappam vā.

4. *Anabhiratīti* aparassāpi<sup>1</sup> sattassa āgamana-patthanā. Yā pana paṭīgha-sampayuttā ukkanṭhikā<sup>2</sup> sū Brahma-loke n' atthi.

*Paritassanā* ti ubbijjanā, phandanā. Sā pan' esā tāsa-tassanā taṇhā-tassanā diṭṭhi-tassanā nāṇa-tassanā ti catubbidhā hoti. Tattha 'Jātiṃ paṭicca bhayaṃ bhayānakam chambhitattam lomahaṇso cetaso ubbego<sup>3</sup> utrāso, jaram vyādhin maraṇam paṭicca . . . pe . . . utrāso' ti ayam tāsa-tassanā nāma. 'Aho rata aññe pi sattā itthattam āgaccheyyūn' ti ayam taṇhā-tassanā nāma. 'Paritassita-vipphanditam evāti' ayanī diṭṭhi-tassanā nāma. 'Te pi Tathāgatassa dhamma-desanam sutvā yebhuyyena bhayaṃ samvegaṃ santāsam āpajjantīti' ayam nāṇa-tassanā nāma. Idha pana taṇhā-tassanā pi diṭṭhi-tassanā pi vattati.

*Brahma-Vimānan* ti idha paṭhamābhinibbattassa atthitāya suññan ti na vuttam.

*Uppajjantīti* uppatti<sup>4</sup>-vasena upagacchanti.

*Sahavyatā* ti saha-bhāvaṃ.

5. *Abhibhūti* ti 'abhibhavitvā ṛhito jetṭhako 'ham asmi.' *Anabhibhūto* ti aññuchi anabhibhūto.

*Aññadatthū* ti ekaūsa-vacane nipāto. Dassana-vasena daso—'Sabbam passānīti' attho.

*Vasa-rattīti* 'sabbam janāpi vase vattemi.'

*Issaro, kattā, nimmātā* ti, 'Aham loke issaro, aham lokassa kattā ca nimmātā ca, paṭhavi<sup>5</sup>-himavanta-sineru-cakkavāla-mahāsamudda-candima-suriyā mayā nimmittā ti.'

*Seṭṭho<sup>6</sup> sañjitā<sup>7</sup>* ti, 'Aham lokassa uttamo ca, sañjitā<sup>7</sup> ca, 'Tvam khattiyo nāma hobi, tvam Brāhmaṇo nāma<sup>8</sup> Vesso nāma<sup>8</sup> Suddo nāma<sup>8</sup> Gahaṭho nāma<sup>8</sup> Pabbajito nāma,<sup>8</sup> anta-

<sup>1</sup> St. aparassāti; Sc. apassāpi.

<sup>2</sup> Bm ukkanṭhitā.

<sup>3</sup> Bm ubbiggo.

<sup>4</sup> Bm upapajjautīti upapatti.

<sup>5</sup> Bm pathavi.

<sup>6</sup> MSS. repeat seṭṭho.

<sup>7</sup> Bm sajītā.

<sup>8</sup> Bm omits.

maso tvam ottho hohi, goṇo hohiti,” evam sattānam sampissajjetā<sup>1</sup> ahan’ ti maññati.

*Vasi Pitā bhūta-bhavyānan* ti, ‘Aham asmi ciṇṇa-vasitattā<sup>2</sup> vasī, abam pitā bhutānañ ca bhavyānañ cāti’ maññati. Tattha aṇḍaja-jalābujañ sattā anto aṇḍa-kose c’ eva anto vatthusmīñ<sup>3</sup> ca bhavyā nāma bahi nikkhanta-kālato paṭṭhāya bhūtā nāma, saṃsedajā paṭṭhama-citta-kkhaṇe bhavyā dutiyato paṭṭhāya bhūtā, opapātikā paṭṭhama-iriyāpathē bhavyā dutiyato paṭṭhāya bhūtā ti veditabbā. ‘Te sabbe pi mayham puttā’ ti saññāya ‘Aham Pitā bhūta-bhavyānan’ ti maññati. Idāni kāraṇato<sup>4</sup> sādheto-kāmo ‘Mayā ime sattā nimmitā ti paṭiññampi katvā,’ *Tam kissa hetutā ādim āha.*

*Ithattan* ti ittha-bhāvam. Brahma-bhāvan ti attho.

*Iminā mayan* ti attano kamma-vasena eutā pi uppannā pi ca kevalam maññanāmatten<sup>5</sup> eva ‘iminā mayam nimmitā’ ti maññamānā vaṇkacchidde<sup>6</sup> vaṇka-āṇi viya oṇamitvā tass’ eva pāda-mulam gacchanti.<sup>7</sup>

6. *Vañjavantataro cāti* vanṇavanttararo ca.<sup>8</sup> Abhirūpo pāśādiko ti attho.

*Mahesakkhataro* ti issariya-parivāra-vasena mahāyasataro.

*Thānaṇi* kho pan’ etan ti kāraṇam kho pan’ etam. Yo<sup>9</sup> tato cavityā aūñatra na gacchati, idh’ eva āgacchati, tam sandhāya etam vuttam.

*Agārasmā* ti gehā.

*Anagāriyan* ti pabbajjam. Pabbajjā hi yasmā agāra-sahitam kasi-gorakkhādi-kammañ tattha n’ atthi, tasmatā anagāriyā ti vuucati.

*Pabbajatiti* upagacchitī.

*Tato param nānussarotī* tato pubbe nivāsa<sup>10</sup> param na sarati, saritum asakkonto tattha ṣhatvā diṭṭhim ganhātī.

*Nicco* ti ādisu, tassa uppattim apassanto nicco ti vadati,<sup>11</sup> maraṇam apassanto *dhuro* ti, sadā-bhāvato *sassato* ti, jarā-

<sup>1</sup> Bm saṃvibhajetā.

<sup>2</sup> Bm vasitaya; Sd vasikattā.

<sup>3</sup> Bm vatthumhi.

<sup>4</sup> Bm kāraṇa-vasena.

<sup>5</sup> Sc maññamānā.

<sup>6</sup> Bm echidrena.

<sup>7</sup> Bm gacchantīti.

<sup>8</sup> Bm omits.

<sup>9</sup> Bm so.

<sup>10</sup> Sū nivāsa.

<sup>11</sup> SS vadanti.

vasenāpi vipariṇāmassa abhāvato *avipariṇāma-dhammo* ti.  
Sesam ettha paṭhama<sup>1</sup>-vāre uttānam eva.<sup>2</sup>

7. Dutiya-vāre khiddāya padussanti<sup>3</sup> vinassantīti *khiddā-padosikā*.<sup>4</sup> Khiddā-padusikā<sup>4</sup> ti pi Pāliṃ likhanti, sā Atṭhakathāyam n' atthi.

*Atirelan* ti, atikālam aticiran ti attho.

*Hassa*<sup>5</sup>-*khiddā-rati-dhamma-samāpannā* ti, *hassa*<sup>5</sup>-*rati-dhammañ* c' eva *khiddā-rati-dhammañ* ca *samāpannā*, anuyuttā. Keli-*hassa*<sup>6</sup>-*sukhañ* c' eva *kāyika-vācasika-kilā*<sup>7</sup>-*sukhañ* ca anuyuttā vutta-ppakāra-rati-dhamma-samaṅgino hutvā *riharantīti* attho.

*Sati mussatīti*,<sup>8</sup> khādaniya-bhojaniyesu sati pamussati.<sup>9</sup> Te kira puñña-visesādhigatena mahantena attano siri-vibhavena nakkhattam<sup>10</sup> kīlantā tāya<sup>10</sup> sampatti<sup>11</sup>-mahantatāya ‘Ābhāram paribhuñjimha na paribhuñjimhāti’ pi na jānanti. Atha ekāhārātikkamanato paṭṭhāya nirantaram khādantā pi pivantā pi cavanti yeva na tiṭṭhanti. Kasmā? Kammaja-tejassa balavatāya, [karaja-kāyassa mandatāya.]<sup>12</sup> Manussānam hi kammaja-tejo mando, karaja-kāyo balavā. Tesam tejassa mandatāya kāyassa balavatāya sattāham pi atikkamitvā uṇhodaka-accha-yāgu-ādīhi sakkā vatthum upatthambhetum. Devānam pana<sup>13</sup> tejo balavā hoti, karajam<sup>14</sup> mandam. Te ekam āhāra-velam atikkamitvā santhātum na sakonti. Yathā nāma gimhānam majjhantike tatta-pāsāne ṭhapitam padumam vā uppalam vā sāyañha-samaye ghaṭa-satenāpi siñciyamānam pākatitam na hoti vinassati yeva, evam evam pacchā nirantaram khādantā pi pivantā pi cavanti yeva na tiṭṭhanti. Ten’ āha—*Sati-sammosā te devā tamhā kāyā carantīti*.

<sup>1</sup> B<sup>m</sup> omits.

<sup>2</sup> B<sup>m</sup> evāti.

<sup>3</sup> B<sup>m</sup> padūsanti.

<sup>4-5</sup> S<sup>c</sup> Klīpadusikā; S<sup>hd</sup> khīpadusikā; B<sup>m</sup> padusikā.

<sup>6</sup> B<sup>m</sup> kelihasa.

<sup>5-6</sup> B<sup>m</sup> hasa.

<sup>8</sup> B<sup>m</sup> sampiussatīti.

<sup>7</sup> S<sup>c</sup> kilā.

<sup>9</sup> S<sup>c</sup> sammussati; S<sup>d</sup> pamm<sup>o</sup>-, corrected to pam<sup>o</sup>-; S<sup>t</sup> pamum<sup>o</sup>; B<sup>m</sup> sammussati. See Morris in J.P.T.S for 1884, p. 94.

<sup>10-10</sup> S<sup>dt</sup> kīlantāya.

<sup>11</sup> B<sup>m</sup> sampattiā.

<sup>12</sup> In B<sup>m</sup> only.

<sup>13</sup> B<sup>m</sup> omits.

<sup>14</sup> B<sup>m</sup> karaja-kūyam.

Katame pana *te devā ti?* Ime nāmāti<sup>1</sup> atṭhakaṭṭhāya vicāranā n' atthi. Devatānam<sup>2</sup> kammaja-tejo balavā hoti, karajam mandan ti avisesena vuttattā pana ye keci kabaliṅkārāhārūpajīvino<sup>3</sup> devā evam<sup>4</sup> karonti, te evam<sup>4</sup> cavantīti veditabbā, ye keci pan' āhu Nimmānarati-Paranimmitta-vasavattino te devā ti. Khiddāya<sup>5</sup> padussana-matten' eva h' ete khiddā-padosikā ti vuttā. Sesam ettha purima-nayen' eva veditabbam.

10. Tatiya-vare manena padussanti vinassantīti *Manopadosikā*. Ete Cātummahārājikā.<sup>6</sup> Tesu kira eko deva-putto 'Nakkhattam kiñcīnāmīti' saparivāro rathena vīthim paṭipajjati. Ath' añño nikhamanto tam purato gacchantam disvā 'Kim bho ayam kapano<sup>7</sup> adiṭṭha-pubbam viya etam disvā pītiyā uddhumāto viya gacchamāno<sup>7</sup> viya ca gacchatīti' kujjhati. Purato gacchanto pi nivattitvā<sup>8</sup> tam kuddham disvā—Kuddhā nāma suviditā<sup>9</sup> honti<sup>10</sup>—kuddha-bhāvam assañatvā, 'Tvañ kuddho mayham. Kim karissasi? Ayam sampatti mayā dāna-silādīnam vasena laddhā, na tuyham vasenāti' patikujjhati. Ekasmim hi kuddhe itaro akuddho rakkhati. Ubhosu pana kuddhesu ekassa kodho itarassa paccayo hoti, tassa pi kopo itarassa paccayo hotīti ubho kandantānam yeva orodhānam cavanti. Ayam ettha dhammatā. Sesam vutta-nayen' eva veditabbam.

13. Takkī-vāde,<sup>11</sup> ayam cakkhādīnam bhedam passati. Cittam pana yasmat purimam purimam pacchimassa pacchimassa paccayam datvā va nirujjhati, tasmā cakkhādīnam bhedato balavataram pi cittassa blhedam na passati. So tam apassanto 'yathā nāma sakunā ekam rukkhām jahitvā aññasmim<sup>12</sup> niliyanti,<sup>13</sup> evam eva imasmim attabhāve bhinne cittam aññattha<sup>14</sup> gacchatīti' gahetvā evam āha. Sesam ettha vutta-nayena veditabbam.

<sup>1</sup> Bm devā ti.

<sup>2</sup> Bm devānam.

<sup>3</sup> Bm kabali.

<sup>4</sup> Bm khiddā.

<sup>5</sup> Bm Cātumahā?

<sup>6</sup> S<sup>t</sup> pakarano.

<sup>7</sup> Bm bijjamāno.

<sup>8</sup> Bm nivattitvā.

<sup>9</sup> Bm suvijānā.

<sup>10</sup> SS hontiti.

<sup>11</sup> Bm vāre.

<sup>12</sup> Bm ekasmim.

<sup>13</sup> Bm niliyati (and sakuno above).

<sup>14</sup> Bm aññatra.

16. *Antānāntikā* ti antānanta-vādā. Antam vā anantam vā antānāntam vā n' ev' antam vā nānāntam vā ārabbha pavatta-vādā ti attho.

17-20. *Anta-saññī lokasmiṇi riharatiti*, paṭibhāga-nimittam cakkavāla-pariyantam avadḍhetvā, tam loko ti gahetvā, anta-saññī lokasmiṇi viharati. 18. Cakkavāla-pariyantam katvā vadḍhita-kasiṇo<sup>1</sup> pana *ananta-saññī* hoti. 19. Uddham adho avadḍhetvā pana tiriyaṁ vadḍhetvā *udham-adho-anta-saññī tiriyaṁ ananta-saññī*. 20. Takkivādo<sup>2</sup> vutta-nayen'<sup>3</sup> eva veditabbo. Ime cattāro pi attanā dīṭṭha-pubbānusāren' eva dīṭṭhiyā gahitattā pubbanta-kappikesu pavitthā.

23. Na maratīti amarā. Kā sā? Evam<sup>4</sup> pi me no ti ādinā nayena pariyanta-rahitā dīṭṭhi-gatikassa dīṭṭhi c' eva vācā va. Vividho khepo ti vikkhepo. Amarāya dīṭṭhiyā vācāya vā<sup>5</sup> vikkhepo ti *amarā-vikkhepo*. So etesam̄ athīti *amarā-vikkhepikā*. Aparo nayo. Amarā nāma<sup>6</sup> maccha-jāti, sā ummujjana-nimujjanādi-vasena udake sandhāvamānā gahetum na sakkoti.<sup>7</sup> Evam eva ayam pi vādo ito c' ito ca sandhāvati gāham na upagacchatiti *amarā-vikkhepo* ti vuccati. So etesam̄ athīti *amarā-vikkhepikā*.

24. *Idam kusalān ti yathā-bhūtam na ppajānātīti*, dasa kusala-kamma-pathē yathā-bhūtam na ppajānātīti attho. *Akusale* pi dasa akusala-kamma-pathā va adhippetā.

*So mam' assa vighāto* ti, musā mayā bhaṇitan ti vippaṭisār-uppattiyyā mama vighāto assa dukkham bhaveyyāti attho.

*So mam' assa antarāyo* ti, so mama saggassa c' eva maggassa ca antarāyo assa.

*Musā-vāda-bhayā musā-vāda-parijeguccchā* ti, musā-vāde ottappena c' eva hiriyā ca.

*Vācā-vikkhepan āpajjatīti*, vācāya vikkhepan āpajjati. Kidisam̄? Amarā-vikkhepan, apariyanta-vikkhepan ti attho.

*Evam pi me no ti ādisu*, evam pi<sup>8</sup> me no ti aniyāmita-

<sup>1</sup> Bm kasiṇe.

<sup>2</sup> Bm vāro.

<sup>3</sup> See above on 1. 2. 13.

<sup>4</sup> Bm Evan ti pi.

<sup>5</sup> Bm ca.

<sup>6</sup> Bm adds ekā.

<sup>7</sup> Sdt sakkā ti.

<sup>8</sup> Bm Evan ti pi (twice).

vikkhepo. *Tathā ti pi?* *Me no ti*, Sassato attā ca loke cāti vuttam sassata-vādam paṭikkhipati. *Aññathā ti pi?* *Me no ti*, sassato aññathā vuttam ekacca-sassatam paṭikkhipati. *No ti pi?* *Me no ti*<sup>1</sup> na<sup>2</sup> hoti Tathāgato param maranā ti vuttam uechedam paṭikkhipati. *No no ti pi?* *Me no ti*, n' eva hoti na na hotiti vuttam takki-vādam paṭikkhipati.

Sayam pana, 'Idam kusalan ti' vā 'akusalan ti' vā puṭṭho, na kiñci vyākaroti. 'Idam kusalan' ti pi vā puṭṭho 'Eram<sup>3</sup> pi me no' ti vadati. Tato 'kim?' Akusalan ti' vutte, 'Tathā ti pi me no' ti vadati. 'Kim?' Ubhayato aññathā' ti vutte 'Aññathā ti pi me no' ti vadati. Tato 'Ti-vidhenāpi<sup>4</sup> na hoti<sup>5</sup> te laddhī' ti vutte 'No ti pi me no' ti vadati. Tato 'Kim?' No no te laddhīti' vutte 'No no ti pi me no' ti evam vikkhepam eva āpajjati, evam<sup>6</sup> ekasmim pi pakkhe na tiṭṭhati.

25. *Chando rā rāgo rā ti*. Ajānanto<sup>7</sup> pi sahasā kusalam eva 'kusalan' ti,<sup>8</sup> akusalam eva ca 'akusalan' ti vatvā, 'Mayā asukassa nāma evam vyākataṁ, kin nam<sup>9</sup> suvyākatan' ti aūñe pandite pucchitvā, tehi 'Suvyākataṁ bhadramukha-kusalam eva tayā kusalam, akusalam eva ca<sup>10</sup> akusalan ti vyākatan' ti vutte, 'N' atthi mayā sadiso paṇḍito' ti evam me tattha chando rā rāgo rā assati attho. Ettha ca chando dubbala-rāgo, rāgo balava-rāgo.<sup>11</sup>

*Doso rā paṭigho rā ti*, kusalam pana akusalan ti akusalañ ca kusalan ti vatvā, aūñe paṇḍite pucchitvā tehi 'Duvyākataṁ tayā'<sup>12</sup> ti vutte, 'Ettakam pi nāma na jānāmīti' tattha me assa doso vā paṭigho vā ti attho. Idhāpi doso dubbala-kodho, paṭigho balava-kodho.

*Tam mam assa upādānam*. *So mam assa vighāto ti*. Tam chanda-rāga-dvayaṁ mama upādānam assa, dosa-paṭigha-dvayaṁ vighāto, ubhayam pi vā tam<sup>13</sup> gahaṇa-vasena upādā-

<sup>1</sup> Scjt omit *ti*.

<sup>2</sup> Sh omits *na*.

<sup>3</sup> Bm evan *ti*.

<sup>4</sup> St vidhenāti.

<sup>5</sup> Bm hoti kim (? for hotiti).

<sup>6</sup> Bm omits.

<sup>7</sup> Bm asampajānanto.

<sup>8</sup> Bm adds vatvā.

<sup>9</sup> Bm kim tam.

<sup>10</sup> Bm omits.

<sup>11</sup> SS add *ti*.

<sup>12</sup> Sc̄t tatayā; S<sup>3</sup> tatiya; St Bm tayā (? tam tayā).

<sup>13</sup> Bm duṭṭa (for duṭṭha).

nam, vihanana-vasena vighāto. Rāgo hi amuñcitu-kāmatāya ārammaṇam gaṇhāti jalūkā viya, doso vināsetu-kāmatāya āśīviso viya, ubho pi c'ete santāpakaṭṭhena vihananti yevāti upādānan ti ca vighāto ti ca vuttā.—Sesam paṭhama-vāra-sadisam eva.

26. *Pañḍitā* ti pañdicceena samannāgatā.

*Nipunā* ti saṇha-sukhuma-buddhino,<sup>1</sup> sukhumā-atth-antare pativijjhana-jānana-samatthā.<sup>1</sup>

*Kata-para-ppavādā* ti, viññāta-para-ppavādā c'eva parehi saddhiṃ kata-vāda-paricayā ca.

*Vāla-vedhi-rūpa* ti vāla-vedhi-dhanuggaha-sadisā.

*Vō<sup>2</sup>* bhindantā maññe ti vāla-vedhī viya vālam. Sukhumāni pi paresam dīṭhi-gatāni attano paññā-gatena bhindantā viya carantiti attho.

*Te manū tatthāti, te Samanā-Brāhmaṇā<sup>3</sup> nam tesu<sup>4</sup> kusalā-kusalesu.*

*Samanuyuñjeyyūn<sup>5</sup>* ti,—‘kim kusalam kim akusalan ti attano laddhiṃ vadāti<sup>6</sup> laddhiṃ puceheyum.

*Samanugāheyyūn* ti, idam nāmāti vutte ‘Kāraṇena<sup>7</sup> etam attham gāhayāti’<sup>8</sup> kāraṇam puceheyum.

*Samanubhāseyyūn* ti, iminā nāma kāraṇenāti vutte kāraṇe dosam dassetvā ‘Na tvam idam jānāsi, idam pana gaṇha, idam pana visajjheliti,’ evam santajjeyyūn.<sup>9</sup>

*Na sampāyeyyān* ti, na sampādeyyām. Sampādetvā kathetum na sakkueyyān ti attho.

*So mam assa rīghāto* ti, yan tam punappuna<sup>10</sup> vatvā pi asampāyanam nāma so mama vighāto assa, oṭṭha-tālu-jivhā-gala-sosana-dukkham eva assāti attho.—Sesam ethāpi pathama-vāra-sadisam eva.

27. *Mando* ti manda-pañño. Apaññass’ ev’ etam nāmam.

*Momūho* ti atisammūlho.

<sup>1-1</sup> B<sup>m</sup> sukhumāt attantaram pativijjhana-samatthā.

<sup>2</sup> B<sup>m</sup> Te.

<sup>3</sup> B<sup>m</sup> Brahmanā (and so always).

<sup>4</sup> S<sup>c</sup>t B<sup>m</sup>. mantesu for manū tesu.

<sup>5</sup> Sch samanuñj-.

<sup>6</sup> S<sup>h</sup> vadati; S<sup>d</sup> vādāti.

<sup>7</sup> B<sup>m</sup> kena kāraṇena.

<sup>8</sup> S<sup>h</sup> gāhayāti; B<sup>m</sup> gāheyyūn ti.

<sup>9</sup> B<sup>m</sup> samanuyuñjeyyūn.

<sup>10</sup> B<sup>m</sup> punappunam (and so always).

*Hoti tathāgato ti ādisu, satto tathāgato ti adhippeto.—  
Sesam ettha uttānam eva.*

Ime pi cattāro pubba-pavatta-dhammānusāren' eva ditṭhi<sup>1</sup>-  
gahitattā pubbanta-kappikesu paviṭṭhā.

30. Adhicca-samuppanno attā ca loko cāti dassanam  
adhicca-samuppannam, tam etesam athiti *adhicca-samuppan-*  
*nikā. Adhicca-samuppannan* ti akāraṇa-samuppannam.

31. *Asaññā sattā* ti, desanā-sīsam etam. Acitt<sup>2</sup>-uppāda<sup>3</sup>-  
rūpa-mattaka-attabhāvā ti attho. Tesam evam uppatti vedi-  
tabbā. Ekacco<sup>4</sup> titthāyatane pabbajitvā, vāyo-kasiṇe pari-  
kammaṇi katvā, catuttham jhānam nibbattetvā, jhāna vuṭṭhāya  
citte dosam passati. ‘Citte sati hathacchedādi-dukkhañ  
c’ eva sabba-bhayāni ca honti. Alām iminā cittena. Acittaka-  
bhāvo santo’ ti. Evam citte dosam passitvā aparihinajjhāno  
kālam katvā asaññisu<sup>5</sup> nibbattati. Cittam assa cuti citta-  
nirodhena idh’ eva nivattati. Rūpakkhandhamattam eva  
tattha pātubhavati. Te tattha, yathā nāma jiyā-vega-kkhitto<sup>6</sup>  
saro yattako jiyā-vego tattakam eva ākāse gacchatī, evam  
evam jhāna-vega-kkhittā<sup>7</sup> uppajjītvā<sup>8</sup> yattako jhāna-vego  
tattakam eva kālan tiṭṭhanti. Jhāna-vege pana parihine,  
tattha rūpa-kkhandho antaradhāyati, idha<sup>9</sup> paṭisandhi-saññā  
uppajjati.<sup>10</sup> Yasmā pana tāya idha uppanna-saññāya tesam  
tattha cuti paññāyatī, tasmā *Saññuppādā ca pana te devā*  
*tamhā kāyā carantīti vuttam.*

*Sattattāyāti*,<sup>11</sup> satta-bhāvāya. Sesam ettha uttānattham eva.

32. Takkī-vādo pi vutta-nayen’ eva veditabbo.<sup>12</sup>

37. Evam atṭhārasa-pubbanta-kappike dassetvā, idāni catu-  
cattarisa aparanta-kappike dassetum — *Santi Bhikkhare* ti  
ādim āha. Tattha anāgata-kotthāsa-samkhātam aparantam  
kappetvā gaṇhantīti *aparanta-kappikā*. Aparanta-kappo vā

<sup>1</sup> St Bm ditthiyā.

<sup>2</sup> Se accitt-.

<sup>3</sup> Bm uppādā.

<sup>4</sup> Bm adds hi.

<sup>5</sup> Bm asaññā-sattesu.

<sup>6</sup> Bm vegukkhitto.

<sup>7</sup> Bm vegukkhittā.

<sup>8</sup> Bm upapajjītvā.

<sup>9</sup> Bm idha pana.

<sup>10</sup> Here Bm = SS.

<sup>11</sup> Bm santatāyāti santa-.

<sup>12</sup> See above, on 1. 2. 13 (Bm varo, veditabbo ti).

etesam athitī aparanta-kappikā. Evam sesam pi pubbe vutta-ppakāra-nayen' eva veditabbam.

38. *Uddham-āghātanikā*<sup>1</sup> ti, āghātanam vuceati maraṇam. *Uddham-āghātanā*<sup>2</sup> attanam vadantīti uddham-āghātanikā.

*Saññī* ti, pavatto vādo saññī-vādo, so etesam athitī saññī-vādā. *Rūpi attā*<sup>3</sup> ti ādisu kasiṇa-rūpam attā ti tattha pavatta<sup>4</sup>-saññāū c' assa saññā ti gahetvā vā, Ājīvik<sup>5</sup>-ādayo viya takka-matten' eva vā, *Rūpi attā hoti arogo param maraṇā saññī ti nam paññāpenti*. Tattha arogo ti niceo.

Arūpa-samāpatti-nimittam pana attā ti samāpatti-saññāū c' assa saññā ti gahetvā vā, Nigaṇṭh-ādayo viya takkamatten' eva vā, arūpī attā saññī ti naññ paññāpenti. Tatiyā pana missaka-gāha-vasena pavattā diṭṭhi, catutthā takka-gāhen' eva.

Dutiya-catukkam antānantika-vāde vutta-nayen' eva veditabbam.<sup>6</sup> Tatiya-catukke samāpannaka-vasena ekatta-saññī, asamāpannaka-vasena nānatta-saññī, paritta-kasiṇa-vasena paritta-saññī, vipula-kasiṇa-vasena appamāna-saññī veditabbo.<sup>7</sup> Catuttha-catukke<sup>8</sup> dibbena cakkhunā tika<sup>9</sup>-catukka-jhāna-bhūmiyam nibbattamānam disvā ekanta-sukhī ti gaphāti, niraye nibbattamānam disvā ekanta-dukkhī ti, manussesu nibbattamānam disvā sukha-dukkhī ti, vehapphalesu<sup>10</sup> nibbattamānam disvā adukkham-asukhī ti gaṇhati. Visesato hi pubbc-nivāśānussati-lābhino<sup>11</sup> pubbanta-kappikā honti, dibba-eakkhukā aparanta-kappikā ti.

### 3.

1. *Asaññī-vādo* saññī-vāde ādimhi vuttānam dvinnam catukkānam vasena veditabbo. 5. Tathā n' era-saññī-nāsaññī vādo. Kevalam hi tattha saññī attā ti gaṇhantānam tā diṭṭhiyo idha asaññī ti ca n' eva-saññī-nāsaññī ti ea. Tattha na ekantena kāraṇam pariyesitabbam. Diṭṭhi-gatikassa hi gāho ummattika-pacchi-sadiso ti vuttam etam.<sup>12</sup>

9. Uccheda-vāde *sato* ti, vijjamānassa. *Ucchedan* ti, upa-

<sup>1</sup> All MSS. āghāt<sup>o</sup>.

<sup>2</sup> S<sup>h</sup> āghātatā; S<sup>dt</sup> āghatanā.

<sup>3</sup> All MSS. rūpi.

<sup>4</sup> B<sup>m</sup> pavattana.

<sup>5</sup> S<sup>h</sup> ājīk<sup>o</sup>; B<sup>m</sup> ājīvak<sup>o</sup>.

<sup>6</sup> See above on D. I. 2. 16.

<sup>7</sup> B<sup>m</sup> saññī ti veditabbā.

<sup>8</sup> B<sup>m</sup> adds pana.

<sup>9</sup> B<sup>m</sup> tikka.

<sup>10</sup> B<sup>m</sup> adds devesu.

<sup>11</sup> B<sup>m</sup> "sati-ñāṇa-lābhino.

<sup>12</sup> See above, p. 105.

cchedam. *Vināsan* ti, adassanam. *Vibhavan* ti, bhava<sup>1</sup>. vigamam. *Sabbān'* etāni aññamaññā-vevacanān' eva.

Tattha dve janā uccheda-dīṭṭhim gaṇhanti, lābhī ca alābhī ca. <sup>2</sup>Lābhī arahato<sup>2</sup> dibbena cakkhunā cutim disvā uppattim<sup>3</sup> apassanto, yo vā cuti-mattam eva datthum sakkoti na uppattim,<sup>4</sup> so uccheda-dīṭṭhim gaṇhāti. <sup>5</sup>Alābhī ca ‘Ko paralokam jānātīti?’<sup>5</sup> kāma-sukha-gijjhata�ā<sup>6</sup> vā ‘Yathā rukkha-paññāni patitāni na puna virūhanti<sup>7</sup> evam<sup>8</sup> sattā ti ādinā takkena vā, ucchedam gaṇhāti. Idha pana taṇhā-dīṭṭhinam vasena tathā ca aññathā ca vikkapetvā va imā satta-dīṭṭhiyo uppannā ti veditabbā.

10. Tattha *rūpi* ti rūpavā. *Cātummahā<sup>9</sup>-bhūtiko* ti catumahā-bhūta-mayo. Mātā-pitunnam<sup>10</sup> etan ti mātā-pettikam. Kim tam? Sukka-soṇitam. Mātā-pettike sambhūto jāto ti mātā-pettika-sambhavo. Iti rūpa-kāya-sisena manussattabhvam<sup>11</sup> attā ti vadati. *Itth' eke* ti, ittham eke, evam eke ti attho.

11. Dutiyo tam paṭikkhipitvā dibb-attabhāvam vadati. *Dibbo* ti, devaloke sambhūto. *Kāmāracaro* ti cha<sup>12</sup>-Kāmāvara-deva-pariyāpanno. Kabaliikkāram<sup>13</sup> bhakkhayatiti kabaliikkāra-bhakkho.<sup>13</sup>

12. *Manomayo* ti jhānamanena nibbatto.

*Sabb-aṅga-paccāṅgi* ti sabba-aṅga-paccāṅga-yutto.

*Ahīnindriyo* ti paripuṇṇ-indriyo. Yāni Brahmaloke atthi tesam vasena itaresāñ ca sañthāna-vasen’ etam vuttam.

13. *Sabbaso rūpa-saññānam samatikkamā* ti ādinam attho Visuddhi-magge vutto.

*Ākāsānañcāyatanaúpago* ti ādisu pana ākāsānañcāyatana-bhavam upagato ti evam attho veditabbo. Sesam ettha uttānam evāti.

<sup>1</sup> B<sup>m</sup> bhāva.

<sup>2-2</sup> B<sup>m</sup> lābhiko anussaranto.

<sup>3</sup> B<sup>m</sup> upapattim.

<sup>4</sup> B<sup>m</sup> upapātam.

<sup>5</sup> B<sup>m</sup> Alabhipko paralokam na jānātīti.

<sup>6</sup> B<sup>m</sup> giddhatāya.

<sup>7</sup> B<sup>m</sup> viruhanti.

<sup>8</sup> B<sup>m</sup> evam eva.

<sup>9</sup> B<sup>m</sup> cātummahā (comp. D. 2. 83).

<sup>10</sup> B<sup>m</sup> pitūnam.

<sup>11</sup> SS manussattabhvam.

<sup>12</sup> S<sup>d</sup> omits cha.

<sup>13</sup> B<sup>m</sup> kabaliikkāra<sup>o</sup>.

19. *Ditthadhamma - nibbāna - vāde dittha - dhammo ti paccakkha<sup>1</sup> - dhammo<sup>2</sup> vuccati. Tattha tattha paṭiladdhatabhāvass<sup>3</sup> etam adhivacanam. Ditthi-dhamme nibbānam dittha-dhamma-nibbānam, imasmīm yeva atta-bhāve dukkha-vūpasamanan ti attho. Tam vadantiti dittha-dhamma-nibbāna-vādā.*

*Parama-dittha-dhamma-nibbānam ti, paramam<sup>4</sup> dittha-dhamma-nibbānam, uttaman ti attho.*

20. *Puṇehi kāma-guṇehiti, manāpiyehi<sup>5</sup> rūpādihi pañcahi kāma-kotthāsehi bandhanehi vā.*

*Samappito ti sutthu appito allino hutvā.*

*Samaṅgi-bhūto ti samannāgato.*

*Paricāretiti tesu kāma-guṇesu yathā-sukham indriyāni cāreti, sañcāreti, ito c' ito ca upaneti, atha vā pana<sup>6</sup> laṭati ramati kiṭati. Ettha ca duvidhā kāma-guṇā, mānusakā<sup>7</sup> c' eva dibbā ca. Mānusakā<sup>7</sup> Mandhātu-kāmaguṇa-sadisā datthabbā, dibbā Paranimmitavasavatti-deva-rājassa kāmaguṇa-sadisā ti.<sup>8</sup> Evarūpe kāme upagatānam hi te dittha-dhamma-nibbāna-pattim paññāpentī.<sup>9</sup>*

21. <sup>10</sup>*Dutiyavāde<sup>11</sup> hutvā abhāvaṭṭhenā anicca, paṭipīlan-āṭṭhenā dukkhā, pakati-jahanaṭṭhenā ripariṇāma-dhammā ti veditabbā.*

*Tesam ripariṇāma-aññathā-bhārā ti, tesam kāmānam vipariṇāma-samkhātū aññathā-bhāvā. 'Yam pi me ahosi tam pi me n' attihī' vutta-nayena uppajjanti, soka-paridera-dukkhadomanass' upāyāsā ti.<sup>12</sup> Tattha anto<sup>13</sup> nijjhāyana-lakkhaṇo soko. Tam nissita-lālappana-lakkhaṇo paridero. Kāya-paṭipīlana-lakkhaṇam dukkham. Mano-vighāta-lakkhaṇam domanassan. Visāda-lakkhaṇo upāyāso. Virice' era kāmehiti ādinam attho Visuddhi-magge vutto.*

22. *Vitakkitan ti abhiniropana-vasena pavatto vitakko.*

<sup>1</sup> S<sup>th</sup> paccavekkha.

<sup>2</sup> Sed add ti.

<sup>3</sup> S<sup>d</sup> paṭiladdhattā-.

<sup>4</sup> B<sup>m</sup> parama-.

<sup>5</sup> B<sup>m</sup> manāpiya-.

<sup>6</sup> B<sup>m</sup> pa.

<sup>7</sup> B<sup>m</sup> manussikā.

<sup>8</sup> B<sup>m</sup> omits.

<sup>9</sup> B<sup>m</sup> sampattiṃ paññāpentī.

<sup>10</sup> S<sup>r</sup> omits down to nijjhāyana-.

<sup>11</sup> B<sup>m</sup> vare.

<sup>12</sup> B<sup>m</sup> omits ti.

<sup>13</sup> S<sup>t</sup> omits from dutiya-vāde up to this.

*Vicāritan ti anumajjana-vasena pavatto vicāro.*

*Eten' etan ti, etena vitakkitena ca vicāritena ca etam paṭhama-jjhānam oḷārikām sakantakām viya khāyati.*

23. *Piti<sup>1</sup>-gatān ti, pīti yeva.*

*Cetaso ubbillārītattan<sup>2</sup> ti, cittassa ubbillā<sup>3</sup>-bhāva-karaṇam.*

24. *Cetaso ābhogo ti, jhānā vuṭṭhāya tasmiṃ sukhe punappuna cittassa ābhogo manasi-kāro samannāhāro ti. Sesam ettha diṭṭha-dhamma-nibbāna-vāde uttānattham<sup>4</sup> eva.*

27. Ettāvātā sabbā pi dvā-satṭhi diṭṭhiyo kathitā honti yāsam satt' eva uccheda-diṭṭhiyo sesā sassata-diṭṭhiyo. Idāni *Ime kho te Bhikkhare ti iminā vārena sabbe pi te aparanta-kappike ekajjhām niyyādetvā<sup>5</sup> sabbaññuta-ñānam vissajjeti.<sup>6</sup>*

29. Puna *Ime kho te Bhikkhare ti ādinā vārena sabbe pi te pubbantāparanta - kappike niyyādetvā<sup>7</sup> tad eva ñānam vissajjeti.*

31. Iti—*Katame ca te Bhikkhare dhammā ti ādimhi puccha-māno pi, sabbaññuta-ñānam eva pucchitvā, vissajjamāno pi—sattānam ajjhāsayam tulāya tulāyanto viya, Sineru-pādato vālikām<sup>8</sup> uddharanto viya—dvā-satṭhi diṭṭhi-gatāni uddhāritvā sabbaññuta-ñānam eva vissajjesi. Evam ayam yathā-nusandhi-vasena desanāgatā.<sup>9</sup>*

Tayo hi<sup>10</sup> anusandhī, pucchānusandhi, ajjhāsayānusandhi, yathānusandhītī.

Tattha ‘Evam vutte Nando go-pālako Bhagavantam etad avoca. “Kim nu kho Bhante orimam tīram, kim pārimam<sup>11</sup> tīram, ko majjhe saṃsido,<sup>12</sup> ko thale ussādo,<sup>13</sup> ko manussa-gāho, ko amanussa-gāho, ko āvatṭa-gāho, ko anto pūti-bhāvo”’ ti evam pucchantānam Bhagavatā vissajjita-sutta-vasena pucchānusandhi veditabbo.

‘Atha kho aūñatarassa bhikkhuṇo evam cetaso parivitakko udapādi. “Iti kira bho rūpam anattā, vedanā saññā sam-

<sup>1</sup> B<sup>m</sup> piti (twice).

<sup>2</sup> SS °takkanan; B<sup>m</sup> ubbilā°.

<sup>3</sup> B<sup>m</sup> ubbilā-. See above, p. 53.

<sup>4</sup> B<sup>m</sup> uttānam.

<sup>5</sup> B<sup>m</sup> nuyyādetvā.

<sup>6</sup> B<sup>m</sup> visajj° (so 5 times).

<sup>7-7</sup> B<sup>m</sup> aparantakappike p° ca ekajjhām niyyādetvā.

<sup>9</sup> B<sup>m</sup> desanā āgatā.

<sup>8</sup> B<sup>m</sup> vālikām.

<sup>11</sup> B<sup>m</sup> orima-pārimā.

<sup>10</sup> B<sup>m</sup> adda suttassa.

<sup>13</sup> B<sup>m</sup> ussāro.

<sup>12</sup> SS. majjho saṃsādo.

khārā viññānam anattā. Anatta-katāni<sup>1</sup> kammāni kamattā-nam<sup>2</sup> phusissantīti.”<sup>3</sup> Atha kho<sup>4</sup> Bhagavā tassa bhikkhuṇo cetasā ceto-parivitakkam aññaya bhikkhū āmantesi, “Tam kim maññatha, Bhikkhave? Idh<sup>5</sup> ekacco mogha-puriso avidvā<sup>6</sup> avijjā-gato tañhādhipateyyena cetasā Satthu sāsanam atidhāvitabbam maññeyya. ‘Iti kira bho rūpam anatta . . . pe . . . phusissantīti.’ Tam kim maññatha, Bhikkhave, rūpam niccam vā aniccam vā” ti evam paresam ajjhāsayam viditvā Bhagavatā vutta-sutta-vasena ajjhāsayānusandhi veditabbo.

Yena pana dhammena ādimhidesanā utthitā tassa dhammassa anurūpa-dhamma-vasena vā, patipakkha-vasena vā, yesu suttesu upari-desanā āgacchatī tesam vasena yathānusandhi veditabbo. Seyyathidaṁ Ākañkheyya-sutte hetṭhā sileña desanā utthitā, upari cha abhiññā āgatā. Vattha<sup>7</sup>-sutte hetṭhā kilesena desanā utthitā, upari Brahma-vihārā āgatā. Kosambaka-sutte hetṭhā bhañḍanena nūthitā, upari sāraṇīyadhammā āgatā. Kakacopame hetṭhā akkhantiyā utthitā, upari kakac-upamā<sup>8</sup> āgatā. Imasmīm pi Brahmajālē hetthā diṭṭhi-vasena desanā utthitā, upari Suññatā-pakāsanam āgatam. Tena vuttam ‘evam ayam yathānusandhi vasena desanāgatā’<sup>9</sup> ti.

*Idāni mariyādā-vibhāga-dassanatthaṃ*

32. *Tatra-Bhikkhare-ti-ādikā desanā āraddhā. Tad api tesam bharatam Samaṇa-Brāhmaṇānam ajānatām apassataṃ vedayitam tañhā-gatānam paritasita<sup>10</sup>-ripphanditam erāti.* Yena diṭṭhi-assādena diṭṭhi-sukhena diṭṭhi-vedayitenā te somaṇassajātā sassataṃ attānañ ca lokañ ca paññāpenti catūhi vatthūhi, tad api tesam bhavantānam Samaṇa-Brāhmaṇānam<sup>11</sup> yathābhūtam dhammānam sabhāvam ajānantānam apassantānam vedayitam tañhā-gatānam,<sup>12</sup> kevalam tañhā-gatānam<sup>12</sup> yeva

<sup>1</sup> B<sup>m</sup> adds kira.

<sup>2</sup> SS kammattānam.

<sup>3</sup> S<sup>h</sup> phusiphusissantīti.

<sup>4</sup> SS omit.

<sup>5</sup> B<sup>m</sup> Thānam kho pan' etam vijjati yam idha.

<sup>6</sup> S<sup>d</sup> avijjā; B<sup>m</sup> aviddhā.

<sup>7</sup> S<sup>d</sup> vatthu.

<sup>8</sup> S<sup>t</sup> kakañcupamā; B<sup>m</sup> kakacūpamā.

<sup>9</sup> S<sup>d</sup> °gato; B<sup>m</sup> desanā āgatā.

<sup>10</sup> B<sup>m</sup> tassita.

<sup>11</sup> B<sup>m</sup> omits.

<sup>12</sup> S<sup>h</sup> omits.

tam vedayitam : tañ ca kho pan' etam paritasita-vipphanditam eva, diṭṭhi-samkhātena c' eva<sup>1</sup> taṇhā-samkhātena ca paritassitena<sup>2</sup> vipphanditam eva calitam eva kampitam eva, thusarāsimhi nikhāta<sup>3</sup>-khāṇu-sadisam, na sotāpannassa dassanam iva niccalan ti dasseti. Esa nayo ekacca-sassatādisu pi.

45. Puna *Tatra Bhikkhare ye te Samanā-Brāhmaṇā sassata-vādā* ti ādi param parappaccaya-dassan-attham āraddham. Tattha *tad api phassa-paeeyā* ti yena diṭṭhi-assādena diṭṭhi-sukhena diṭṭhi-vedayitena te somanassa-jātā *sassatam attānañ ca lokañ ca paññāpentī catūhi ratthūhi*, *tad api taṇhā-diṭṭhi-paripphanditam vedayitam phassa-paccayā* ti dasseti. Esa nayo sabbattha.

58. Idāni tassa phassa<sup>4</sup>-paceyayassa diṭṭhi-vedayite balava-bhāva-dassanaththam puna *Tatra Bhikkha reye te Samanā-Brāhmaṇā* ti ādim āha.

Tattha *Te vata aññatra phassā* ti, te vata Samanā-Brāhmaṇā tam vedayitam vinā phassena *paṭisamvredissantī* kāraṇam etam n' atthi.<sup>5</sup> Yathā hi patato gehassa upatthambhan-atthāya thūṇā nāma balava-paccayo hoti, na tam thūṇāya anupatthambhitam ṭhātum sakkoti, evam eva phasso pi vedanāya balava-paccayo, tam vinā idam diṭṭhi-vedayitam n' atthī dasseti. Esa nayo sabbattha.

71. Idāni—*Tatra Bhikkhare ye te Samanā-Brāhmaṇā sassata-rādā sassatam attānañ ea lokañ ea paññāpentī catūhi ratthūhi, ye pi te Samanā-Brāhmaṇā ekaee-sassatikā* ti ādinā nayena sabba-diṭṭhi-vedayitāni sampinḍetī. Kasmā? Upari phasse pakkhipanathāya. Katham? *Sabbe te chahi phass-āyatanehi phussa phussa paṭisamredenti.* Tattha cha phass-āyatānāni nāma cakkhum phass-āyatānam, sotam, ghānam, jivhā, kāyo,<sup>6</sup> mano phass-āyatānan ti imāni cha. Sañjāti-samosaraṇa-kāraṇa-paññātī<sup>7</sup>-mattesu<sup>8</sup> hi ayam āyatana-saddo vattati.<sup>9</sup> Tattha ‘Kambojo<sup>10</sup> assānam āyatanaṁ gunnam

<sup>1</sup> S̄hdt samkhātenaiceva.

<sup>2</sup> B̄m paritassitena.

<sup>3</sup> B̄m nikkhitta (and so at p. 73).

<sup>4</sup> B̄m omits.

<sup>5</sup> B̄m n' atthīti.

<sup>6</sup> B̄m cakkhu-ph̄ sota-ghāna-jivhā-kāya mano-ph̄.

<sup>8</sup> B̄m atthesu.

<sup>7</sup> B̄m always paññatti.

<sup>10</sup> B̄m kambojā.

<sup>9</sup> B̄m pavattati.

Dakkhiṇāpatho' ti sañjātiyam vattati, sañjāti-tthāne ti attho.

'Manorame āyatane sevanti naṁ vihaṅgamā'

ti samosarape. 'Sati sati āyatane' ti kāraṇe. 'Araññ-āyatane pañña-kuṭīsu sammantīti'<sup>1</sup> paññatti-matte. Svāyam idha sañjāti-ādi-attha-ttaye pi yujjati. Cakkhādisu hi phassa-pañcamakā dhammā sañjāyanti, samosaranti, tāni ca tesam kāraṇan ti āyatanañi. Idha pana 'cakkhuñ ca paṭiceca rūpe ca uppajjati cakkhu-viññāṇam, tiṇṇam saṃgati phasso' ti iminā nayena phassa-sīsen' eva desanam āropetvā, phassam ādīm katvā paccaya-paramparam dassetum cha<sup>2</sup> phass-āyatanaññīti<sup>3</sup> vuttāni.

*Phussa phussa paṭisamvedentīti*, phusitvā phusitvā paṭisamvedenti. Ettha ca kiñcāpi āyatanaūṇam phusana-kiccam viya vuttam, tathā pi na tesam phusana-kiccatā veditabbā. Na hi āyatanañi phusanti, phasso va tam tam ārammaṇam phusati. Āyatanañi pana phasso upanikkhipitvā dassitāni. Tasmā sabbe te cha phass-āyatana-sambhavena phassena rūpādīni ārammaṇāni phusitvā tam diṭṭhi-vedanam paṭisamvediyantīti<sup>4</sup> evam ettha attho daṭṭhabbo.

*Tesam vedanā-paccayā tañhā* ti ādisu, *redonā* ti cha phassa-sambhavā vedanā. Sārūpa<sup>5</sup>-tañhādi-bhediāya tañhāya upanissaya-kotiyā paccayo hoti. Tena vuttam 'Tesan vedanā paccayā tañhā' ti. Sā pana catubbidhassa upādānassa upanissaya-kotiyā c' eva sabajāta-kotiyā ca paccayo hoti. Tathā upādānam bhavassa, bhavo<sup>6</sup> jātiyā upanissaya-kotiyā paccayo hoti. Jātīti c' ettha<sup>7</sup> savikārā pañca-kkandhā daṭṭhabbā. Jāti-jarā-maraṇassa c' eva sokādīnañ ca upanissaya-kotiyā paccayo hoti. Ayam ettha saṃkhepo, vitthārato pana paṭicecasamuppāda-kathā Visuddhi-Magge vuttā. Idha pan' assa payojana-mattakam eva veditabbam.

<sup>1</sup> Samyutta XI. 1. 9. 2.

<sup>2</sup> S<sup>t</sup> B<sup>m</sup> omit.

<sup>3</sup> B<sup>m</sup> āyatanañine.

<sup>4</sup> SS paṭisamvedaniyantīti; B<sup>m</sup> patisamvedayanti.

<sup>5</sup> S<sup>t</sup> sārūpa; S<sup>c</sup> sātarūpa.

<sup>6</sup> SS sambhavo.

<sup>7</sup> B<sup>m</sup> pan' ettha.

Bhagavā hi vatṭa-katham kathento ‘Purimā Bhikkhave koti na paññāyati avijjāya. “Ito pubbe avijjā nāhosi atha pacchā sambhavīti’<sup>1</sup> evañ c’ idam Bhikkhave vuccati atha ca pana paññāyati idappaccayā avijjā’ ti evam avijjā-sisena vā—‘Purimā Bhikkhave koti na paññāyati bhava-taṇhāya . . . pe . . . idappaccayā bhava-taṇhā ti,’ evam taṇhā-sisena vā—‘Purimā Bhikkhave koti na paññāyati bhava-ditṭhiyā . . . pe . . . idappaccayā bhava-ditṭhitī,’ evam ditṭhi-sisena vā katheti. <sup>2</sup> Idha pana ditṭhi-sisena<sup>2</sup> kathento vedanā-rāgena uppajjamānā ditṭhiyo kathetvā vedanā-mūlakam paṭicca-samuppādām kathesi.

Tena idam dasseti. ‘Evam ete ditṭhi-gatikā imam dassanam gahetvā, tīsu bhavesu catusu yonisū pañcasu gatīsu sattasu viññāna-tṭhitīsu navasu sattāvāsesu ito ettha etto idhāti sandhāvantā samsarantā, yante yutta-gono viya, thambhe upanibaddha-kukkuro<sup>3</sup> viya, vātena vippaṇatṭhā<sup>4</sup> nāvā viya ca, vatṭa-dukkham eva anuparivatṭanti, vatṭa-dukkhato sīsam ukkipitum na sakkontiti.’

Evam ditṭhi-gatikādhitṭhānam<sup>5</sup> vatṭam kathetvā idāni yutta-yogam bhikkhum<sup>6</sup> adhitṭhānam katvā vivatṭam dassento—Yato kho Bhikkhare bhikkhuti ādim āha.

Tattha yato ti yadā.

*Channanī phass-āyatanañānātī*, yehi phass-āyatanehi phusitvā paṭisamvediyamānānam<sup>7</sup> ditṭhi-gatikānam<sup>8</sup> vatṭam vattati, tesam yeva channanī phass-āyatanañānam.

*Samudayan* ti ādisu avijjā samudayā cakkhu samudayo ti ādinā vedanā-kammaṭṭhāne vutta-nayena phass-āyatanañānam samudayo veditabbo. Yathā pana tattha phassa-samudayā phassa-nirodhā ti vuttam, evam idha tam cakkhādisu āhāra-samudayā āhāra-nirodhā ti veditabbam, man-āyatane nāma-rūpa-samudayā nāma-rūpa-nirodhā ti.

*Uttaritaranī pajānātīti* ditṭhi-gatiko ditṭhim eva pajānāti, ayam pana ditṭhiñ ca ditṭhito ca uttaritarañ ca sīlam samā-

<sup>1</sup> B<sup>m</sup> samabbhavīti.

<sup>2-2</sup> B<sup>m</sup> omits.

<sup>3</sup> B<sup>m</sup> upanibandha-kukkuṭo.

<sup>4</sup> B<sup>m</sup> vippaṇatṭhā.

<sup>5</sup> S<sup>dh</sup> gatikādi-tṭhānam.

<sup>6</sup> B<sup>m</sup> yutta-yoga-bhikkhu-.

dhim paññā-vimuttin ti yāva arahattā jānāti. <sup>1</sup> Ko evam jānātī? <sup>1</sup> Khīṇāsavo jānāti. Anāgāmi-sakadāgāmi-sotūpanno bahussuto<sup>2</sup> gandhadharo bhikkhu jānāti. Āraddha-vipassako jānāti.

72. Desanā pana arahatta-nikūten' eva niṭṭhāpitā ti evam vivatṭam kathetvā, idāni desanā-jāla-vimutto dīṭṭhi-gatiko nāma n' athiti dassanattham puna Ye hi keci Bhikkhave ti ārabhi. Tattha antojālikatā<sup>3</sup> ti, imassa mayham desanā-jālassa anto yeva katā, ettha sitā ra,<sup>4</sup> etasmim mama desanā-jāle sitā nissitā avassitā<sup>5</sup> va, ummujjamānā<sup>6</sup> ummujjanti.<sup>7</sup> Kim vuttam hoti? Te adho osidantā pi uddham uggacchanta pi mama desanā-jāla-sitā va hutvā, osidanti ca uggacchanti ca.

*Ettha pariyāpannā* ti, ettha mayham desanā-jāle<sup>8</sup> pariyāpannā, etena ābaddhā, anto-jāli<sup>9</sup>-katā ra hutvā ummujjamānā ummujjanti, na h' ettha asamgahito dīṭṭhi-gatiko nāma athiti.

*Sukhumacchikenāti*, saṅha-acchikena, sukhuma-cchiddenāti attho.

Kevatṭo viya hi Bhagavā, jālam viya desanā, paritta-udakam viya dasa-sahassi loka-dhātu, olārika-pāṇā viya dvā-saṭṭhi-dīṭṭhi-gatikā, tassa tīre thatvā olokentassa olārikānam pānānam anto-jāla<sup>10</sup>-kata-bhāva-dassanam viyā Bhagavato sabba-dīṭṭhi-gatikānam desanā-jālassa anto-gata-bhāva-dassanāti evam ettha opamma-saṃsandanam veditabbam.

73. Evam imāhi dvā-saṭṭhiyā dīṭṭhihi sabba-dīṭṭhinaṃ samgahitattā sabbesam dīṭṭhi-gatikānam etasmim<sup>11</sup> desanā-jāle pariyāpanna-bhāvam dassetvā, idāni attano katthaci apariyāpanna-bhāvam dassento *Uccinna-bhara-nettiko Bhikkhave Tathāgatassa kāyo* ti ādiu āha.

Tattha nayanti etāyātī netti. Nayantīti gīvāya bandhitvā ākaddhanti.<sup>12</sup> Rajjuyā etam nāmam. Idha pana netti-

<sup>1-1</sup> B<sup>m</sup> omits.

<sup>2</sup> B<sup>m</sup> bahusuto.

<sup>3</sup> B<sup>m</sup> jālikatā.

<sup>4</sup> B<sup>m</sup> vāti.

<sup>5</sup> B<sup>m</sup> avasitā.

<sup>6</sup> Sdhi add ti.

<sup>7</sup> B<sup>m</sup> ummujjanti.

<sup>8</sup> B<sup>m</sup> jāle.

<sup>9</sup> Sdhi jala.

<sup>10</sup> Sc B<sup>m</sup> jāli-.

<sup>11</sup> B<sup>m</sup> ekasmin.

<sup>12</sup> SS ākaddhantiyā.

sadisatāya bhava-tañhā<sup>1</sup>-nettīti adhippetā. Sā hi mahājanam givāya bandhitvā viya tam tam bhavam neti upanetīti bhavanetti. Sū arahatta-magge Satthena uechinnā assāti uechinna-bhava<sup>1</sup>-nettiko.

*Kāyassa bhedā uddhan ti kāyassa bhedato uddham.*

*Jīvita-pariyādānā ti jīvitassa sabbaso pariyādinnattā parikkhiṇattā puna appaṭisandhika-bhāvā ti attho.*

*Na tam dakkhīntī,<sup>2</sup> tam Tathāgatam derā vā manussā vā na dakkhissanti, apaṇṇattika-bhāvam gamissatiti attho.*

*Seyyathāpi Bhikkhare ti, upanāyam pana idam saṃsanda-nam. Amba-rukkho viya hi Tathāgatassa kāyo. Rukkhe jāta-mahā-vanṭo viya tam nissāya pubbe pavatta-tañhā. Tasmim vanṭe upanibaddhā pañca-pakka-dvādasa-pakka-atṭhādasa<sup>3</sup>-pakka-parimāṇā amba-pindi viya, tañhāya sati tañhāya upanibandhanā hutvā āyati<sup>4</sup>-nibbattanākā pañca-kkhandhā dvadas-āyatanāni atṭhārasa-dhātuyo. Yathā pana tasmim vanṭe chinne sabbāni tāni ambāni tadanrayāni honti, tam yeva vanṭam anugatāni<sup>5</sup> vanṭa-cchedā chinnān' evāti<sup>5</sup> attho, evam eva ye va<sup>6</sup> bhava-netti-vanṭassa anupacchinnattā āyatim uppajjeyyum pañca-kkhandhā dvādasa-āyatanāni atṭhārasa-dhātuyo, sabbe te dharmā tadanvayā honti bhava-nettim anugatā, tāya chinnattā chinnā yevāti attho. Yathā pana tasmim pi rukkhe maṇḍu<sup>7</sup>-kaṇṭaka-visa-samphassam āgamma anupubbena sussitvā mate, ‘Imasmim thāne evarūpo nāma rukkho ahositi’ vohāra-mattam eva hoti, na tam rukkham koci passati, evam ariya-maggā-visa-samphassam āgamma tanhā-sinehassa pariyādinnattā anupubbena sussitvā viya bhinne imasmim kāye, kāyassa bhedā uddhaṇi jīvita-pariyādānā, naṇi na dakkhīntī<sup>8</sup> Tathāgatam pi deva-manussā na dakkhissanti, ‘Evarūpassa nāma kira Satthuno idam sāsanā’ ti vohāra-mattam eva bhavissatiti, anupādisesa-nibbāna-dhātum pāpetvā desanam nitthapesi.<sup>9</sup>*

<sup>1-1</sup> B<sup>m</sup> omits.

<sup>2</sup> B<sup>m</sup> dakkhantīti.

<sup>3</sup> B<sup>m</sup> atthārasa.

<sup>4</sup> B<sup>m</sup> āyatim.

<sup>5-5</sup> B<sup>m</sup> vanṭa-chinnāya chinnān yevāti.

<sup>6</sup> B<sup>m</sup> omits.

<sup>7</sup> B<sup>m</sup> maṇḍuka.

<sup>8</sup> B<sup>m</sup> Tam na dakkhanti.

<sup>9</sup> All MSS. à; B<sup>m</sup> thapesi.

74. *Eram vutte āyasmā Ānando ti, evam Bhagavatā imasmīm sutte vutte thero ādito paṭṭhāya sabbam suttam samannāharitvā, evam Buddha-balām dīpetvā, ‘Kathitassuttassa nāma Bhagavatā nāmam na gahitam, hand’ assa nāmam gaṇhāpessāmīti’ cintetvā, Bhagavantam etad avoca.*

*Tasmāt iha trām ti ādisu ayam attha-yojanā.* <sup>1</sup> Yasmā ca ettha,<sup>1</sup> Ānanda, yasmā imasmīm dhamma-pariyāye idhattho pi parattho pi vibhutto, *tasmāt iha trām imam dhamma-pariyāyam Attha-jālan ti pi nam dhārehi.* Yasmā pan’ ettha buhu-tanti dhammo kathito,<sup>2</sup> tasmā *Dhamma-jālan ti pi nam dhārehi.* Yasmā ca ettha setṭhaṭṭhena brahmaṇi sabbaññutāññam vibhattam, tasmā *Brahma-jālan ti pi nam dhārehi.* Yasmā ettha dvā-satṭhi-dīṭṭhiyo vibhattā, tasmā *dīṭṭhi-jālan ti pi nam dhārehi.* Yasmā pana imam dhamma-pariyāyam sutvā devaputta-māram pi maceu-māram pi kilesa-māram pi sakkā madditum, tasmā *anuttaro saṃgāma-vijayo ti pi nam dhārehiti.*

*Idam avoca Bhagarā ti, idam nidānāvasānato ppabhuti<sup>3</sup> yāva anuttaro saṃgāma-vijayo ti pi nam dhārehiti sakala-suttantaṇi Bhagavā paresam paññāya alabbhaneyya-patiṭṭhaṇi parama-gambhīram sabbaññutam pakāsento, suriyo viya andhakāram, dīṭṭhi-gata-mahandhakāram vidhamanto avoca.*

*Attamanā te bhikkhū ti, te bhikkhū attamanā sakamanā, Buddha-gatāya pītiyā udagga-cittā hutvā ti vuttaṇ hoti.*

*Bhagarato bhāsitān ti, evam vicitra-naya-desanā-vilāsa-suttam, idam suttam, karavika-ruta-mañjunā kaṇṇa-sukheṇa pañḍita-jana-hadayānam amatābhiseka-sadisena Brahma-sarena<sup>4</sup> blāsamānassa *Bhagarato bhāsitām<sup>5</sup> abhinandun ti,* anumodinīsu c’ eva sampaticchimīsu ca. Ayanī hi abhinandanasaddo ‘abhinandati abhivadatī’ ādisu Taṇṭhāya pi āgato,*

‘Antam evābhinandanti ubhaye deva-mānusā’

ti ādisu upagamane pi,

<sup>1-1</sup> B<sup>m</sup> omits.

<sup>2</sup> B<sup>m</sup> dhammā kathitā.

<sup>3</sup> B<sup>m</sup> pabhūti.

<sup>4</sup> B<sup>m</sup> Brahmassarena.

<sup>5</sup> B<sup>m</sup> vacanamī.

‘Cira-ppavāsim purisam̄ dūrato sotthim āgatam̄  
Ñāti-mittā subajjā ca abhinandanti āgatan’<sup>1</sup>

ti ādisu sampaticchane pi, ‘abhinanditvā anumoditvā’ ti ādisu anumodane pi. Svāyam idha anumodana-sampaticchanesu yujjati. Tena vuttam ‘abhinandun ti anumodimsu c’ eva sampaticchimsu cāti.’

Subhāsitam̄ sulapitam̄ sādhu sādhūti tādino  
Anumodamānā sirasā sampaticchimsu bhikkhavo ti.

*Imasmiñ ca pana veyyākaraṇaṁ ti imasmin niggāthakasutte. Niggāthakattā hi idam̄ veyyākaraṇan ti vuttam̄.*

*Sahassi<sup>2</sup> loka-dhātūti sahassa<sup>3</sup>-cakkavāla-parimāṇa<sup>4</sup>-lokadhātū.*

*Akampitthāti na sutta-pariyosāne yeva akampitthāti veditabbā, bhaññamāne ti hi vuttam̄. Tasmā dvā-saṭhiyā diṭṭhi-gatesu viñivethetvā viñivethetvā<sup>5</sup> desiyamānesu tassa tassa<sup>6</sup> diṭṭhi-gatassa pariyosāne<sup>6</sup> ti dvā-saṭhiyā ṭhānesu akampitthāti veditabbā.*

Tattha atṭhahi kāraṇehi paṭhavi<sup>7</sup>-kampo veditabbo : dhātu-khobhena,<sup>8</sup> iddhimato ānubhāvena, Bodhisattassa gabbhokkantiyā, mātu-kuechito nikhamanena, sambodhi-ppattiyā, dhamma-cakka-ppavattanena, āyusamkhār-ossajjanena, parinibbānenāti. Tesam̄ vinicchayam, ‘Atṭha kho ime Ānanda hetū atṭha paecayā mahato bhūmi-cālassa pātubhāvāyāti’ evam Mahāparinibbāne<sup>9</sup> āgatāya tantiyā vannanā-kāle yeva<sup>10</sup> vakkhāma.

Ayam pana mahā-paṭhavī aparesu pi atṭhasu ṭhānesu akampittha : mahābhinnikkhamāṇe, bodhi-maṇḍassa upasam̄kamane, pañsukūla-gahaṇe, pañsukūla-dhovane, Kālakārāma<sup>11</sup>-sutte, Gotamaka-sutte, Vessantara-jātake, imasmiñ Brahmajāle ti. Tattha mahābhinnikkhamāṇa-bodhimaṇḍa-upasam̄kamanesu viriya-balena akampittha. Pañsukūla-

<sup>1</sup> Dhammapada 219 = Vimāna-vatthu 52. 1.

<sup>2</sup> Bm dasa-sahassi.

<sup>3</sup> Bm dasa-sahassa.

<sup>4</sup> Bm pamāṇa.

<sup>5</sup> Bm does not repeat.

<sup>6</sup> Bm repeats.

<sup>7</sup> Bm pathavi (always).

<sup>8</sup> Sdh kopena.

<sup>9</sup> III. 13-20.

<sup>10</sup> Bm omits.

<sup>11</sup> Bm Kālak<sup>o</sup>.

gahaṇe, dvi-sahassa dīpa-parivāre cattāro mahādīpe pahāya pabbajitvā susānam gantvā pañsukūlam gañhantena ‘Dukkaram Bhagavatū katan’ ti acchariya-vegābhīhatā<sup>1</sup> akampittha. Pañsukūladhovana-Vessantara-jātakesu akāla<sup>2</sup>-kampanena akampittha. Kālakārāma - Gotamaka - suttesu ‘Aham sakkhi Bhagavatī’ sakkhi-bhāvena akampitha. Imasmim pana Brahmajāle dvā-satthiyā diṭṭhi-gatesu vijaṭetvā niggumbam<sup>3</sup> katvā desiyamānesu sādhukāra-dāna-vasena akampithāti veditabbā.

Na kevalañ ca etesu yeva thānesu paṭhavī akampittha, atha kho tisū samgaḥesu pi. Mahā-Mahinda-ttherassa imam̄ dīpam āgantvā Jotivane nisīditvā dhammam̄ desita-divase pi akampittha.<sup>4</sup> Kalyāṇiya-vihāre ca Piṇḍapātiya-ttherassa, cetiyaṅganam̄ sammajjītvā tatth’ eva nisīditvā Buddhāram-maṇam̄ pīṭim gahetvā imam̄ suttantam̄ āraddhassa, suttapariyosāne udaka-pariyantanū katvā akampittha. Lohapāśādassa pācīna-Ambalaṭṭhika-ṭṭhānam̄ nāma ahosi. Tattha nisīditvā Dīgha-bhāṇaka-ttherā Brahmajāla-suttaṃ ārabhimsu. Tesam̄ sajjhāya<sup>5</sup>-pariyosāne pi udaka-pariyantam̄ eva katvā paṭhavi akampithāti.

Evam yassānubhāvena akampittha anekaso  
Medinī sutta-setthassa desitassa Sayambhunā  
Brahmajālassa tassidha dhammam̄ atthañ ca paṇḍitā  
Sakkaccaṃ uggahetvāna paṭipajjantu yoniso ti.

Iti Sumanṭgala-Vilāsiniyā Dīgha-nikāy-aṭṭhakathāya  
Brahmajāla-Sutta-Vāññāna  
niṭṭhitā.

<sup>1</sup> S<sup>d</sup> vehābhīgatā ; S<sup>ob</sup> vehābhīhatā ; S<sup>t</sup> vegābhīgatā.

<sup>2</sup> S<sup>edh</sup> kāla ; S<sup>t</sup> akala.

<sup>4</sup> See Mahāvānsa, p. 101.

<sup>3</sup> B<sup>m</sup> vidhāmetvā nigumbam̄.

<sup>5</sup> B<sup>m</sup> sajjhāyana.

## II.

## SĀMAÑÑAPHALA-SUTTA-VANÑANĀ.

1. *Eram me sutam . . . pe<sup>1</sup> . . . Rājagahe ti Sāmaññaphala-Suttam. Tatrāyam apubba-pada-vanñanā.*

*Rājagahe ti evam nāmake nagare. Tam hi Mandhātu-Mahāgovindādīhi pariggahitattā Rājagahan ti vuccati. Aññe p' ettha pakāre vanñayanti. Kīn tehi? Nāmam etam<sup>2</sup> nagarassa. Tam pan' etam Buddha-kāle Cakkavattikāle ca nagaram hoti, sesa-kāle suññam hoti yakkha-pariggahitam, tesam vasanta-vanam hutvā tiṭṭhati.*

*Viharatiti, avisesena iriyāpatha-dibba-brahma-ariya-vihāresu aññatara-vihāra-samañgi-paridīpanam etam. Idha pana thāna-gamanāsana<sup>3</sup>-sayana-ppabhedesu iriyāpathesu<sup>4</sup> aññatara -iriyāpatha - samāyoga - paridīpanam. Tena thito pi gacchanto pi nisinno pi sayāno pi Bhagavā viharati c' eva<sup>5</sup> veditabbo. So hi ekam iriyāpatha-bādhanaṁ aññena iriyāpathena paricchinditvā<sup>6</sup> aparipatantam<sup>7</sup> attabhāvam harati, pavatteti. Tasmā viharatiti vuccati.*

*Jivakassa Komārabhaṇḍassa<sup>8</sup> Ambarane ti. Idam assa yam gocara-gāmam upanissāya viharati tassa samīpe nivāsanattāna-paridīpanam. Tasmā Rājagahe viharati Jivakassa Komārabhaṇḍassa Ambarane ti Rājagaha-samīpe Jivakassa Komārabhaṇḍassa Ambavane viharatiti evam ettha attho datṭhabbo.<sup>9</sup> Samīpatṭhe hi etam bhumma-vacanam.<sup>10</sup>*

<sup>1</sup> Not in the MSS., but Sg<sup>t</sup> have a 'fish-mark.'

<sup>2</sup> B<sup>m</sup> nāma-mattam etam tassa.

<sup>3</sup> B<sup>m</sup> gamana-nisajja-.

<sup>4</sup> B<sup>m</sup> omits.

<sup>5</sup> B<sup>m</sup> cceva.

<sup>6</sup> B<sup>m</sup> vicchinditvā.

<sup>7</sup> B<sup>m</sup> apatantam.

<sup>8</sup> So SS throughout; B<sup>m</sup> komārabhaccassa (and so always).

<sup>9</sup> B<sup>m</sup> veditabbo.

<sup>10</sup> SS add ti.

Tattha jivatīti *Jirako*. Kumāreṇa bhato ti *Komāra-bhaṇḍo*, yath' āha :<sup>1</sup> “‘Kīm bhaṇe etam kākehi samparikīṇṇan’” ti? “Dārako devāti.” “Jivati bhaṇe” ti? “Jivati devāti.” “Tena hi bhaṇe tam dārakam antepuram netvā dhātīnam detha posāvetun”<sup>2</sup> ti. Tassa Jivatīti Jirako ti nāmam akāmsu, komārena posāvito<sup>3</sup> ti Komārabhaṇḍo ti nānām akāmsūti.’ Ayam etha<sup>4</sup> samkhepo, vīthāreṇa pana Jivavatthum<sup>5</sup> Khandhake āgatam eva. Viniechaya-kathā pi 'ssa Samanta-pāśādikāya Vinayaṭṭhakathāya vuttā.

Ayam pana Jirako ekasmim samaye Bhagavato dosābhisananam kāyam virecetvā siveyyakam<sup>6</sup> dussayugam datvā<sup>7</sup> vatthānumodana<sup>8</sup> - pariyoṣūne sotāpatti-phale patitthāya cintesi ‘Mayā divasassa dvatikkhattum<sup>9</sup> Buddh-upatthānam gantabbam, idañ ca Veļuvanam<sup>10</sup> atidūre, mayham pana uyyānam Ambavanam āsannataram, yan nūnāham ettha Bhagavato vihāram kāreyyan’ ti.

So tasmim Ambavane rattitthāna-divatthāna<sup>11</sup>-lena-kuṭi-maṇḍapādīni sampādetvā, Bhagavato anucchavikam gandha-kuṭim kāretvā,<sup>12</sup> Ambavanam aṭṭhārasa-hatth-ubbedhena tamba-paṭṭa-vanṇena pākūrena parikkhipāpetvā<sup>13</sup> Buddha-pamukham bhikkhu-saṅgham sacīvara<sup>13</sup>-bhattena santap-petvā dakkhiṇ-odakam pāpetvā, vihāram niyyātesi.<sup>14</sup> Tam sandhāya vuttam *Jirakassa-Komārabhaṇḍassa Ambavane* ti.

*Adḍha-telasehi bhikkhu-satehi, adḍha-satena ūnehi terasahi bhikkhu-satehi.*

Rājā ti ādisu, Rājā ti, attano issariya-sampattiyā catūhi saṅgaha-vatthūhi mahūjanam rañjeti vadḍhetīti<sup>15</sup> rājā. Māgadhanam issaro ti *Māgadho*. ‘Ajūto yeva rañño sattu bhavissatīti’ nemittikehi niddiṭṭho ti *Ajātasattu*.

Tasmim kira kuchi-gate deviyā evarūpo dobaļo upajji—

<sup>1</sup> Mahāvagga, VIII. 1. 4, with slight omissions.

<sup>2</sup> Sd posāpetun; Bm and Mahāv. posetun.

<sup>3</sup> Sd posāpito.

<sup>4</sup> Bm pan' ettha.

<sup>5</sup> Bm vatthu.

<sup>6</sup> All MSS. siv°.

<sup>7</sup> Mahāvagga VIII. 1. 34.

<sup>8</sup> Bm vatthānumodanā.

<sup>9</sup> Bm dvitti.

<sup>10</sup> Bm Gijjhakūtam Veluvanam

<sup>11</sup> Sd divatthāna.

<sup>12</sup> Bm karapetvā.

<sup>13-14</sup> Bm Buddha-pamukhassa bhikkhu-saṅghassa civara.

<sup>15</sup> Sg cāti; Seth vā ti.

<sup>14</sup> Bm niyyādesi.

‘Aho vatāham rañño dakkhiṇa-bāhuto<sup>1</sup> lohitam piveyyan’ ti. Sā ‘bhāriye ṭhāne ayam<sup>2</sup> dohaļo uppanno, na sakkā kassaci ārocetun’ ti tam kathetuṁ asakkontī, kisā dubbaṇpā ahosi.

Tam rājā pucchi—‘Bhadde, tuyham attabhāvo na pakati-vanṇo. Kim-kāraṇā’<sup>3</sup> ti?

‘Mā puccha, Mahārājāti.’

‘Bhadde, tvam tuyham ajjhāsayam mayham na kathentī<sup>4</sup> kassa kathessasitī?’<sup>5</sup> tathā tathā nibbandhitvā<sup>6</sup> kathāpesi. Sutvā ca, ‘Bāle, kim ettha tvam bhāriya-saññā ahositi,’ vejjam pakkosāpetvā, suvaṇṇa-satthakena bāham phalāpetvā,<sup>7</sup> suvaṇṇa-sarakena lohitam gahetvā, udakena sambhinditvā pāyesi.

Nemittikā sutvā, ‘Esa gabbho rañño sattu bhavissati, iminā rājā hanyissatī’ vyākariṇsu.

Devī sutvā, ‘Mayham kira kucchito nikkhanto rājānam māressatītī’<sup>8</sup> gabbham pātāpetu-kāmā uyyānam gantvā kucchiṇi maddāpesi. Gabbho na patati.<sup>9</sup> Sā punappuna gantvā tath’ eva kāreti.

Rājā, ‘Kim atham ayam abhipham uyyānam gacchatītī’ parivimānsanto, tam kāraṇam sutvā, ‘Bhadde, tava kucchiyam putto ti vā dhītā ti vā na nāyati.<sup>10</sup> “Attano nibbattādārakam evam akāsiti” mahā aguṇa-rāsi<sup>11</sup> pi no Jambudipatāle āvibhavissati. Mā<sup>12</sup> evam karohīti’ vāretvā, ārakkham adāsi.

Sā gabbha-vuṭṭhāna-kāle, ‘Tam<sup>13</sup> māressāmīti’ cintesi. Tadā pi ārakkha-manussā disvā<sup>14</sup> kumāram apanayiṇsu. Athāpareṇa samayena vuddhippattam kumāram deviyā dassesum. Sā tam disvā vaputta-sineham uppādesi. Tena nam māretuṁ nāsakkhi. Rājā pi anukkamena puttassa uparajjam<sup>15</sup> adāsi.

<sup>1</sup> B<sup>m</sup> bāhu-.

<sup>2</sup> B<sup>m</sup> omits.

<sup>3</sup> B<sup>m</sup> kāraṇa.

<sup>4</sup> B<sup>m</sup> akathenti.

<sup>5</sup> B<sup>m</sup> kathissasiti.

<sup>6</sup> Sc B<sup>m</sup> nibandhitvā.

<sup>7</sup> Sed palāpetvā.

<sup>8</sup> B<sup>m</sup> māressatītī.

<sup>9</sup> B<sup>m</sup> pati.

<sup>10</sup> B<sup>m</sup> paññayati.

<sup>11</sup> Sc rāsi.

<sup>12</sup> B<sup>m</sup> mā tvam.

<sup>13</sup> B<sup>m</sup> omits.

<sup>14</sup> B<sup>m</sup> omits.

<sup>15</sup> B<sup>m</sup> oparajjam.

Ath' ekasmim samaye Devadatto rahogato cintesi: 'Sāri-puttassa parisā mahā, Moggallānassa parisā mahā, Kassappa parisā ca mahā<sup>1</sup> ti evam ime visum visum dhurā, aham pi ekam dhuram nīharāmī.'<sup>2</sup> So na sakkū<sup>3</sup> vinā lābhena parisam uppādetum. 'Handāham lābhaṇi nibbatte-mīti' cintetvā Khandhake āgata-nayena<sup>4</sup> Ajātasattu-kumāram iddhi-pāṭihāriyena pasādetvā sāyam pātam pañcahi ratha-satehi upaṭṭhānam āgacechantam ativissatthaṇi nātvā, ekadivasam upasamkamitvā etad avoca :—

'Pubbe kho Kumāra manussā dīghāyukā, etarahi appāyukā . . . pe<sup>5</sup> . . . Tena hi tvam Kumāra pitaram hantvā rājā hohi, aham Bhagavantam hantvā Buddha bhavissāmīti,'<sup>6</sup> kumāram piti-vadhe uyyojesi.

So, 'Ayyo Devadatto mahānubhāvo, etassa aviditan nāma n' athīti, ūruyā potthaniyam<sup>7</sup> bandhitvā divādīvassa bhīto ubbiggo ussaṅkī utrasto antepuram pāvisīti'<sup>8</sup> vutta-ppakāram vippakāram<sup>9</sup> akāsi.

Atha nam amaccā gahetvā anuyuñjītvā 'Kumāro ea<sup>10</sup> hantabbo, Devadatto ca, sabbe<sup>11</sup> ca bhikkhū hantabbā' ti sammantayitvā,<sup>12</sup> 'Rañño āyā-vasena karissāmāti' rañño ārocesum.

Rājā, ye amaccā māretu-kāmā ahesum tesam ṭhānantarāni acchinditvū, ye na māretu-kāmā te uccesu ṭhānesu ṭhapetvā, kumāram puechi,—

'Kissa pana tvam, kumāra, mam māretu-kāmo 'sīti?'

'Rajjen' amhi, Deva, athiko' ti.

Rājā tassa rajjam adāsi.<sup>13</sup> So 'Mayham manoratho nippanno'<sup>14</sup> ti Devadattass' ārocesi. Tato nam so āha :—

'Tvam mūsikam auto karitvā<sup>15</sup> bherim pariyonandhana-

<sup>1</sup> SS omit ea mahā.

<sup>2</sup> SS nīharāmī; B<sup>m</sup> nīharāmī.

<sup>3</sup> B<sup>m</sup> sakkoti.

<sup>4</sup> Cullavagga VII. 2-4.

<sup>5</sup> B<sup>m</sup> omits, but see Cullavagga VII. 3. 4.

<sup>6</sup> B<sup>m</sup> pitu-.

<sup>7</sup> S<sup>c</sup> niyam, Old. "nikam, S<sup>h</sup> niyan.

<sup>8</sup> B<sup>m</sup> pavisītvā.

<sup>9</sup> S<sup>c</sup> omits.

<sup>10</sup> SS ma (?)

<sup>11</sup> SS add hi; S<sup>c</sup> omit ea.

<sup>12</sup> B<sup>m</sup> mantayimsu.

<sup>13</sup> Thus far = Cullavagga VII. 3. 8. What follows is new.

<sup>14</sup> S<sup>c</sup> B<sup>m</sup> nippanno.

<sup>15</sup> B<sup>m</sup> singālam anto katvā.

puriso viya “Kiccakāri<sup>1</sup> ‘mhīti’ mañūasi. Katipāhen’ eva te pitā tayā kataṁ avamānam cintetvā sayam eva rājā bhavissatīti.”

‘Atha, bhante, kim karomīti?’

‘Mūla-ghaccam ghāte pāpehīti.’<sup>2</sup>

‘Nanu, bhante, mayham pitā na sattha-vajho’ ti?

‘Āhārūpacchedena nam mārehīti.’

So pitaram tāpana-gehe pakkhipāpesi (Tāpana-gehan nāma kammakaraṇatthāya kataṁ dhūma-gharam).

‘Mama mātaram thapetvā aññassa datthum mā dethāti’ c’ āha.<sup>3</sup>

Devī suvanna-sarake bhattam pakkhipitvā<sup>4</sup> ucchaṅgena ādāya pavisati. Rājā tam bhuñjitvā yāpeti. So ‘katham mayham pitā<sup>5</sup> yāpetīti’ pucchitvā, tam pavattim sutvā, ‘Mayham mātu ucchaṅgam katvā pavisitum mā dethāti’ āha.

Tato paṭṭhāya devī moliyam pakkhipitvā pavisati. Tam pi sutvā ‘Moliyam<sup>6</sup> bandhitvā pavisitum mā dethāti’ āha.<sup>7</sup>

Tato suvaṇṇa-pādukāsu bhattam thapetvā pidahitvā pādukā āruyha pavisati. Rājā tena yāpeti. Puna ‘Katham yāpetīti’ pucchitvā, tam attham sutvā, ‘Pādukā āruyha pavisitum<sup>8</sup> mā dethāti’ āha.

Tato paṭṭhāya devī gandhodakena<sup>9</sup> nahāyitvā sarīram catu-madhurena makkhetvā<sup>10</sup> pārūpitvā pavisati. Rājā tassā sarīram lehitvā yāpeti. Puna pucchitvā tam pavattim sutvā, ‘Ito paṭṭhāya mayham mātu pavesanam nivārethāti’ āha.

<sup>11</sup> Devī dvāra-mūle ṭhatvā, ‘Sāmi<sup>12</sup> Bimbisāra, etam daharakālē māretum na adāsi, attano sattum attanā va posesi, idam<sup>13</sup> dāni te pacchimam<sup>14</sup> dassanam, nāham ito paṭṭhāya tumhe dassetum<sup>15</sup> labhāmi, sace mayham doso atthi khama<sup>16</sup> Devāti’ roditvā kanditvā nivatti.

<sup>1</sup> B<sup>m</sup> sukiceakāri.

<sup>2</sup> B<sup>m</sup> mūla-chejjam ghātehīti.

<sup>3</sup> B<sup>m</sup> āha, S<sup>d</sup> -m-āha, Sc āha corrected to māha.

<sup>5</sup> B<sup>m</sup> m° p° k°.

<sup>4</sup> B<sup>m</sup> khīp (and so always).

<sup>7</sup> B<sup>m</sup> omits.

<sup>6</sup> B<sup>m</sup> moliyam (twice).

<sup>9</sup> Sc gandhena.

<sup>8</sup> B<sup>m</sup> adds pi (as correction).

<sup>11</sup> B<sup>m</sup> inserts Tato paṭṭhayā.

<sup>10</sup> B<sup>m</sup> makkhitvā.

<sup>13</sup> B<sup>m</sup> idam pana.

<sup>12</sup> Scdg sā.

<sup>15</sup> B<sup>m</sup> passitum.

<sup>14</sup> B<sup>m</sup> pacchima.

<sup>16</sup> B<sup>m</sup> khamatha.

Tato paṭṭhāya rañño āhāro n' atthi. Rājā Magga-phala-sukhena caṅkamena yāpeti, ativiya 'ssa attabhāvo virocati. So 'Katham me bhaṇe<sup>1</sup> pītā yāpetiti?' pucchitvā, 'Caṅkamena Deva<sup>2</sup> yāpeti, ativiya 'ssa attabhāvo virocatiti' sutvā, 'Caṅkamam dāni' ssa hāressamīti' cintetvā, 'Mayham pitu pāde khurena phāletvā loṇa-telena makkhetvā khadiraṅgārehi ciṭi-ciṭiti<sup>3</sup> pacathāti' nahāpite pesesi.

Rājā te disvā 'Nūna mayhamutto kenaci saññatto bhavissati, ime me<sup>4</sup> massu-karaṇatthāya āgatā' ti cintesi. Te gantvā vanditvā atṭhamṣu, 'Kasmā āgat' atthāti?' ca puṭṭhā nam<sup>5</sup> sāsanam ūrocesum.

'Tumbākam rañño manam karothāti' ca vuttā

'Nisida Devāti' vatvā, rājānam vanditvā, 'Deva, mayam rañño āṇam karoma, mā ambhākam kujjhiththa, na idam tumhā-disānam dhamma-rājūnam anuechavikan' ti vatvā vāna-hatthena goppake<sup>6</sup> gahetvā dakkhiṇa-hatthena khuram gahetvā pāda-talāni phāletvā loṇa-telena makkhetvā<sup>7</sup> khadir-aṅgārehi ciṭi-ciṭiti<sup>8</sup> pacimṣu.

Rājā kira pubbe cetiyangane sa-upāhano agamāsi, nisajja-thāya paññattam kaṭa-sārakañ<sup>9</sup> ca adho tehi pādehi akkami. Tassāyam nissando<sup>10</sup> ti vadanti. Rañño balava-vedanā uppannā. So 'Aho Buddho, aho Dhammo' ti<sup>11</sup> anussaranto yeva eetiyaingane khitta-mālā viya milāyitvā Cātummahā-rājika<sup>12</sup>-deva-loke Vessavaṇassa<sup>13</sup> paricārako Javanavasabho<sup>14</sup> nāma yakkho hutvā nibbatti.

Tam divasam eva Ajātasattussa putto jāto. Puttassa jātabhāvañ ca pitu mata-bhāvañ ca nivedetum dve lekhā eka-khaṇe yeva āgatā. Amaccā 'Paṭhamam puttassa jāta-bhāvam ūrocessāmāti' tam lekhām rañño hatthe ṭhapcesum. Rañño tam khaṇam yevaputta-sineho uppajjitvū sakala-

<sup>1</sup> SS bhavena.

<sup>2</sup> Bm caṅkamen' eva.

<sup>3</sup> Sc ciṭiṭi ciṭiṭi; Sd̄ ciṭiṭi (once only); St civiti; Bm vitacchitehi.

<sup>4</sup> Sc omitt; Bm mama.

<sup>5</sup> Bv tam.

<sup>6</sup> Sd̄ goppake.

<sup>7</sup> Bm makkhetvā (e above p. 137, l. 6; see p. 136, n. 10).

<sup>8</sup> Bm vitacchitehi (?). Comp. vitaccīka at J. I. 153, 154; III. 447. SS all agree here.

<sup>9</sup> SS sārañ (but see S.P. on C.V. 11. 3).

<sup>10</sup> Sc nissandāya.

<sup>11</sup> Bm adds aho samgho ti.

<sup>12</sup> Bm Cātu- (as always).

<sup>13</sup> Bm vessavaṇassa.

<sup>14</sup> Sc Pavana; Bm Jana.

sarīram khobhetvā atthi-miñjam āhacca atthāsi. Tasmim khane pitu gunam aññāsi ‘Mayi jāte pi mayham pitu evam eva sineho uppanno’ ti.

So ‘Gacchatha bhañe mayham pitaram vissajjetha vissajje-thāti’ āha.

‘Kim vissajjāpesi<sup>1</sup> Devāti?’ itaram lekham hatthe tha-payimṣu.

So tam pavattim sutvā rodamāno mātu samīpam gantvā, ‘Ahosi nu kho amma mayham pitu mayi<sup>2</sup> sineho ti?’

Sā āha ‘Bālaputta, kim vadesi? Tava dahara-kāle aṅgu-liyā piłakā utṭhāsi.<sup>3</sup> Atha nam<sup>4</sup> tam rodamānam saññā-petum asakkontā<sup>5</sup> tam gahetvā vinicchaya-tthāne nisinnassa tava pitu santikam agamamṣu. Pitā te aṅgulim mukhe thapesi. Piłakā mukhe yeva bhijjitha.<sup>6</sup> Atha te<sup>7</sup> pitā tava sinehena tam lohitamissakam pubbam anuṭṭhubhitvā<sup>8</sup> va ajjhohari. Evarūpo te pitu sineho’ ti.

So roditvā paridevityā pitu sarira-kiecam akāsi.

<sup>9</sup> Devadatto pi Ajātasattum upasam̄kamitvā ‘Purise Mahā-rāja āñāpehi,<sup>10</sup> Samaṇam Gotamam jīvitā voropessantīti’ vatvā, tena dinne purise pesetvā, sayam Gijjha-kūṭam<sup>11</sup> āruyha yantena silam pavijjhitvā, Nālagirim<sup>12</sup> hatthim pamuñcāpetvā pīti<sup>13</sup> kenaci upāyena Bhagavantam māretum asakkonto, parihīna<sup>14</sup>-lābha-sakkāro pañca vatthūni yācitvā, tāni alabhamāno, ‘Tehi janam saññāpessāmīti’ samgha-bhedam katvā, Sāriputta-Moggallānesu parisam ādāya pakkantesu uñham<sup>15</sup> lohitam mukhena chaddetvā nava māse gilāna-mañce uipajjivtā vippatisari<sup>16</sup>-jāto ‘Kuhim etarahi Satthā vasatīti’ puechitvā, ‘Jetavane’ ti vutte, ‘Mañcakena mam haritvā<sup>17</sup> Satthāram dassethāti’ vatvā, āhariyamāno

<sup>1</sup> B<sup>m</sup> visajjāpetha.

<sup>2</sup> B<sup>m</sup> adds jāte.

<sup>3</sup> B<sup>m</sup> utthabi.

<sup>4</sup> B<sup>m</sup> omits.

<sup>5</sup> SS and B<sup>m</sup> asakkonto.

<sup>6</sup> B<sup>m</sup> bhijji.

<sup>7</sup> B<sup>m</sup> kho.

<sup>8</sup> S<sup>d</sup> B<sup>m</sup> anuṭṭhubhitvā.

<sup>9</sup> Cullavagga VII. 3. 6

<sup>10</sup> S<sup>c</sup> anāpesibhi; B<sup>m</sup> adds ye (as in Cullavagga). <sup>11</sup> SS and B<sup>m</sup> kuṭam.

<sup>12</sup> B<sup>m</sup> Nālagiri.

<sup>13</sup> S<sup>c</sup> samuñcāpetvā pīti; B<sup>m</sup> muñcāpetvā ti.

<sup>14</sup> B<sup>m</sup> parihīna.

<sup>15</sup> B<sup>m</sup> uñha (see Cullavagga VII. 4. 3).

<sup>16</sup> SS sāra.

<sup>17</sup> B<sup>m</sup> āhariitvā.

Bhagavato dassanârahassa kammassa akatattā Jetavane pokkharanī<sup>1</sup>-samîpe yeva dvedhā bhinnam̄ pathavim̄ pavisitvā Mahā-narake<sup>2</sup> patitîthito ti.

Ayam ettha samkhepo,<sup>3</sup> vitthāra-kathā-nayo Khandhake<sup>4</sup> āgatattā pana sabbam̄ na vuttan ti. Evam ‘Ajāto yeva rañño sattu bhavissatī’ nemittikehi nidditîtho ti Ajātasattu.

*Vedehi-putto* ti, ayam Kosala-rañño dhitāya putto, na Videha-rañño. *Vedehiti*<sup>5</sup> pana pañditâdhivacanam̄ etam, yathāha: ‘Vedehikā gahapatâni, ayyo Ānando Vedehamunîti.’ Tatrâyam̄ vacanattho. Vidanti etenâti vedo. Nānass’ etam adhivacanam̄. Vedena ihati ghaṭati vāyamatîti vedehi.<sup>6</sup> Vedehiyā putto ti<sup>7</sup> Vedehi-putto.

*Tadahuti tasmiṁ ahu, tasmiṁ divase ti attho.*

Upavasanti ethhâti *uposatho*. Upavasantîti ca sîlena vā anasanena vā upetā hutvā<sup>8</sup> vasantîti attho. Ayam pan’ ettha atth-uddhâro. ‘Āyām’ āvuso Kappina Uposatham̄ gamissâ-mâti,<sup>9</sup> ādisu hi Patimokkhuddeso Uposatho. ‘Evam atthâṅga-samannâgato kho Visâkhe Uposatho upavuttho’ ti ādisu<sup>10</sup> sîlam̄.

‘Suddhassa ve sadā phaggu suddhass’ Uposatho sadā’

ti ādisu upavâso. ‘Uposatho nâma nâgarâjā’<sup>11</sup> ti ādisu paññatti. ‘Na Bhikkhave tadahuposathe<sup>12</sup> sabhikkhukâ āvâsâ’ ti ādisu upavasitabba-divaso. Idhâpi so yeva adhippeto. So pan’ esa atthamî-cûtuddasî-pannarasî-bhedena tividho. Tasmā sesa-dvaya-nivâraṇattham<sup>13</sup> pannarase ti vuttam̄. Tena vuttam̄ ‘upavasanti ethhâti Uposatho.’

*Komudiyā* ti kumudavatiyā. Tadā kira kumudâni supuphitâni honti. Tâni ettha santîti komudî.

*Câtumâsiniyâ* ti câtumâsiyâ. Sâ hi catunnam̄ mâsânam̄ pariyośâna-bhûtâ ti câtumâsî, idha pana câtumâsinîti yuccati.

<sup>1</sup> S<sup>d</sup> -ñi.

<sup>2</sup> B<sup>m</sup> niraye.

<sup>3</sup> SS omit.

<sup>4</sup> B<sup>m</sup> adds āgato.

<sup>5</sup> S<sup>dt</sup> add na.

<sup>6</sup> B<sup>m</sup> Vedehi.

<sup>7</sup> B<sup>m</sup> omits.

<sup>8</sup> B<sup>m</sup> adds upavutthâ.

<sup>9</sup> Comp. Mahâvagga 2. 5.

<sup>10</sup> B<sup>m</sup> ādisu throughou<sup>4</sup>.

<sup>11</sup> SS nâgarâ except S<sup>c</sup> nagarâ; Childers suggests nîgarâja.

<sup>12</sup> S<sup>edh</sup> uposatho.

<sup>13</sup> B<sup>m</sup> niyârattham̄.

Māsa-puṇṇatāya utu-puṇṇatāya saṁvacchara-puṇṇatāya puṇṇā<sup>1</sup> sampuṇṇā ti puṇṇā.<sup>2</sup> Iti cando vuccati. So ettha puṇṇo ti puṇṇamā. Evam puṇṇāya puṇṇamāyāti imasmim pada-dvaye<sup>3</sup> attho veditabho.

*Rājāmacca-parivuto* ti, evarūpāya rajata ghaṭa-viniggatāhi khīra-dhārāhi dhoviyamāna-disā-hhāgāya viya,<sup>4</sup> rajata-vimāna-viccatehi<sup>5</sup> muttā-valī-sumana-kusuma-dāma-seta-du-kūla-kumuda-visarehi<sup>6</sup> samparikīṇṇāya viya ca, caturupak-kilesa - vimutta - puṇṇa - canda - ppabhā - samuday - obhāsitāya rattiyā rājāmaccehi parivuto ti attho.

*Upari-pāsāda-vara-gato* ti, pāsāda-varass' upari gato, mahā-rahe samussita-setacchatte kañcanāsane *nisinno hoti*. Kasmā nisinno? Niddā-vinodanattham. Ayam hi rājā pitari upakkanta<sup>7</sup>-divasato paṭṭhāya 'Niddam okkamissāmīti,' nimilita<sup>8</sup>-mattesu yeva akkhīsu<sup>9</sup> satti-sata-samabbhāhato<sup>10</sup> viya kandamāno<sup>11</sup> bhaya va pabujjhati,<sup>11</sup> 'kim etan' ti ca vuttena kiñci na vadati, ten'assa amanāpā niddā. Iti niddā-vinodanattham nisinno. Api ca tasmin divase nakkhattam ghuṭṭham<sup>12</sup> hoti. Sahbam nagaram sitta-sammaṭṭham<sup>13</sup> vippakinṇa-valikam<sup>14</sup> pañca - vaṇṇa - kusuma - lāja - puṇṇaghaṭa - paṭīmaṇḍita-ghara-dvāram samussita-dhaja-paṭākā<sup>15</sup> - vicitram samujjalita-dīpa-mālālamkata-sabba-disā-bhāgam vīthi-sabhāgena racchā-sabhāgena nakkhatta-kilām anubhavamānena<sup>16</sup> janena samā-kiṇṇam hoti. Iti<sup>16</sup> nakkhatta-divasatāya pi<sup>17</sup> nisinno ti vadanti.<sup>18</sup> Evam pana vatvā pi rāja-kulassa nāma sadā pi nakkhattam eva. Niddā - vinodanattham yeva pan' esa nisinno ti sannīṭhbānam katham.

*Udānam udānesīti* udāhārami udāhari. Yathā hi yam telam mānam gahetum na sakkoti, vissanditvā gacchati, tam

<sup>1</sup> SS punṇa-.

<sup>2</sup> B<sup>m</sup> punṇā. mā; SS puṇṇamā.

<sup>3</sup> Scg pacceye; B<sup>m</sup> pada-dvaye ca.

<sup>4</sup> B<sup>m</sup> omits

<sup>5</sup> B<sup>m</sup> viccharitehi.

<sup>6</sup> B<sup>m</sup> visadehi.

<sup>7</sup> B<sup>m</sup> upakkamanta.

<sup>8</sup> B<sup>m</sup> nimmīlīta.

<sup>9</sup> SS akkhīsu.

<sup>10</sup> Sc gato; S<sup>g</sup> sabbhāgato; B<sup>m</sup> abbhāhato.

<sup>11</sup> B<sup>m</sup> yeva pabujjhī.

<sup>12</sup> B<sup>m</sup> saṇghuttham.

<sup>13</sup> B<sup>m</sup> susamathām.

<sup>14</sup> B<sup>m</sup> valukam (and so always).

<sup>15</sup> Scg paṭākādi.

<sup>16-16</sup> B<sup>m</sup> mahājanena samabhikkīṇṇam hotiti.

<sup>17</sup> Sc omits.

<sup>18</sup> SS vadantīti.

avaseko<sup>1</sup> ti vuccati, yañ ca jalām tañkam gahetum na sakkoti, ajjhottaritvā gacchatī, tam ogho ti vuccati, Evam eva yam pīti-vacanam hadayam gahetum na sakkoti, adhikam hutvā anto asañthahitvā bahi nikkhhamati, tam udānan ti vuccati. Evarūpam pītimayam vacanam nicchāresiti attho.

*Dosinā* ti dosāpagatā. Abbhā<sup>2</sup> mahiyā<sup>3</sup> dhūmo rajo rāhūti imehi<sup>4</sup> upakkilesehi virahitā ti vuttam hoti. Tasmā *ramanīyā* ti adīni pañca thomana-vacanāni. Sā hi mahājanassa manam ramayatīti *ramanīyā*. Vutta-dosa-vimuttāya manda-ppabhāya obhāsitattāya<sup>5</sup> ativiya surūpā ti *abhirūpā*. Dassitum<sup>6</sup> yuttā ti *dassanīyā*. Cittam pasādetīti *pāsādikā*. Divasa-māsādinam lakkhañam bhavitum yuttā ti *lakkhañmā*.

*Kan*<sup>7</sup> nu *khrājjāti*<sup>8</sup> kan nu kho ajja?

*Samañnam rā Brāhmañnam rāti*, samita-pāpatāya samañnam, bāhita-pāpatāya Brāhmañnam.

*Yam no*<sup>9</sup> *payirupāsato* ti, vacana-vyattayo esa, yam amhākam pañham pucchana-vasena *payirupāsantānam* madhuram dhammam sutvā *cittam pasideyyāti* attho.

Iti rājā iminā sabbenāpi vacanena obhāsa-nimitta-kammañ akāsi. Kassakāsīti? Jīvakassa. Kim attham? Bhagavato dassanattham. Kim? Sayam Bhagavantam dassanāya gantuñ<sup>10</sup> na<sup>11</sup> sakkotīti? Āma na sakkoti. Kasmā? Mahāparādhatāya. Tena hi Bhagavato upatñhāko ariya-sāvako attano pitā mārito, Devadatto ca tam eva nissāya Bhagavato bahum anattham akāsi. Iti<sup>12</sup> mahāparādho esa. Tāya<sup>12</sup> mahā-parādhatāya sayam gantuñ na sakkoti. Jīvako pana Bhagavato upatñhāko. ‘Tassa piñhi-cchāyāya Bhagavantam passissāmīti’ obhāsa-nimitta-kammañ akāsi. Jīvako pana ‘Mayham idam obhāsa-nimitta-kamman’ ti jānātīti? Āma jānāti. Atha kasmā tuñhī ahositi? Vikkhepa - pacchedanattham. Tassa<sup>13</sup> hi ‘Parisati channam Satthārānam upatñhākā

<sup>1</sup> Sc avasseko.

<sup>2</sup> SS abbha.

<sup>3</sup> So all MSS. (mahikā at Cullavagga XII. 1 3).

<sup>5</sup> Bm obhāsitattā.

<sup>4</sup> Bm adds pañca.

<sup>7</sup> Sa kan nu.

<sup>6</sup> St dakkhitum.

<sup>9</sup> SS yan.

<sup>8</sup> SS khajjāti.

<sup>11</sup> SS omit.

<sup>10</sup> Bm upagantuñ.

<sup>13</sup> Bm Tasmim.

<sup>12</sup>-<sup>12</sup> Bm omits.

bahu sannipatitā. Te asikkhitānam payirupāsanena sayam pi asikkhitā va. Te mayi Bhagavato guṇa-kathām āraddhe antarantarā uṭṭhāya attano Satthārānam<sup>1</sup> guṇa-kathām kathessanti.<sup>1</sup> Evam me Satthu guṇa-kathā pariyośānam na gamissati. Rājā pana imesām kulūpake upasam̄kamitvā gahitattāsāratā<sup>2</sup> tesām guṇa-kathāya anattamano hutvā mam<sup>3</sup> pucchissati. Athāhaṁ nibbikkhepam Satthu guṇe<sup>4</sup> kathetvā rājānām Satthu santikām gahetvā gamissāmīti<sup>5</sup> jānanto va vikkhepa-pacchedanathām tuṇhī ahositi.

2. Te pi amaccā evam cintesum ‘Ajja rājā<sup>6</sup> pañcahi padehi rattim<sup>5</sup> thometi. Addhā kauci<sup>6</sup> Samaṇam vā Brāhmaṇam vā upasam̄kamitvā pañham pucchitvā dhammaṁ sotu-kāmo, yassa c’ esa<sup>7</sup> dhammaṁ sutvā pasidissati tassa ca mahantam sakkāram karissati, yassa pana kulūpaka-Samaṇo rāja-kulūpako hoti bhaddam tassāti.’ Te evam ciutetvā ‘Aham attano kulūpaga<sup>8</sup>-Samaṇassa vanṇam vatvā rājānām gahetvā aham gamissāmīti<sup>9</sup> attano attano kulūpagānam vanṇam kathetum āraddhā. Ten’ āha *Evaṁ rutte aññataro rājāmacco ti ādi.*

Tattha Pūraṇo ti tassa Satthu patiūñassā<sup>9</sup> nāmam, *Kassapo* ti gottaṁ. So kira aññatarassa kulassa ekūnām dāsa-satām pūrayamāno jāto, ten’ assa Pūraṇo ti nāmam akāmsu. Maingala-dāsattā c’ assa kataṁ<sup>10</sup> ‘Dukkatan’<sup>11</sup> ti vattā<sup>12</sup> n’ atthi, akataṁ vā ‘Na katan’ ti. So<sup>13</sup> ‘Kim aham etha vasāmīti’ palāyi. Ath’ assa corā vatthāni acchindim̄su. So panñena vā tiñena vā patīcchādetum pi ajānanto jātarūpen’ eva ekam gāmam pāvisi. Manussā tam disvā ‘Ayanī Samaṇo arahā appiecho, n’ atthi iminā sadiso’ ti pūvabhattādīni gahetvā upasam̄kamantā,<sup>14</sup> so ‘Mayham sāṭakam anivattha-bhāvena idam uppaunan’ ti tato paṭṭhāya sāṭakam labhitvā pi na nivāsesi.<sup>15</sup> Tad eva pabbajjam aggahesi. Tassa

<sup>1</sup> Bm gunam kathissanti.

<sup>2</sup> Bm gahitattāsāratāya.

<sup>3</sup> Ses omit.

<sup>4</sup> Bm gunam.

<sup>5</sup> Ss pavattim̄.

<sup>6</sup> Bu kiñci.

<sup>7</sup> Bm omits.

<sup>8</sup> Sc kulūpa; Sd kulūpagama; Bm kulupaka-

<sup>9</sup> Bm patiūñatissa.

<sup>10</sup> Bm sukatam.

<sup>11</sup> Sd dukkhataṁ; Bm dukkatan.

<sup>13</sup> Bm so kira.

<sup>12</sup> Bm vadantā.

<sup>15</sup> Bm nivāseti.

<sup>14</sup> Bm upasam̄kamanti.

santike<sup>1</sup> aññe pi<sup>1</sup> aññe pīti pañca satā manussā pabbajīmsu. Tam sandhāy' āha Pūraṇo<sup>2</sup> Kassapo ti.

Pabbajita-samūha-samkhāto samgho assa athīti samghī. Sveva<sup>3</sup> gaṇo assa athīti gaṇī. Ācāra-sikkhāpana-vasena tassa gaṇassa ācariyo ti gaṇdecarīyo. Nāto ti paññāto pākaṭo. ‘Appiccho, santuttho, appiechatūya vattham pi na nivāsetīti,’ evam samuggato yaso assa athīti yasassi. Tittha-karo ti, laddhi-karo. Sādhu-sammato ti, ‘ayam sādhu sundaro sappuriso’ ti evam sammato. Bahujanassāti assutavato<sup>4</sup> andhabāla-puthujjanassa. Pabbajjato<sup>5</sup> patthāya atikkantā bahū rattiyo jānātīti rattāññū. Ciram pabbajitassa<sup>6</sup> assāti cira-pabbajito, acira-pabbajitassa hi kathā okappauiyā<sup>7</sup> na hoti. Ten’ āha cira-pabbajito ti. Adhīha-gato ti, addhāñnam gato, dve tāyo rāja-parivatṭe atīto ti adhippāyo. Vayo anuppatto ti pacchima-vayañ anuppatto. Idam ubhayam pi daharassa kathā okappaniyā na hotīti sandhāyā<sup>8</sup> vuttam.

Tuṇhī aho-eti. Suvaṇṇa-vanṇam madhu-rasam<sup>9</sup> ambapakkam khāditu-kāmo puriso āharitvā hatthe ṭhapita<sup>10</sup>-kājara-pakkam disvā viya, jhāvābhīññādi-guṇa-yuttam ti-lakkhaṇ-abbhāhataṇ madhuraṇ dhamma-kathaṇ sotukāmo, pubbe Pūraṇassa dassanenāpi anattamano, idāni guṇakathāya sūṭhutaram anattamano hutvā<sup>11</sup> tuṇhī ahosi. Anattamano saināno pi pana, ‘Sacāhaṇ etam tajjetvā gīvāyam gāhāpetvā<sup>12</sup> niharāpessāmi “Yo yo katheti tam tam rāja evam karotīti” bbito añño pi koci kiñci na kathessatīti’ amanāpam pi tam kathaṇ adhivāsetvā, tuṇhī yeva ahosi.

3. Ath’ añño ‘Aham attano kulūpagassa<sup>13</sup> vanṇam kathessānīti’ cintetvā vattuṇi ārabhi. Tena vuttam Aññataro pi kho ti ādi, tam sabbam vutta-nayen’ eva veditabbam.

Ettha pana Makkhalīti tassa nāmam, go-sālāya jātattā Gosālo ti dutiyam nāmam. Tam kira sakaddamāya bhūmiyā

<sup>1-1</sup> Sc<sup>e</sup> omit; St aññe pi aññam pīti.

<sup>2</sup> Sc repeats Pūraṇo.

<sup>3</sup> Sed seva.

<sup>4</sup> B<sup>m</sup> asutavato.

<sup>5</sup> B<sup>m</sup> pabbajitato.

<sup>6</sup> St appabbajitassa.

<sup>7</sup> Sc okappaniyā (below ni); S<sup>d</sup> okkappaniya (twice).

<sup>9</sup> B<sup>m</sup> madhura-rasam.

<sup>8</sup> B<sup>m</sup> tam sandhāyā.

<sup>11</sup> S<sup>d</sup> sutvā; B<sup>m</sup> omits.

<sup>10</sup> B<sup>m</sup> ṭhapitam.

<sup>13</sup> B<sup>m</sup> kulupakassa.

<sup>12</sup> B<sup>m</sup> gahetvā.

tela-ghaṭam gahetvā gacchantam ‘Tāta mā khalīti’ sāmiko āha. So pamādena khalitvā patitvā sāmikassa bhayena palāyitum āraddho. Sāmiko upadhāvitvā dasā<sup>1</sup>-kaṇṇe aggahesi. So sātakam<sup>2</sup> chaddhetvā<sup>3</sup> acelako hutvā palāyi. Sesam Pūraṇa-sadisam eva.

4. *Ajito* ti tassa nāmam. Kesa-kambalam dharetti *Kesakambalo*. Iti nāma-dvayam samsandetvā Ajito Kesakambalo ti vuccati. Tattha kesa-kambalo nāma manussa-keshi kata-kambalo, tato patikittaram<sup>4</sup> vattham nāma n' atthi. Yath' āha : ‘Seyyathāpi,<sup>5</sup> Bhikkhave, yāni kānicī tantā-vutāni<sup>6</sup> vatthāni, kesa-kambalo tesam patikiṭṭho<sup>7</sup> akkhāyati. Kesa-kambalo, Bhikkhave,<sup>8</sup> sīta-kāle sīto uṇha-kāle uṇho,<sup>8</sup> appaggo ca dukkha-samphasso ca dubbaṇo ca duggandho cāti.’<sup>9</sup>

5. *Pakudho*<sup>10</sup> ti tassa nāmam. *Kaccāyano* ti gottam. Iti nāma-gottam samsandetvā Pakudho Kaccāyano ti vuccati. Sīt-udaka<sup>11</sup>-pi ‘ikkhitto esa.<sup>12</sup> Vaccaṃ katvā pi udaka-kicceṃ na karoti, uṇnodakam vā kañjiyam<sup>13</sup> vā labhitvā karoti. Nadim vā maggodakam vā atikkamma ‘Silam me bhinnan’ ti vālika-thūpam katvā sīlam adhiṭṭhāya gacchati. Eva-rūpa-nissirika<sup>14</sup>-laddhiko esa.

6. *Sañjayo*<sup>15</sup> ti tassa nāmam. Belaṭṭhassa<sup>16</sup> putto ti *Belaṭṭha-putto*.

7. ‘Amhākam gandhana<sup>17</sup> - kileso palibuddhana - kileso n' atthi, kilesa - gaṇṭhi-rahitā mayan’ ti evam vāditāya laddha-nāma-vasena *Niganṭho*. Nāthassa<sup>18</sup> putto ti *Nātha*<sup>19</sup>-putto.

8. *Atha kho rājā* ti. Rājā kira tesam vacanam sutvā cintesi, ‘Aham yassa yassa vacanam na<sup>20</sup> sotu-kāmo so so

<sup>1</sup> B<sup>m</sup> dussa-.

<sup>3</sup> S<sup>h</sup> chaddhetvā; B<sup>m</sup> chatṭetvā.

<sup>5</sup> B<sup>m</sup> adds nāma.

<sup>7</sup> B<sup>m</sup> paṭikkiliṭṭhataro.

<sup>9</sup> Comp. Aṅguttara III. 135. 1

<sup>11</sup> S<sup>h</sup> sitūdaka.

<sup>13</sup> B<sup>m</sup> kañjikam.

<sup>15</sup> B<sup>m</sup> Sañcayo.

<sup>17</sup> So all SS; B<sup>m</sup> gaṇṭhana.

<sup>19</sup> B<sup>m</sup> vāṭa.

<sup>2</sup> S<sup>4</sup> sātakatam; S<sup>t</sup> -kamam.

<sup>4</sup> B<sup>m</sup> paṭikkiliṭṭhataram.

<sup>6</sup> SS tantavutāni.

<sup>8</sup>,<sup>9</sup> B<sup>m</sup> sīte sīto uṇhe upho.

<sup>10</sup> B<sup>m</sup> Pakuddho.

<sup>12</sup> B<sup>m</sup> paṭikkittako esa. Esa.

<sup>13</sup> B<sup>m</sup> evaṛūpo nissirika-.

<sup>16</sup> B<sup>m</sup> Beladdha° (twice).

<sup>18</sup> B<sup>m</sup> Nātassa.

<sup>20</sup> SS omit.

eva kathesi. Yassa pan' amhi vacanam̄ sotu-kāmo so esa, nāga-vasam<sup>1</sup> patvā<sup>2</sup> thita<sup>3</sup>-supanno<sup>4</sup> viya, tuṇhī bhūto anattho vata me' ti. Ath' assa etad ahosi, 'Jivako upasanta-tassa Buddhassa Bhagavato upaṭṭhāko, sayam pi upasanto. Tasmā vatta-sampanno bhikkhu viya tuṇhī bhūto nisinno, na esa mayi akathente kathessati.<sup>5</sup> Hatthimhi kho pana maddante hatthiss' eva pādo<sup>6</sup> gahetabbo' ti tena saddhim sayam<sup>7</sup> mantetum āraddho. Tena vuttam̄ Atha kho rājā . . .<sup>8</sup> pe . . . kim tuṇhīti.<sup>9</sup>

Tattha kim tuṇhīti kena kāraṇena tuṇhī. 'Imesam̄ amaccānam̄ attano attano kulūpaga<sup>10</sup>-Samaṇassa vaṇṇam̄ kathentānam mukham na ppahoti?<sup>11</sup> Kim? Yathā etesam evam tava kulūpaga<sup>12</sup>-Samaṇo n' atthi? Kim tvam daliddo? Na te<sup>13</sup> mama pitarā issariyam diṇṇam? Udāhu assaddho' ti puechati.

Tato Jivakassa etad ahosi, 'Ayam rājā mam̄ kulūpagassa<sup>14</sup> Samaṇassa guṇam̄ kathāpeti. Na dāni me tu. ī-bhāvassa kālo. Yathā kho pan' ime rājānam vanditvā nisinnā va attano kulūpaga<sup>15</sup>-Samaṇānam guṇe kathayimsu, na mayham evam Satthu-guṇe kathetum yuttan' ti utṭhāyāsanā Bhagavato vihārābhīmukho pañca patiṭṭhitena vanditvā, dasanakha-samodhāna-samujjalam añjalam<sup>16</sup> paggahetvā, 'Mahārāja, mā mam̄ evam cintayittha "Ayam yam vā tam vā Samaṇam upasam̄kamīti." Mama Satthuno hi mātu-kucchim okkamane mātu-kucchito nikhamane mahābhīnikhamane sambodhiyam dhamma-cakkupavattane ca dasa-sahassiloka dhātu kampittha, evam yamaka-pāṭihāriyam akāsi, evam devorohanam. Mayham<sup>17</sup> Satthuno guṇe katha-yissāmi. Ekagga-citto suṇa mahārājāti' vatvā,<sup>18</sup> Ayam, Deva, bhagavā arahāni sammā-sambuddho ti ādim āha.

<sup>1</sup> Scdgh nūñgavasam.

<sup>2</sup> Sc pitvā; Sḡt pitva; Bm pivitvā, Sd pitvā, corrected to patvā.

<sup>3</sup> Sḡt thita; Bm ṭhito.

<sup>4</sup> Bm subapño.

<sup>5</sup> Bm kathissati.

<sup>6</sup> SS pāde.

<sup>7</sup> Bm ayam.

<sup>7-8</sup> Bm omits.

<sup>9</sup> Bm kulupaka.

<sup>10</sup> Comp. below, p. 154.

<sup>11</sup> Bm kulupaka.

<sup>12</sup> Sc tena.

<sup>13</sup> Sc kulūpaga-; Bm kulupaka

<sup>14</sup> Bm kulupaka.

<sup>15</sup> Bm adds sirasi.

<sup>16</sup> Bm aham.

<sup>17</sup> SS omit.

Tattha *tam* *kho pana Bhagarantan*<sup>1</sup> *ti*, ittham bhūtakkhyā-natthe upayoga-vacanam, tassa *kho pana photo*<sup>2</sup> *ti* attho. *Kalyāṇo* *ti* kalyāṇa-guṇa-samannāgato, sethō *ti* vuttam hoti. *Kitti-saddo* *ti* kitti yeva, thuti-ghoso vā. *Abbhugato* *ti* sadevakam lokam ajjhottaritvā uggato. *Kim* *ti*?<sup>3</sup> *Iti pi so Bhagavā araham sammā-sambuddho . . . pe . . . Buddho*<sup>4</sup> *Bhagavā* *ti*. Tatrāyam pada-sambandho. So Bhagavā iti pi araham iti pi sammā-sambuddho . . . pe . . . iti pi Bhagavā *ti*?<sup>5</sup> iminā ca iminā ca<sup>5</sup> karaṇenāti vuttam hoti.

Tattha ārakattā arīnam arānañ<sup>6</sup> ca hatattā paccayādīnam arahattā pāpa-karaṇe rahā-bhāvā *ti* imehi tāva karaṇehi so Bhagavā arahan *ti* veditabbo *ti* ādinā nayena mātikam nikkhhamitvā sabbān' eva etāni padāni Visuddhi-magge Buddhānussati - niddese vuttāni.<sup>7</sup> Tato nesam vitthāro gahetabbo. Jivako pana ekam<sup>8</sup> ekassa padassa attham niṭṭhapetvā ‘Evam, Mahārāja, araham mayham Satthā, evam Sammā-Sambuddho . . . pe . . . evam Bhagavā’ *ti* vatvā ‘*Tam Devo Bhagavantam payirūpāsatu, app' era nāma Devassa*<sup>9</sup> *Bhagavantam payirūpāsato cittam pasideyyāti*’ āha. Ettha ca *tan* *Devo payirūpāsatūti* vadanto, ‘Mahārāja, tumhā-disānam hi satena pi sahassena pi sata-sahassena pi puṭṭhassa mayham Satthuno sabbesam cittam gahetvā kathetum thāmo ca balañ ca atthi, vissattham upasamkamitvā puccheyyāsi Mahārājāti’ āha.

Rañño pi Bhagavato guṇa-katham suṇantassa<sup>10</sup> sakala-sarīram pañca-vapññaya pītiyā nirantaram phuṭam ahosi. So tam khaṇam yeva gantukāmo hutvā, ‘Imāya *kho pana velāya* mayham Dasa-balassa santikam gacchato na añño koci khippam yānāni yojetum sakkhissati aññatra Jivakāti’ cintetvā, ‘*Tena hi, samma Jivaka, hatthi-yānāni kappapehiti*’ āha.

Tattha *tena hiti* uyyojanatthe nipāto. ‘Gaccha samma

<sup>1</sup> B<sup>m</sup> omits.

<sup>2</sup> B<sup>m</sup> Bhagavato.

<sup>3</sup> S<sup>c</sup>t B<sup>m</sup> kin *ti*.

<sup>4</sup> B<sup>m</sup> omits.

<sup>5</sup>,<sup>6</sup> Segt iminā 'sa; S<sup>d</sup> iminā 'ssa.

<sup>6</sup> Segt arānañ,

<sup>7</sup> SS vuttānīti; B<sup>m</sup> vitthārītanīti.

<sup>8</sup> Seg omit.

<sup>9</sup> B<sup>m</sup> adds tam.

<sup>10</sup> Segt supantassa twice.

Jivakāti' vuttam hoti. *Hatthi-yānānīti*, ‘Anekesu assarathādi<sup>1</sup>-yānesu vijjamānesu pi hatthi-yānam uttamam, uttamassa santikam uttama-yānen’ eva gantabban’ ti ca ‘assayāna-rathayānāni sasaddāni, dūrato va tesam saddo sūyati<sup>2</sup> hatthi-yānassa padānupadam gacchantā pi saddam na suṇanti, nibbutassa kho pana Bhagavato santikam nibbuteh’ eva yānehi gantabban’ ti ca cintayitvā *hatthi-yānānīti* āha.

9. *Pañca-mattāni haththinikā-satānīti* pañca-kañeru<sup>3</sup>-satāni. *Kappāpetvā* ti ārohaṇa-sajjāni<sup>4</sup> kāretvā. *Ārohaṇiyān* ti ārohaṇa-yoggam opavayhan<sup>5</sup> ti attho.

Kim pan’ esa raññā vuttam akāsi avuttan ti? Avuttam. Kasmā? Panditatāya. Evam kir’ assa ahosi ‘Rājā “imāya velāya gacchāmīti” vadati. Rājāno va<sup>6</sup> nāma bahu-paccatthikā.’ Sace antarā magge koci antarāyo hoti mam pi garahissanti,<sup>8</sup> “Jivako ‘rājā me kathitam<sup>9</sup> gaṇhātīti’ akāle pi rājānam gahetvā nikhamatīti,” Bhagavantam pi garahissanti, “Samano Gotamo ‘mayham kathā vattatīti’ kālam asallakkhetvā va<sup>10</sup> kathetīti.” Tasmā yathā n’eva mayham na Bhagavato garahā uppajjati,<sup>11</sup> rañño ca rakkhā susam-vihitā hoti, tathā karissāmīti.’

Tato ‘Itthiyo nissāya purisānam bhayam nāma n’atthi, sukham itthi-parivuto gamissantīti,’<sup>12</sup> pañca haththinikā-satāni kappāpetvā pañca-itthi-satāni purisa-vesam gāhāpetvā, ‘Asitomara-hatthā rājānam parivāreyyathāti’ vatvā, puna cintesi ‘Imassa rañño imasmim attabhāve Magga-phalānam upanissayo n’atthi, Buddhā ca upanissayam disvā va dhammam kathenti. Handāham mahājanam sannipātāpemi. Evam<sup>13</sup> sati satthā kassacid eva upanissayena dhammam dessessati, so<sup>14</sup> mahājanassa upakārāya bhavissatīti.’ So tattha tattha sāsanam pesesi, bheriñ carīpesi, ‘Ajja Rājā Bhagavato santikam gacchatī. Sabbe attano vibhavānurūpena Rañño ārakkham gaṇhantūti.’

<sup>1</sup> B<sup>m</sup> ādisu; S<sup>d</sup> ādiyāunesu.

<sup>2</sup> B<sup>m</sup> suyyati (comp. p. 150).

<sup>3</sup> B<sup>m</sup> karenu.

<sup>4</sup> B<sup>m</sup> sajjinim.

<sup>5</sup> B<sup>m</sup> opaguyhan.

<sup>6</sup> S<sup>c</sup> omits; B<sup>m</sup> ca.

<sup>7</sup> S<sup>c</sup> B<sup>m</sup> -attikā.

<sup>8</sup> SS garahissati.

<sup>9</sup> B<sup>m</sup> katham.

<sup>10</sup> B<sup>m</sup> adds dhammam.

<sup>11</sup> S<sup>d</sup> °jātīti; B<sup>m</sup> °janti.

<sup>12</sup> B<sup>m</sup> gamissāmīti.

<sup>13</sup> B<sup>m</sup> evaphi.

<sup>14</sup> B<sup>m</sup> sa.

Tato mahājano cintesi ‘Rājā kira Bhagavato dassanattham gacchati. Kīdisī vata bho Dhamma-desanā bhavissati ! kin no nakkhatta-kilāya ? tatth’ eva gamissāmāti,’ sabbe gandha-pupphādīni<sup>1</sup> gahāpetvā Rañño āgamaṇam ākaṅkhamānā maggām<sup>2</sup> atthāmsu. Jīvako pi Rañño paṭivedesi<sup>3</sup>—*Kappitāni* kho te, *Dera, hathi-yānāni, yassa dāni kālam maññasiti.*

Tattha *yassa dāni kālam maññasiti* upacāra-vacanam etam. Idam vuttam hoti ‘Yan tayā āṇattam tam mayā katam. Idāni yassa tvam,<sup>4</sup> gamaṇassa vā agamaṇassa vā, kālam maññasī, tad eva attano rūciyā karohīti.’

*Paccekā itthiyo ti, pāti-ekkā itthiyo, ekekissā hatthiniyā ekekam̄ itthin ti vuttam hoti.*

*Ukkāsu dhāriyamānāsūti daṇḍa-dīpikāsu dhāriyamānāsu.*

*Mahā ca<sup>5</sup> rājānubhāvenātī mahatā ca<sup>6</sup> rājānubhāvena.* Mahaccātī<sup>7</sup> pi Pāli, mahatiyātī attho. Liṅga-vipariyāyo esa. Rājānubhāvo vuccati rājjiddhi. Kā pan’ assa rājjiddhi? Tiyojana-satānam dviṇṇam mahārajjānam issariya-sirī. Tassa hi ‘asuka-divasam Rājā Tathāgataṁ upasam̄kamissatītī’ paṭhamataram samvidahaṇe asati pi tam khaṇara yeva pāñca-itthi-satāni purisa-vesam gahetvā paṭimukka-vethanāni añse āsatta-khaggāni maṇi-daṇḍa-vāṇṇa-tomare<sup>8</sup> gahetvā nikkhamiṇsu. Yā<sup>9</sup> sandhāya vuttam paccekā itthiyo āro-petrā ti.

Aparā pi soḷasa-sahassa-khattiya-nāṭakiniyo<sup>10</sup> Rājānam pari-vārayimsu.<sup>11</sup> Tāsam pariyante khujja-vāmana-kirātādayo.<sup>12</sup> Tesam<sup>13</sup> pariyante antepura - gopakā<sup>14</sup> vissāsikā purisā. Tesam pariyante vicitra-vesa-vilāsino satthi-sahassa-mattā mahāmaccā. Tesam pariyante vividhālaṅkāra-patimaṇḍitā nānappakāra-āvudha-hathā vijjādhara-tarunā viya navuti-sahassa-mattā ratṭhiya-puttā. Tesam pariyante sata-sahass-

<sup>1</sup> B<sup>m</sup> puppha-mālādīni.

<sup>2</sup> B<sup>m</sup> magge.

<sup>3</sup> B<sup>m</sup> paṭinivedesi.

<sup>4</sup> B<sup>m</sup> omits.

<sup>5</sup> B<sup>m</sup> mahaccam̄.

<sup>6</sup> B<sup>m</sup> omits.

<sup>7</sup> See below, p. 149.

<sup>8</sup> B<sup>m</sup> daṇḍa-tomare; SS. daṇḍa-vāṇṇa-tomarena.

<sup>9</sup> B<sup>m</sup> Tam.

<sup>10</sup> S<sup>d</sup> nāṭakiyo; B<sup>m</sup> ṭikitthiyo.

<sup>11</sup> S<sup>s</sup> pariyimsu; B<sup>m</sup> parivāresum.

<sup>12</sup> B<sup>m</sup> -vamanaka-kirāt-.

<sup>13</sup> All six MSS. tāsam.

<sup>14</sup> B<sup>m</sup> pālakā.

agghañikāni<sup>1</sup> nivāsetvā pañca-sat-agghañikāni<sup>2</sup> ekañsam  
 katvā sunabātā suvilitā kañeana-mālādi-nānābharaṇa-  
 sobhitā<sup>3</sup> dasa-sahassa-mattā-Brahmaṇā dakkhiṇā-hattham  
 ussāpetvā jaya-saddam ghosentā<sup>4</sup> gacchanti. Tesam pari-  
 yante pañcaṅgikāni turiyāni. Tesam pariyyante dhanu-  
 panti-parikkhepo. Tassa pariyyante hatthi-ghatā. Hatthī-  
 nam pariyyante givāya givam paharamānā assa-panti. Assa-  
 pariyyante aññam aññam sāmsattā<sup>5</sup> rathā. Ratha-pariyyante  
 bāhūya bāham paharamānā<sup>6</sup> yodhā. Tesam pariyyante attano  
 attano anurūpāya ābharaṇa-sampattiyyā virocāmānā atthārasa  
 seniyo. Iti yathā pariyyante thatvā khitto saro<sup>7</sup> Rājānam na  
 papunātīti evam Jivako Komārabhaṇḍo<sup>8</sup> Rañño parisam sam-  
 vidahitvā attanā<sup>9</sup> Rañño avidūrena<sup>10</sup> gacchatī: ‘Sace koci  
 upaddavo hoti, sabba<sup>11</sup>-pathamam<sup>12</sup> Rañño jivita-dānam  
 dassāmīti.’ Ukkānam<sup>13</sup> ettakāni satāni vā sahassāni vā  
 sata-sahassāni vā ti ca<sup>14</sup> paricchedo n’ athīti evarūpam  
 rājiddhim sandhāya vuttam Mahacca<sup>15</sup> rājānubhārena yena  
*Jivakassa Komarabhaṇḍassa<sup>16</sup> Ambaranam tena pāyāsīti.*

10. *Ahud eva bhayan ti.* Etha cittutrāsa-bhayam nāṇa-  
 bhayam ārammaṇa-bhayam ottappa-bhayam ti catubbidham  
*bhayam.* Tattha ‘Jātim paṭiceca bhayam bhayānanā’ ti  
 ādinā nayena vuttam cittutrāsa-bhayam nāma. ‘Te pi  
 Tathāgatassa Dhamma-desanam sutvā yebhuuyena bhayam  
 saṃvegam santāsam āpajjantīti’ evam āgatam<sup>17</sup> nāṇa-bhayam  
 nāma. ‘Evam nūna tam bhaya-bheravam āgacchatīti’ etha  
 vuttam ārammaṇa-bhayam nāma.

‘Bhīrum pasamsanti na<sup>18</sup> tattha sūram  
 Bhaya hi santo na karoti pāpan’

<sup>1</sup> B<sup>m</sup> satagghañikāni.

<sup>2</sup> B<sup>m</sup> “nikāni.

<sup>3</sup> SS sobhito.

<sup>4</sup> B<sup>m</sup> ghosantā.

<sup>5</sup> B<sup>m</sup> ghattana.

<sup>6</sup> B<sup>m</sup> pahariyamānā.

<sup>7</sup> SS sare.

<sup>8</sup> B<sup>m</sup> bhacco.

<sup>9</sup> SS attanam.

<sup>10</sup> B<sup>m</sup> avidūren eva.

<sup>11</sup> B<sup>m</sup> omits.

<sup>12</sup> B<sup>m</sup> pathamataram.

<sup>13</sup> B<sup>m</sup> adds pana.

<sup>14</sup> B<sup>m</sup> omits.

<sup>15</sup> B<sup>m</sup> mahaccam.

<sup>16</sup> B<sup>m</sup> bhaccassa.

<sup>17</sup> S<sup>d</sup> agaṇatam.

<sup>18</sup> All six MSS. na hi.

ti idam ottappa-bhayam nāma. Tesu idha citt-utrāsa-bhayam ahu, ahositi attho. *Chambitattan* ti chambita<sup>1</sup>-bhāvo, sakala-sarīra-calanan ti attho. *Lomahañso* ti, lomahañsanam, uddham-ṭhita-lomatā<sup>2</sup> ti attho. So panāyam lomahañso Dhamma-savanādisu pīti-uppatti-kāle pītiyā pi hoti, bhīru<sup>3</sup>-jātikānam sampahāra-pisācādi-dassanesu bhayenāpi. Idha bhaya-lomahañso veditabbo.

Kasmā pan' esa bhīto ti? Andhakārenāti eke<sup>4</sup> vadanti. 'Rājagahe kira dvattiñsa mahā-dvārāṇi catusatthi khuddakadvārāṇi. Jīvakassa Ambavānam pākārassa ca Gijjha-kūṭassa<sup>5</sup> ca antarā hoti. So pācīna-dvāreṇa nikkhāmitvā pabbata-echāyam<sup>6</sup> pāvisi. Tattha pabbata-kūṭena<sup>7</sup> cando chādito, pabbata-chāyāya ca<sup>8</sup> rukkha-chāyāya ca andhakāram ahositi.' Tam<sup>9</sup> akāraṇam. Tadā hi ukkāṇam satasahassa<sup>10</sup> pi paricchedo n' athi. Ayam pana appasaddatam nissāya Jīvake āsaṅkāya bhīto. Jīvako kir' assa upari-pāsāde yeva ārocesi, 'Mahārāja, appa-sadda-kāmo Bhagavā, appa-sadden' eva upasamkamitabbo' ti. Tasmā Rājā turiya-saddam nivāresi, turiyāni kevalam gahita-mattakān'<sup>11</sup> eva honti, vācam<sup>12</sup> pi uccam<sup>13</sup> anicchārayamānā<sup>14</sup> accharā saññāya āgacchanti.<sup>15</sup> Ambavane pi kassaci khipita-saddo pi na suyyati,<sup>16</sup> Rājāno ca nāma saddābhīratā honti. So tam appa-saddatam nissāya ukkaṇṭhitō Jīvake pi āsaṅkām uppādesi, 'Ayam Jīvako "Mayham Ambavane addha-telasa<sup>17</sup>-bhikkhu-satānīti" āha. Ettha ca khipita-sadda-mattam pi na suyyati.<sup>18</sup> Abhūtam maññe esa vatvā<sup>19</sup> mama nagarato nīharityā<sup>20</sup> purato<sup>21</sup> balakāyam utthāpetvā<sup>22</sup> mama gaṇhitvā attano<sup>23</sup> chattam ussāpetu-kāmo. Ayam hi pañcannam hatthinam balam dhāreti mama ca

<sup>1</sup> B<sup>m</sup> chambitassa (as at p. 53).

<sup>2</sup> S<sup>c</sup> lomanan.

<sup>4</sup> St ekenā.

<sup>6</sup> B<sup>m</sup> -echāyāya.

<sup>8</sup> S<sup>d</sup> omits rukkha-chāyāya ca.

<sup>10</sup> St sahassi; SS add so.

<sup>12</sup> Sg vā mama.

<sup>14</sup> St aniccaraya; B<sup>m</sup> aniccāriya.

<sup>16</sup> Sedgt sūyyati (comp. p. 147).

<sup>18</sup> SS sūyyati.

<sup>20</sup> B<sup>m</sup> nīh<sup>5</sup> (and so always).

<sup>22</sup> B<sup>m</sup> upaṭhapetvā.

<sup>3</sup> B<sup>m</sup> bhiruka-.

<sup>5</sup> B<sup>m</sup> -kutassa.

<sup>7</sup> B<sup>m</sup> -kuṭena.

<sup>9</sup> B<sup>m</sup> Tam pi (but see p. 152).

<sup>11</sup> S<sup>c</sup> matthan.

<sup>13</sup> SS uccā.

<sup>15</sup> B<sup>m</sup> gacchanti.

<sup>17</sup> B<sup>m</sup> -telasāni.

<sup>19</sup> B<sup>m</sup> vāñcetvā.

<sup>21</sup> B<sup>m</sup> pūrato.

<sup>23</sup> B<sup>m</sup> attanā.

avidūren' eva gacchati, santike ca me āvudha-hattho eka-puriso pi n' atthi. Aho vata me anattho' ti. Evam bhā-yitvā<sup>1</sup> ca pana abhīto viya sañthātum<sup>2</sup> pi nāsakkhi. Attano bhīta-bhāvam tass' ācikkhi.<sup>3</sup> Tena vuttam—*Atha kho Rājā . . . pe . . . na nigghoso ti.*

Tattha sammāti vayassābhilāpo esa. ‘Kacci mam vayassāti’ vuttam hoti. *Na palambhayasiti*<sup>4</sup> ‘Yam n' atthi tam atthīti’ vatvā kacci mam na vippalambhayasi.<sup>5</sup> *Nigghoso ti, kathā-sallāpa-nigghoso.*

*Mā bhāyi Mahārājāti.* Jīvako, ‘Ayam Rājā mam na jānāti, “nāyam param jīvitā voropetīti.” Sace kho pana na assāsessāmi vinasseyyātī’ cintayitvā, daļham katvā sam-assāsento, ‘Mā bhāyi Mahārājāti’ vatvā, ‘*Na tam Derāti*’ ādim āha.

*Abhikkamāti* abhimukho kama, gaccha pavisāti attho. Sakim vutte pana daļham na hotīti taramāno<sup>6</sup> dvikk-hattum āha.

*Ete maṇḍala-māle*<sup>7</sup> dīpā jhāyantīti, ‘Mahārāja, cora-balām nāma na dīpe jaletvā titthati, etc ca maṇḍala-māle dīpe jälenti,<sup>8</sup> etāya dīpa-saññāya yāhi Mahārājāti’ vadati.

11. *Nāgassa bhūmīti,* yattha sakkā hatthim ārūlhena<sup>9</sup> gantum ayam nāgassa bhūmi nāma.

*Nāgā paccorohitrā ti, vihārassa bahi-dvāra-kotthake hatthito orohitvā.* Bhūmiyam patītīhita-sama-kālam eva pana Bhagavato tejo rañño sarīram phari.<sup>10</sup> Ath'assa tāvad eva sakala-sarīrato sedā muccimusu, sātakā pīletvā apanetabbā viya ahe-sum.<sup>11</sup> Attano aparādham sari,<sup>12</sup> mahā-bhayam uppajji. So ujukam Bhagavato santikam gantum asakkonto, Jīvakanam hatthe gahetvā, ārāma-cārikam caramāno viya, ‘Idam te samma Jīvaka sutthu kāritam,<sup>13</sup> idam sutthu kāritan’ ti vihā-

<sup>1</sup> S<sup>dg</sup> evam bhāsayitvā; S<sup>dht</sup> evamibhāsitvā.

<sup>2</sup> B<sup>m</sup> sandhāretum.

<sup>3</sup> B<sup>m</sup> āvi akāsi.

<sup>4</sup> S<sup>d</sup> palayambhayi ti; B<sup>m</sup> palambhesiti (as in text).

<sup>5</sup> B<sup>m</sup> \*bteyyāsi.

<sup>6</sup> SS tarayamāno.

<sup>7</sup> B<sup>m</sup> māle.

<sup>8</sup> B<sup>m</sup> dīpā jalanti.

<sup>9</sup> B<sup>m</sup> abhirūlhena.

<sup>10</sup> S<sup>dgt</sup> pari.

<sup>11</sup> Comp. J. I. 138.

<sup>12</sup> B<sup>m</sup> sarityā.

<sup>13</sup> S<sup>e</sup> kārapitam.

rassa vannam bhaṇamāno, anukkamena yena maṇḍala-mālassa<sup>1</sup> dvāram ten' upasamkami, sampatto ti attho.

*Kahamp pana sammāti.* Kasmā<sup>2</sup> pucchatī? Eke tāva ajānanto ti vadanti. ‘Iminā kira dahara-kāle pitarā saddhim āgamma Bhagavā diṭṭha-pubbo. Pacchā pana pāpa-mittasamsaggena pitu-ghātam katvā abhimāre pesetvā dhana-pālakam<sup>3</sup> muñcāpetvā mahāparādho hutvā Bhagavato sam-mukhī-bhāvam na upagata<sup>4</sup>-pubbo ti asañjānanto pucchatī.’ Tam akāraṇam. Bhagavā hi ākiṇṇa-vara-lakkhaṇo anuvyañjana-patimandito chabbaṇñāhi rasmīhi<sup>5</sup> sakala-ārāmam obhāsetvā, tārā-gaṇa-parivuto viya puṇṇa-cando, bhikkhu-gaṇa-parivuto maṇḍala-māla<sup>6</sup>-majjhe nisinno. Tam ko nāma<sup>7</sup> na jāneyya? Ayam pana attano issariya-lilhāya<sup>8</sup> pucchatī. Pakati h' esā rāja-kulānam, yam sañjānantā<sup>9</sup> pi ajānantā viya pucchantī. Jivako pana tam sutvā, ‘Ayam rājā pathaviyam<sup>10</sup> ṭhatvā “Kuhim paṭhavīti,” nabham oloketvā<sup>11</sup> “Kuhim candima-suriyā”<sup>12</sup> ti, Sineru-mūle ṭhatvā “Kuhim Sinerūti” vadāmāno viya, Dasabalassa purato<sup>13</sup> va ṭhatvā “Kuhim Bhagavā” ti pucchatī. Hand' assa Bhagavantam dassemīti,’<sup>14</sup> yena Bhagavā ten' añjalim pañāmetvā ‘Eso Mahārājāti’ ādim āha.

*Purakkhato ti, parivāretvā nisinnassa purato nisinno.*

12. *Yena Bhagarā ten' upasamkamīti, yattha Bhagavā tattha gato.* Bhagavato santikam upasamkamanto<sup>15</sup> ti attho.

*Ekamantam aṭṭhāsīti,* Bhagavantam vā bhikkhu-samgham vā asaṅghaṭtamāno attano ṭhātum anucchavike ekasmim padese Bhagavantam<sup>16</sup> vanditvā eva tāva<sup>16</sup> aṭṭhāsi.

*Tuṇhi-bhūtam tuṇhi-bhūtan* ti yato yato anuviloketi<sup>17</sup> tato tato tuṇhi-bhūtam evāti attho. Tattha hi eka-bhikkhussāpi hattha-kukkuccam vā pāda-kukkuccam vā<sup>18</sup> n' atthi. Sabbā-

<sup>1</sup> B<sup>m</sup> mālassa.

<sup>2</sup> SS add ti.

<sup>4</sup> B<sup>m</sup> upaganta.

<sup>6</sup> B<sup>m</sup> māla.

<sup>8</sup> B<sup>m</sup> lilhāya.

<sup>10</sup> B<sup>m</sup> pathaviyam.

<sup>12</sup> B<sup>m</sup> suriyā.

<sup>14</sup> B<sup>m</sup> adds cintetvā.

<sup>16-16</sup> B<sup>m</sup> abhivādetva eko.

<sup>18</sup> B<sup>m</sup> adds khipita-saddo vā.

<sup>3</sup> B<sup>m</sup> pālam.

<sup>5</sup> B<sup>m</sup> rānsīhi.

<sup>7</sup> B<sup>m</sup> omits.

<sup>9</sup> B<sup>m</sup> jānantā.

<sup>11</sup> B<sup>m</sup> ulloketvā.

<sup>13</sup> B<sup>m</sup> pūrato.

<sup>15</sup> B<sup>m</sup> upagato.

<sup>17</sup> B<sup>m</sup> viloketi.

laṅkāra-paṭimāṇḍitam nāṭaka-parivāram Bhagavato pura<sup>1</sup>-  
ṭhitam Rājānam vā rājaparisam<sup>2</sup> vā eka-bhikkhūpi<sup>3</sup> na  
olokesi, sabbe Bhagavantam eva ullokyamānā<sup>4</sup> nisidhīṣu.

Rājā tesam upasame pasīditvā vigata-pañkatāya *vippasannarahadam* iva vippasann<sup>5</sup>-indriyam bhikkhu-saṅgham punap-  
puna viloketvā *udānam* *udānesi*.

Tattha—*Iminā* ti yena kāyikena ca vācasikena ca māna-  
sikena ca sīlūpasamena bhikkhu-saṅgho upasanto *iminā*  
*upasamenāti* dipeti. Tattha, ‘Aho vata me putto pabbajitvā  
ime bhikkhū viya upasanto bhaveyyāti’ na<sup>6</sup> idam sandhāy’  
esa evam āha. Ayam pana bhikkhu-saṅgham disvā pasanno  
puttam anussari. Dullabham hi laddbā, acchariyam vā  
disvā, piyānam nātī-mittādinam anussaraṇam nāma lokassa  
pakati yeva. Iti bhikkhu-saṅgham disvā puttam anussara-  
māno esa evam āha.<sup>7</sup> Api ca putte āsaṅkāya tassa upasa-  
māṇi icchamāno p’ esa evam āha. Evam kir’ assa ahosi,  
‘Putto me pucchissati “Mayham pitā daharo, ayyako me  
kuhin” ti? “So pitarā te ghātito” ti sutvā “Ahām pi  
pitaram ghātētvā rajjam kārcessāmīti”<sup>8</sup> maññissati.’ Iti  
putte āsaṅkāya tassa upasamāṇi icchamāno p’ esa evam āha.  
Kiñcapi evam āha, atha kho nam putto ghātesi yeva.  
Tasmīm hi vanse piti<sup>9</sup>-vadho pañca-parivat<sup>10</sup> gato. Ajāta-  
sattu Bimbisāram ghātesi, Udayo Ajātasattum, tassa putto  
Mahāmuṇḍo<sup>11</sup> nāma Udayaiṇ, tassa putto Anuruddho nāma  
Mahāmuṇḍam, tassa putto Nāgadāso nāma Anuruddham,  
Nāgadāsam pana ‘Vaṇsa-cchedaka-rājāno ime. Kim imehīti’  
rattha-vāśino kupitā ghātesum.<sup>12</sup>

*Agamā* kho tran ti. Kasmā evam āha? Bhagavā kira  
Rañño vacī-bhede akate yeva cintesi, ‘Ayam Rājā ḍagantvā  
tuṇhī nīravo<sup>13</sup> ṭhito, kin nu kho cintetīti<sup>14</sup>?’ Ath’ assa  
cittam nātva, ‘Ayam mayā saddhim sallapitum asakkonto

<sup>1</sup> S<sup>c</sup> purat<sup>o</sup>; S<sup>t</sup> purato; B<sup>m</sup> abhimukhe.

<sup>2</sup> S<sup>d</sup> parivūsam.

<sup>3</sup> B<sup>m</sup> bhikkhu pi.

<sup>4</sup> B<sup>m</sup> olokayamāna.

<sup>5</sup> B<sup>m</sup> upasant-.

<sup>6</sup> B<sup>m</sup> omits.

<sup>7</sup> SS add kañcapi evam aha (as below).

<sup>8</sup> S<sup>c</sup> adds maññissāmīti.

<sup>9</sup> S<sup>c</sup> piti; S<sup>t</sup> pi; B<sup>m</sup> pitu.

<sup>10</sup> B<sup>m</sup> parivat<sup>o</sup>.

<sup>11</sup> B<sup>m</sup> -muṇḍiko (twice).

<sup>12</sup> Comp. Mahāvaṇsa IV. 1-5.

<sup>13</sup> B<sup>m</sup> niravo.

<sup>14</sup> B<sup>m</sup> cintesīti.

bhikkhu-saṅgham anuviloketvā puttam anussari. Na kho panāyam mayi anālapante kiñci kathetum sakkhissati, karomi tena saddhim kathā-sallāpan' ti.<sup>1</sup> Tasmā Rañño vacanānantaram Agamā kho trām, Mahārāja, yathā-peman ti āha. Tass' attho, 'Mahārāja, yathā nāma unname vattam<sup>2</sup> udakam yena ninnam tena gacchatī, evam eva tvam bhikkhu-saṅgham anuviloketvā yena pemam tena anugato<sup>3</sup> ti.

Atha Rañño etad ahosi, 'Aho acchariyā Buddha-guṇā. Mayā sadiso Bhagavato aparādhā-kārako<sup>4</sup> nāma n' atthi. Mayā hi' ssa agg-upaṭṭhāko ghātito, Devadattassa katham gahetvā abhimārā pesitā, Nālāgiri<sup>5</sup> mutto, mam nissāya Devadattena silā paviddhā. Evam mahāparādham nāma mam ālapato Dasabalassa mukham na ppahoti.<sup>6</sup> Abo Bhagavā pañcah' ākārakehi tādi-lakkhaṇesu uppattiṭṭhito.<sup>7</sup> Evarūpam nāma Satthāram pahāya bahiddhā na pariyesissamitī' somanassa - jāto, Bhagavantam ālapanto Piyo me bhante ti ādim āha.

13. *Bhikkhu-saṅghassa añjalim pañāmetvā ti.* Evam kir' assa ahosi, 'Bhagavantam vanditvā ito c' ito ca gantvā bhikkhu-saṅgham vandantena<sup>8</sup> Bhagavā piṭṭhito kātabbo hoti, garukārō c' esa<sup>9</sup> na hoti. Rājānam vanditvā uparājānam vandantena hi Rañño aguravo kato<sup>10</sup> hoti.' Tasmā Bhagavantam vanditvā ṭhita-ṭṭhāne yevu Bhikkhu-saṅghassa añjalim pañāmetvā ekamantam nisidi.

*Kañcid eva desan ti kañ ci okūsam.*

Ath' assa Bhagavā pañha<sup>11</sup>-pucchane ussāham janento<sup>12</sup> āha *Puccha, Mahārāja, yad' ākañkhasiti.* Tass' attho, 'Puccha yadi ākañkhasi, na me pañha-vissajjane<sup>13</sup> bhāro atthi.' Atha vā, 'Puccha yam ākañkhasi, sabban te vissajjessamitī' sabbaññu-pavāraṇam pavāresi, asādhāraṇam Paccekabuddha - aggasīvaka - mahāsāvakehi. Te hi 'Yad ākañkhasiti' na vadanti, 'Sutvā kathessāmāti'<sup>14</sup> vadanti.

<sup>1</sup> SS sallapanti.

<sup>2</sup> unname vatham.

<sup>3</sup> Bm tena gato.

<sup>4</sup> Bm aparādhako.

<sup>5</sup> Bm Nālāgiri.

<sup>5</sup> Comp. above, p. 145.

<sup>7</sup> Bm patiṭṭhito.

<sup>8</sup> Bm adds ca.

<sup>9</sup> Bm pi c'assa.

<sup>10</sup> Sd tato.

<sup>11</sup> SS Jānento (comp. J. 3. 184).

<sup>12</sup> Bm pañhā (twice).

<sup>13</sup> Bm visajj° (twice).

<sup>14</sup> Bm vedissāmāti.

Buddhā pana, ‘Pucch’ āvuso yad ākañkhasīti’ vā, ‘Puccha Mahārāja yad ākañkhasīti’ vā,

‘Puccha Vāsava mām pañham yam kiñci manas’ icchasi,  
Tassa tass’ eva pañhassa aham antam karomi te’

ti vā, ‘Tena hi tvam Bhikkhu, sake āsane nisiditvā puccha yad ākañkhasīti’ vā:

‘Bāvari<sup>1</sup> yassa<sup>2</sup> tumham<sup>3</sup> vā sahbesam sahha-saṃsayam  
Katāvakāsā puechavho yam kiñci manas’ icchathāti’  
vā,

‘Puccha mām Sahhiya<sup>4</sup> pañham yam kiñci manas’ icchasi.  
Tassa tass’ eva pañhassa aham antam karomi te’

ti vā, tesam tesam yakkha-narinda-deva-samaṇa-brāhmaṇa-paribhājakānām sabbaññū-pavāraṇām pavārenti. Anacchariyam c’ etam yam Bhagavā Buddha-bhūmiṁ patvā etam pavāraṇām pavāreyya, yo Bodhisatta-bhūmiyam padesāññe pi ṭhito,

‘Konḍañña pañhāni viyākarohi.<sup>5</sup> Yācanti tam isayo  
sādhu-rūpā  
Konḍañña eso manujesu dhammo yam vaddham<sup>6</sup> agacchati esa bhāro,

ti evam Sakkādīnam atthāya isīhi yācito,

‘Katāvakāsā puechantu hhonto yam kiñci pañham manasāḥhipatthitam,<sup>7</sup>

Aham hi tam tam vo viyākarissam,<sup>8</sup> nātvā sayam lokam imam parañ cāti,

evam sarabhaṅga-kāle Sambhava-jātake ea sakala-Jambudipam tikkhattum vicaritvā pañhānam antakaram adisvā Suciratena Brāhmaṇena pañham puṭṭhum okāse kārite jātiyā satta-vasso<sup>9</sup> rathikāya pañsum kīlanto<sup>10</sup> pallaṅkam abhujitvā antara-vīthiyam nisinno va,

<sup>1</sup> S.N. V. 1. 55.

<sup>2</sup> SS add ca.

<sup>3</sup> Bm tuyham.

<sup>4</sup> See S.N. VI. 1. 3 (p. 92).

<sup>5</sup> All six MSS. viyā-.

<sup>6</sup> Bm buddhim.

<sup>7</sup> S<sup>t</sup> manasā vip<sup>o</sup>.

<sup>8</sup> All six MSS. vyā-.

<sup>9</sup> Bm vassiko.

<sup>10</sup> Bm kīlanto.

‘Jaggha te aham akkhissam yathā pi kusalo tathā  
Rājā ca kho tam jānāti yadi kāhati<sup>1</sup> vā na vā’

ti sabbaññu-pavāraṇam pavāresi.

14. Evam Bhagavatā sabbaññu-pavāraṇāya pavāritāya attamano rājā pañham pucchanto Yathā nu kho imāni bhante ti ādim āha.

Tattha sippam eva sippāyatanam, puthū sippāyatanānti bahūni sippāni.

Seyyathidam<sup>2</sup> halthārohā ti ādihi ye tam tam<sup>3</sup> sippam nissāya jīvanti te dasseti.<sup>4</sup> Ayam hi 'ssa adhippāyo. ‘Yathā imesam sippūpajīvinam tam tam sippam nissāya sanditthikam sippa-phalam paññāyati, sakkā nu kho evam sanditthikam Sāmañña-phalam paññāpetun’ ti. Tasmā sippāyatanāni āharitvā<sup>5</sup> sippūpajīvino dasseti.

Tattha halthārohā ti sabbe pi hatthi-ācariya-hatthi-vejja-hatthibhaṇḍādayo<sup>6</sup> dasseti.

*Assārohā* ti sabbe pi assācariya-assavejja-assabhaṇḍādayo.<sup>7</sup>

*Rathikā* ti sabbe pi rathācariya-rathayodha-ratharakkhādayo.

*Dhanu-ggahā* ti dhanu-ācariya-issāsā.

*Celakā* ti ye yuddhe jayaddhajam gahetvā purato gachanti.

*Calakā* ti ‘Idha Rañño ṭhānam hotu, idha asuka-mahā-mattassāti,’ evam senāvyūha-kārakā.

*Pindadārikā*<sup>8</sup> ti sāhasika-mahāyodhā. Te kira parasenam pavisitvā<sup>9</sup> piṇḍam iva chetvā chetvā davayanti,<sup>10</sup> uppatitvā uppatitvā<sup>11</sup> nigacchantīti attho. Ye vā samgāma-majjhe yodhānam bhatta-pāniyam<sup>12</sup> gahetvā pavisanti<sup>13</sup> tesam p' etam nāmam.

<sup>1</sup> Scht kāhitī.

<sup>3</sup> Bm omits.

<sup>5</sup> Bm ārabhitvā.

<sup>7</sup> Bm assa-mend.

<sup>9</sup> Bm adds para-sisam.

<sup>11</sup> Scht omit.

<sup>13</sup> Bm parivisanti.

<sup>2</sup> Bm Seyyathidan ti. Katame pana te?

<sup>4</sup> SS dassenti.

<sup>6</sup> Bm hatthi-mend.

<sup>8</sup> Bm dāyikā.

<sup>10</sup> Bm upanayanti.

<sup>12</sup> Bm pātim.

*Uggā<sup>1</sup> rāja-puttā ti uggatuggatā<sup>2</sup> saṃgāmāvacarā rāja-puttā.*

*Pakkhandino ti, ye 'Kassa sīsam vā āvudham vā āharā-māti' vatvā, 'Asukassāti' vuttā, saṃgāmam pakkhanditvā tad eva āharanti, ime pakkhandantīti pakkhandino.*

<sup>3</sup>Mahā-nāgā viya mahā-nāgā. Hatthi-ādisu pi abhimukham āgacchantesu anivattita-yodhānam etam adhivacanam.

*Sūrā ti ekanta<sup>4</sup>-sūrā, ye sajālikā pi<sup>5</sup> samuddam taritum sakkonti.*

*Camma-yodhino ti ye camma-kañcukam vā pavisitvā sara-parittānam<sup>6</sup> cammam vā gahetvā yujjhanti.<sup>7</sup>*

*Dāsaka<sup>8</sup>-puttā ti balava-sinehā ghara<sup>9</sup>-dāsa-yodhā.<sup>9</sup>*

*Ālārikā ti bhatta-kārakā.<sup>10</sup>*

*Kappakā ti nahāpitā.*

*Nahāpakā ti ye nahāpentī.*

*Sūdā ti sūpikā.<sup>11</sup>*

*Mālakārādayo<sup>12</sup> pākaṭā yeva.*

*Ganakā ti acchidda<sup>13</sup>-pāṭhakā.*

*Muddikā ti hattha-muddāya gaṇanam nissāya jīvino.*

*Yāni vā pana<sup>14</sup> aññāni pīti, ayakāra-dantakāra<sup>15</sup>-cittakārā-dīni.*

*Evaṁ gatāntīti evam pavattāni.*

*Te diṭṭhe va dhamme ti, te hatthārohādayo tāni puthu sippāyatanāni dassetvā rāja-kulato mahā-sampattim labhamānā sanditthikam eva sippa-phalam upajivanti.*

*Sukhentīti sukhitam karonti.*

*Pinenīti pīṇitam<sup>16</sup> thāma-balūpetam karonti.*

*Uddhaggikādisu upari-phala-nibbattanato uddham<sup>17</sup> aggam*

<sup>1</sup> S<sup>e</sup> ugga.

<sup>2</sup> S<sup>e</sup> uggatā.

<sup>3</sup> B<sup>m</sup> adds Mahānāgā ti.

<sup>4</sup> S<sup>d</sup> eka.

<sup>5</sup> B<sup>m</sup> adds sacamnikū pi.

<sup>6</sup> B<sup>m</sup> parittānam.

<sup>7</sup> S<sup>e</sup> yujjanti.

<sup>8</sup> B<sup>m</sup> dasika.

<sup>9</sup> S<sup>t</sup> dāsayo vā; B<sup>m</sup> dāsika-puttā.

<sup>9</sup> B<sup>m</sup> purikā.

<sup>10</sup> B<sup>m</sup> bhatta-kārakā.

<sup>10</sup> B<sup>m</sup> mālākārādayo.

<sup>11</sup> B<sup>m</sup> acchindaka. Comp. above on I. 1. 25.

<sup>11</sup> B<sup>m</sup> purikā.

<sup>12</sup> B<sup>m</sup> pan'.

<sup>12</sup> S<sup>e</sup> omit.

<sup>13</sup> B<sup>m</sup> pinetīti pīṇitam.

<sup>13</sup> S<sup>e</sup> uccam.

assā atthīti *uddhaggikā*. Saggam arahatīti<sup>1</sup> *soraggiikā*. Sukho vipāko assāti *sukha-vipākā*. Sutthu agge rūpa-sadda-gandha-rasa - phothabba<sup>2</sup> - āyu - vāṇa - sukha - yasa - ādhipateyya - samkhāte dasa dhamme samvatteti nibbattetīti *sagga-samvattanikā*. Tam evārūpam *dakkhiṇam* dānam patiṭṭhāpentīti<sup>3</sup> attho.

*Sāmañña-phalan* ti, ettha paramatthato Maggo sāmaññam, ariya-phalam sāmañña-phalam. Yath' āha: 'Katamañ ca, Bhikkhave, sāmaññam? Ayam eva ariyo atthangiko maggo, seyyathidam sammā-ditthi . . . pe . . . sammā-samādhi. Idam vuccati Bhikkhave, sāmaññam. Katamañ ca, Bhikkhave, sāmañña-phalam? Sotāpatti-phalam . . . pe . . . arahatta-phalan' ti. Tam esa Rājā na jānāti. Upari āgatam pana dāsakassa komam<sup>4</sup> sandhāya pucchatī.

15. Atha Bhagavā pañham avissajjetvā<sup>5</sup> va cintesi: 'Ime bahū añña-titthiya-sāvakā rājāmacca idh' āgata. Te kañha-pakkhañ ca sukka<sup>6</sup> pakkhañ ca dipetvā kathiyamāne,<sup>7</sup> "Amhākam Rājā mahantena ussāhena idh' āgato, tassa āgata<sup>8</sup>-kālato paṭṭhāya Samāno Gotamo samāna-kolāhalam samāna-bhāṇḍanam eva kathetīti" ujjhāyissanti, na sak-kaccañ dhammam sossanti. Raññe<sup>9</sup> pana kathiyamāne ujjhāyitum na sakkhissanti. Rājānām eva anuvattissanti, issarānuvattako hi loko. Handāham Rañño va bhāram karomīti' Rañño bhāram karonto *Abhijānāsi no tvañ* ti ādim āha.

Tattha abhijānāsi no tvañ ti abhijānāsi nu tvañ? Ayañ ca no saddo parato *pucchitthāti*<sup>10</sup> padena yojetabbo. Idam hi vuttam hoti, 'Mahārāja, tvañ imam pañham aññe Samāna-Brāhmaṇe pucchittha.<sup>11</sup> Nu abhijānāsi ca tam<sup>12</sup> puṭṭha-bhāvam na te pamutthān<sup>13</sup> ti? *Sace te agarūti*, 'Sace tumham<sup>14</sup>

<sup>1</sup> SS aratīti.

<sup>2</sup> S<sup>dt</sup> potthabba (comp. J. I. 396, 398).

<sup>3</sup> B<sup>m</sup> "ṭhāp".

<sup>4</sup> B<sup>m</sup> kopamam.

<sup>5</sup> B<sup>m</sup> avisajjetvā.

<sup>6</sup> Sc sukha.

<sup>7</sup> B<sup>m</sup> "māno; S<sup>dt</sup> adl ujjhāyitum na sakkhissanti.

<sup>9</sup> B<sup>m</sup> raññā; S<sup>d</sup> rañño.

<sup>8</sup> B<sup>m</sup> gata.

<sup>10</sup> B<sup>m</sup> pucebitīti.

<sup>11</sup> B<sup>m</sup> pucchitā.

<sup>12</sup> B<sup>m</sup> nam.

<sup>13</sup> B<sup>m</sup> sampuṭhan.

<sup>14</sup> B<sup>m</sup> tuyham.

yathā te *vyākamsu*<sup>1</sup> tathā idha bhāsitum bhāriyam na hoti, yadi na koci aphāsu<sup>2</sup>-bhāvo atthi bhāsassuti<sup>3</sup> attho.

*Na kho me Bhante ti. Kim sandhāy' āha?* Pañdita-pati-rūpakānam hi santike kathetum dukkham hoti, te padē padē akkhare akkhare dosam eva vadanti. Ekanta-pañditā pana katham sutvā sukathitam pasamsanti, dukkathite Pāli-pada-attha-vyañjanesu yam yam virujjhati tam tam ujum<sup>4</sup> katvā denti. Bhagavatā ca sadiso ekanta-pañdito nāma n' atthi. Ten' āha *Na kho me, Bhante, garu yath' assa Bhagavā nisino Bhagaranta-rūpā*<sup>4</sup> rāti.

16. *Ekam idāhan ti*<sup>5</sup> ekam idam aham.<sup>5</sup> Ettha sammodanīyam katham sārānīyam<sup>6</sup> vītisāretrā ti, sammoda-jananim<sup>7</sup> saritabba-yutta<sup>8</sup>-katham pariyośāpetvā.

17. *Karato*<sup>9</sup> kho Mahārāja kārayato ti ādisu *Karato* ti, sahatthā karontassa. *Kārayato* ti, āṇattiyyā kārentassa. *Chindato* ti, paresam hatthādini chindantassa. *Paccato*<sup>10</sup> ti, pare dañdena pīlentassa.<sup>11</sup> *Socayato* ti parassa bhañda-harañādīhi sokam sayam karontassa pi parehi kārapentassa pi. *Kilamato*<sup>12</sup> ti āhārūpaccheda-bandhanāgāra-pavesanādīhi sayam kilamantassa<sup>13</sup> pi parehi kilamāpentassa pi. *Phandato* phandāpayato ti, param phandantam phandhana-kāle sayam pi phandato tam pi phandāpayato. *Pāṇīm atimāpayato*<sup>14</sup> ti, pāṇam hanantassa pi parehi<sup>15</sup> hanāpentassāpi. Evam sabbattha karaṇa - kārapana - vasen' eva attho veditabbo. *Sandhin* ti għara-sandhim. *Nilopan* ti mahā-vilopam *Ekāgārikan* ti, ekam<sup>16</sup> eva gharam parivāretvā vilumpanam. *Paripanthe*<sup>17</sup> ti āgatāgatānam acchindanattham magge titthato *Karato*<sup>18</sup> na karīyatī pāpan ti, 'Yam kiñci pāpakam<sup>19</sup> karomiti saññāya karoto<sup>20</sup> pi pāpam na karīyatī n' atthi pāpam. Sattā pana karomāti evam-saññino hontīti' dīpeti.

<sup>1</sup> Bm vyākariṁsu.

<sup>2</sup> Bm aphāsuka.

<sup>3</sup> Bm ujukam.

<sup>4</sup> Bm -rūpo.

<sup>5</sup>,<sup>6</sup> SS omit.

<sup>6</sup> Bm sārānīyam.

<sup>7</sup> Bm janakam.

<sup>8</sup> Bm yuttakam.

<sup>9</sup> Bm karoto.

<sup>10</sup> Sd pañcato; Bm pacato.

<sup>11</sup> Bm uppilentassa tajjentassa vā.

<sup>11</sup> Bm atipātāpayato.

<sup>12</sup> Bm kilamentassa.

<sup>12</sup> Bm kilamayato.

<sup>13</sup> Bm omits.

<sup>13</sup> Sdg ekā c'eva; Sdht ekā-m-eva.

<sup>14</sup> Sdg paripatthe.

<sup>14</sup> Sd karano; Bm karoto.

<sup>15</sup> Sdg Bm pāpam.

<sup>15</sup> Bn Bm karonto.

*Khura*<sup>1</sup> - *pariyantenāti* khura - neminā, khura<sup>2</sup> - *sadisa-pariyantena* vā. *Eka*<sup>3</sup> - *mānsa-khalan* ti eka<sup>4</sup> - *mānsa-rāsi*. *Puñjan* ti *tass'* eva *vevacanam*. *Tato-nidānan* ti *ekam mānsa-khala-karaṇam* *nidānam*. *Dakkhiṇan* ti *dakkhiṇa-tire manussā kakkhaṭā dāruṇā*. Te *sandhāya hananto* ti ādim āha. *Uttara-tire* sattā *saddhā honti*, *pesannā*, *Buddha-māmakā Dhamma-māmakā Samgha-māmakā*. Te *sandhāya dadanto* ti ādim āha. *Tattha yajanto* ti *mahā-yāgam karonto*. *Damenāti indriya-damanena*<sup>5</sup> *uposatha-kammena*.<sup>6</sup> *Samyanenāti* *sila-samyamena*. *Sacca-rajenāti* *sacca-vacanena*. *Āgamo* ti *āgamanam*, *pavattīti attho*. *Sabbathāpi pāpa-puññānam* *kiriyam eva paṭikkhipati*.<sup>7</sup>

18. *Ambo*<sup>8</sup> *puṭṭho labujam vyākaroti nāma*; Yo 'Kīdiso<sup>9</sup> ambo, kīdisāni<sup>10</sup> vā ambassa khandha - paṇṇa - puppha - phalānīti' vutte, 'Īdiso<sup>10</sup> labujo<sup>11</sup> edisāni vā labujassa khandha-paṇṇa-puppha-phalānīti' vyākaroti. *Vijite* ti āṇā-pavattidese. *Apasādetabbān* ti *viheṭhetabbam*.<sup>12</sup> *Anabhinanditrāti*, 'sādhu sādhūti' evam pasāṇsam avatvā.<sup>13</sup> *Appaṭikkositrāti* 'bāla dubbhāsitam tayā bhāsitān' ti evam apatibāhitvā. *Anugāṇhanto* ti sārato agāṇhanto. *Anikkujjanto*<sup>14</sup> ti, sāravasen' eva 'Idam nissaraṇam ayam paramattho' ti hadaye atthapento,<sup>15</sup> vyañjanam panānena<sup>16</sup> uggahitañ<sup>17</sup> c' eva nikujjitañ<sup>18</sup> ca.

20. Makkhali-vāde *paccayo* hetu-vacanam<sup>19</sup> eva. Ubhyenāpi vijjamānam eva kāya-duccaritādīm<sup>20</sup> samkilesa-paccayañ, kāya-sucaritādīñ ca *risuddhi-paccayañ* paṭikkhipati.<sup>21</sup>

*Atta-kāre* ti *atta-kāro*. Yena attanā kata-kammena ime

<sup>1</sup> B<sup>m</sup> khūra (twice).

<sup>3</sup> B<sup>m</sup> ekam.

<sup>5</sup> B<sup>m</sup> damena,

<sup>7</sup> B<sup>m</sup> khīp.

<sup>9</sup> B<sup>m</sup> kimdisāni.

<sup>11</sup> S<sup>d</sup> labhuj (twice).

<sup>13</sup> B<sup>m</sup> akatvā.

<sup>15</sup> S<sup>c</sup>ht B<sup>m</sup> athapento.

<sup>17</sup> S<sup>ght</sup> B<sup>m</sup> uggahitañ.

<sup>19</sup> B<sup>m</sup> hetūti vevacanam.

<sup>21</sup> S<sup>c</sup> omits; B<sup>m</sup> kkhipati.

<sup>2</sup> B<sup>m</sup> khuradhāra.

<sup>4</sup> S<sup>t</sup> B<sup>m</sup> ekam.

<sup>6</sup> B<sup>m</sup> addis vā.

<sup>8</sup> B<sup>m</sup> kimdiso.

<sup>10</sup> B<sup>m</sup> Ediso.

<sup>12</sup> B<sup>m</sup> vihedhatabbam.

<sup>14</sup> B<sup>m</sup> anikkujento.

<sup>16</sup> B<sup>m</sup> pana tena.

<sup>18</sup> B<sup>m</sup> nikujitañ.

<sup>20</sup> B<sup>m</sup> ādinām (twice).

sattā devattam pi Mārattam pi Brahmattam pi sāvaka-bodhim pi Pacceka-bodhim pi Sabbaññutam pi pāpuṇanti, tam pi paṭikkhipati.

Dutiya-vādena yam para-kāram parassa ovādānusāsanin nissāya ṭhapetvā mahā-sattam avaseso jano manussa-sobhagyatam ādīm katvā yāva arahattam pāpuṇāti, tam parakāram paṭikkhipati. Evam ayam bālo Jinacakke pahāram deti nāma. *N' atthi purisa-kāre ti*<sup>1</sup> yena purisa-kārena sattā vutta-ppakāra-sampattiyo pāpuṇanti, tam pi paṭikkhipati. *N' atthi balan ti*, yamhi attano bale patiṭṭhitā sattā viriyam katvā tā sampattiyo pāpuṇanti, tam balam paṭikkhipati. *N' atthi viriyān*<sup>2</sup> ti ādīni sabbāni purisa-kāra-vevacanān' eva 'Idam no viriyena idam purisatthāmena idam purisa-parakkamena pavattan' ti, evam pavatta-vacana<sup>3</sup>-paṭikkhepa-karaṇa-vasena pan' etāni visum ādiyati.<sup>4</sup>

*Sabbe sattā ti*, oṭṭha-goṇa-gadrabhādayo anavasese pari-gaṇhāti. *Sabbe pānā ti* ek-indriyo pāṇo dvi-indriyo<sup>5</sup> pāṇo ti ādi-vasena vadati. *Sabbe bhūtā ti* aṇḍakosa-vatthikosesu bhūte sambhūte<sup>6</sup> sandhāya vadati. *Sabbe*<sup>7</sup> jīvā ti sāli-yava-godhūmādayo sandhāya vadati. Tesu hi so virūhana-bhāvena jīva-saññī. *Arasā abalā aririyā ti* tesam attano vaso vā balam vā viriyam vā n' atthi. *Niyati-saṅgati-bhāra-pariṇatā ti*. Ettha *niyatiti* niyatā,<sup>8</sup> saṅgatiti channam abhijātīnam tattha tattha gamanam, bhāro ti sabhāvo<sup>9</sup> yeva. Evam niyatī ca saṅgatī ca bhāvena ca pariṇatā nānappakāratam pattā. Yena hi yathā bhavitabbam so tath' eva bhavati, yena na bhavitabbam so na bhavatī dasseti. *Chas' erabbijātisūti*,<sup>10</sup> chasu eva abhijātisu ṭhatvā sukhañ ca dukkhañ ca paṭisam̄vedenti. Aññā sukha-dukkha-bhūmi n' atthī dasseti.

*Yoni-pamukha-satasahassāñīti*, pamukha-yonīnam uttama-

<sup>1</sup> SS kārehi.

<sup>2</sup> B<sup>m</sup> viriya (always).

<sup>3</sup> B<sup>m</sup> vacanam.

<sup>4</sup> B<sup>m</sup> ādiyanti.

<sup>5</sup> B<sup>m</sup> dvindriyo.

<sup>6</sup> B<sup>m</sup> omits.

<sup>7</sup> SS omit.

<sup>8</sup> S<sup>t</sup> niyatattā; B<sup>m</sup> niyatā.

<sup>9</sup> S<sup>t</sup> add ti sabhāvo.

<sup>10</sup> B<sup>m</sup> jātisu (twice).

yoninam *cudasa-satasahassāni*, aññāni ca *sātthi-satāni*, aññāni ca *cha-satāni*, *pañca* ca *kammuno satānīti*<sup>1</sup> *pañca* *kamma-satāni* cāti<sup>2</sup> kevalam takka-mattakena niratthakam ditthim dipeti. *Pañca* ca *kammāni tīni* ca *kammānīti* ādisu pi es' eva nayo. Keci pan' āhu<sup>3</sup> 'Pañca kammānīti pañcī-iñdriyavasena bhañati, tīnīti tīni kāya-kammādi-vasenāti.' *Kamme* ca *adḍha-kamme* cāti, ettha pan' assa kāya-kammañ ca vacī-kammañ ca kamman ti laddhi, mano-kammam upaḍḍha-kamman ti.

*Dratthi patipadā* ti dvā-satthi patipadā ti vadati. *Dratthi-* antara-kappā ti, ekasmim kappe catu satthi antara-kappā nāma honti. Ayam pana aññe dve ajānanto evam āha. *Chal-abhijātiyo*<sup>4</sup> ti, kañhabhijāti nīlabbhijāti lohitabhijāti haliddabbhijāti sukkabbhijāti parama-sukkabbhijātīti imā cha abhijātiyo vadati. Tattha orabbhikā sūkarikā<sup>5</sup> sākuntikā<sup>6</sup> māgavikā luddā macecha-ghātakā corā cora-ghātakā bandhanā-gārikā ye vā pan' aññe pi keci kurūra-kammantā,<sup>7</sup> ayam kañhabhijātīti vadati. Bhikkhū nīlabbhijātīti vadati, te kira catusu paccayesu kañthake<sup>8</sup> pakkhipitvā<sup>9</sup> khādanti. Bhikkhū ca kañtaka<sup>10</sup>-vuttikā ti, ayam hi 'ssa Pāli yeva. Atha vā kañtaka-vuttikā eva nāma eke pabbajitā ti vadati. Lohitabhijāti nāma Nigañṭhā, eka-sātakā ti vadati. Ime kira purimehi dvīhi pañdaratarā.<sup>11</sup> Gihi<sup>12</sup> odāta-vasanā acelaka-sāvakā<sup>13</sup> haliddabbhijātīti vadati. Ayam<sup>14</sup> attano paccayadāyake Nigañṭhe hi pi jetthakatare karoti. Ājīvikā ājīviniyo ayam sukkabbhijātīti vadati. Te kira purimehi catūhi pañdaratarā. Nando Vaccho Kiso<sup>15</sup> Saṅkicco Makkhali-Gosālo parama-sukkabbhijātīti vadati. Te kira sabbehi pi pañdaratarā.

*Attha purisa-bhūmiyo* ti, manda-bhūmi kхиiddā<sup>16</sup>-bhūmi vīmañsana<sup>17</sup>-bhūmi ujugata-bhūmi sekha-bhūmi samana-

<sup>1</sup> Sdḡ sati; Sc satāni.

<sup>2</sup> Bm ca; Sdht vāti.

<sup>3</sup> Sc pāññāhu.

<sup>4</sup> Bm chalabbhijātiyo.

<sup>5</sup> Bm omits, but inserts sukari (sic) before luddā.

<sup>6</sup> Bm sākuṇika (Comp. Therig. 299). <sup>7</sup> This list occurs at Puggala IV. 24.

<sup>8</sup> Bm kañdak (3 times).

<sup>9</sup> Bm pakkhipitvā.

<sup>10</sup> Bm kañdaka.

<sup>11</sup> Sdht pabbatatarā.

<sup>12</sup> Bm ghi-.

<sup>13</sup> Sdḡ sātakā-; St sāpakā (corrected from sātakā).

<sup>14</sup> Bm evam.

<sup>15</sup> Bm Kiecho.

<sup>16</sup> SS kхиiddā (below kхиiddā).

<sup>17</sup> Bm padī-vīmañsa (SS below vīmañsā).

bhūmi jina-bhūmi panna-bhumīti imā attha-purisa-bhūmiyo ti vadati. Tattha jāta-divasato paṭṭhāya satta-divase sambā-dhaṭṭhānato nikkhantattā sattā mandā honti momūhā. Ayam manda-bhūmīti vadati. Ye pana duggatito āgatā honti, te abhiṇham rodanti c' eva viravanti<sup>1</sup> ca, sugatito āgatā tam anussaritvā anussaritvā<sup>2</sup> hasanti. Ayam khiddā-bhūmi nāma. Māta-pitunnam<sup>3</sup> hattham vā pādām vā mañcam vā pītham va gahetvā bhūmiyam pada-nikkhipanam pana vīmaṇsā<sup>4</sup>-bhūmi nāma. Padasā gantum samattha-kālo<sup>5</sup> ujugata-bhūmi nāma. Sippāni sikkhana-kūlo<sup>6</sup> sekha-bhūmi nāma. Gharā nikkhamma-pabbajana-kālo<sup>7</sup> samaṇa-bhūmi nāma. Ācariyam<sup>8</sup> sevitvā sevitvā vijānana-kālo<sup>8</sup> jina-bhūmi nāma. Bhikkhu<sup>9</sup> ca pannako jino na kiñci āhāti evam alābhīm samaṇam panna-bhūmīti vadati.

*Ekūna-paññāsa ājīva-sate* ti, ekūna - paññāsa ājīva-vutti-satāni.

*Paribbājaka-sate* ti paribbājaka-pabbajjā-satāni.

*Nāgārāsa-sate* ti nāga-maṇḍala-satāni.

*Vise<sup>10</sup> indriya-sate* ti vīsam<sup>11</sup> indriya-satāni.

*Tiñse niraya-sate* ti tiñsa niraya-satāni.

*Rajo-dhātuyo* ti raja-okiṇṇaṭṭhānāni,<sup>12</sup> hatthapiṭha-pāda-pīthādīni sandhāya vadati.

*Satta saññī<sup>13</sup>-gabbhā* ti oṭṭha-goṇa-gadrabha-aja-pasu-migamahise<sup>14</sup> sandhāya vadati.

*Asaññī<sup>15</sup>-gabbhā* ti sāli<sup>16</sup>-yava-godhūma<sup>17</sup>-mugga-kaṅgu-varaka-kudrūsake<sup>18</sup> sandhāya vadati.

*Nigganṭhi<sup>19</sup>-gabbhā* ti ganṭhimhi jāta-gabbhā, ucchu-velu-nañādayo<sup>20</sup> sandhāya vadati.

<sup>1</sup> Sc vivaranti; Sg viramanti.

<sup>2</sup> Sc Bm omit.

<sup>3</sup> Bm pitūnam.

<sup>7</sup> Bm kāle.

<sup>4</sup> Sg vīmaṇsāna; Sd (corrected); St vīmaṇsā; Bm pada-vīmaṇsa.

<sup>9</sup> Sh Bm Bhikkhū.

<sup>5</sup> Bm kāle.

<sup>6</sup> Bm sikkhita-kāle.

<sup>11</sup> Bm vīsat-.

<sup>8-9</sup> Bm sevitvā jānana-kāle.

<sup>13</sup> Scd Bm saññī.

<sup>10</sup> Bm vīse.

<sup>15</sup> All MSS asaññī.

<sup>12</sup> Bm okirana.

<sup>17</sup> Bm godbuma.

<sup>14</sup> Bm mahiñse.

<sup>19</sup> Bm Nigañthi.

<sup>16</sup> Bm adds vihi.

<sup>18</sup> Bm kudrusake.

<sup>20</sup> Bm nañi-.

*Satta*<sup>1</sup> devā ti, bahū devā, so pana *sattāti* vadati.

*Mānusā*<sup>2</sup> pi anantā, so *sattāti*<sup>3</sup> vadati.

*Satta pisācā*<sup>4</sup> ti, pisācā mahantāmahantā<sup>5</sup> sattā ti vadati.

*Sarā* ti mahā-sarā. *Kaṇṇamuṇḍa-Rathakāra-Anotatta-*  
*Siḥappapāta-Tiyagga-la - Mucalinda*<sup>6</sup> - *Kuṇāladahe* gahetvā  
vadati.

*Pacuṭā*<sup>7</sup> ti gaṇṭhikā.

*Papātā* ti mahā-papātā. *Papāta-satānīti* khuddakapapātā-  
satānī.

*Supinā* ti mahā-supinā va. *Supina-satānīti* khuddaka-  
supina-satānī.

*Mahākappuno*<sup>8</sup> ti mahākappānam. Tattha ekamhā<sup>9</sup>  
mahāsarā vassa-sate vassa-sate kusaggena ekam udaka-  
bindum niharitvā<sup>10</sup> sattakkhattum tamhi sare nirudake kate  
eko mahākappo ti vadati. ‘Evarūpānam mahākappānam  
caturāsīti-sata<sup>11</sup>-saḥassāni khepetvā bāle ca paṇḍite<sup>12</sup> ca dukkhass’  
antam karontiti’ ayam assa laddhi. Paṇḍito pi kira antarā  
suṣjhitum<sup>13</sup> na sakkoti, bālo pi tato uddham na gacchati.

*Silena* vā ti<sup>14</sup> acelaka-silena vā aññena vā yena kena ci.  
*Vatenāti* tādisen’ eva.<sup>15</sup> *Tapenāti* tapo-kammena.

*Aparipakkam paripāceti* nāma, yo ‘Ahām paṇḍito’ ti antarā  
visujjhati. *Paripakkam phussa phussa*<sup>16</sup> ryantikaroti nāma yo  
‘Ahām bālo’ ti vutta-parimāṇam kālam atikkamitvā yāti.

*H’ eran n’ atthiti* evan n’ atthi, tam hi ubhayam pi na  
sakkā kātun ti dīpeti.

*Dona-mite*<sup>17</sup> ti<sup>18</sup> doñena mite,<sup>18</sup> doñena mitam viya.

*Sukha-dukkhe* ti sukhām dukkham.

*Pariyanta-kaṭe*<sup>19</sup> ti vutta-parimāṇena kālena kaṭa<sup>20</sup>-pari-  
yante.

<sup>1</sup> S<sub>g</sub> asamkata.

<sup>2</sup> B<sup>m</sup> manussā.

<sup>3</sup> S<sub>g</sub> sattāyatī.

<sup>4</sup> SS pesācā.

<sup>5</sup> B<sup>m</sup> mahanta-mahantā.

<sup>6</sup> B<sup>m</sup> sihapapāta-chaddanta-mandākini.

<sup>7</sup> S<sub>c</sub> pamutā; S<sub>g</sub> pamucā; B<sup>m</sup> papuṭā.

<sup>8</sup> B<sup>m</sup> kappino.

<sup>9</sup> B<sup>m</sup> ettakā.

<sup>10</sup> B<sup>m</sup> niharitva (always i).

<sup>11</sup> SS omit.

<sup>12</sup> B<sup>m</sup> bālo ca paṇḍito ca.

<sup>13</sup> B<sup>m</sup> visujjhitum.

<sup>14</sup> B<sup>m</sup> silenāti.

<sup>15</sup> B<sup>m</sup> addis vatena.

<sup>16</sup> SS phusā phusā.

<sup>17</sup> S<sup>d</sup> Donā mite.

<sup>18-19</sup> B<sup>m</sup> omits.

<sup>19</sup> B<sup>m</sup> kate.

<sup>20</sup> B<sup>m</sup> kata.

*N' atthi hāyana<sup>1</sup>-vadḍhane ti n' atthi hāyana<sup>2</sup>-vadḍhanāni.  
Na sāṃsāro paṇḍitassa hāyati, na bālassa vadḍhatīti attho.*

*Ukkānsārakānse ti ukkānsāvakaṇsāni,<sup>1</sup> hāyana<sup>3</sup>-vadḍhanā-nam ev<sup>4</sup> etam vevacanam.<sup>4</sup>*

Idāni tam attham upamāya sādhento *Seyyathāpi nāmāti* ādim āha. Tattha *sutta-gule* ti veṭhetvā kata-sutta-gulam.<sup>5</sup> *Nibbēhiyamānam era phaletti*, pabbate vā rukkhagge vā<sup>6</sup> ṭhatvā khittam sutta-ppamāñena nibbēhiyamānam eva gacchati, sutte khīṇe tatth' eva tiṭṭhati na gacchati. Evam evam<sup>7</sup> vutta-kālato uddham na gacchatīti dasseti.

23. Ajita-vāde *N' atthi dinnan* ti dinnassa phalābhāvam sandhāya vadati.

*Yittham vuccati mahāyāgo. Hutan* ti pahenaka<sup>8</sup>-sakkāro adhippeto. Tam pi ubhayam phalābhāvam eva sandhāya paṭikkhipati.<sup>9</sup>

*Sukata-dukkatānan* ti sukata-dukkatānam, kusalākusalānan ti attho. *Phalam vipāko* ti yam phalan ti vā vipāko ti vā vuccati tam n' atthīti vadati.

*N' atthi ayan loko* ti para-loke ṭhitassa pi ayan loko n' atthi. *N' atthi para-loko* ti idha loke ṭhitassa pi para-loko n' atthi. Sabbe tattha tatth' eva ucchijjantīti dasseti. *N' atthi mātā n' atthi pitā* ti tesu sammā-paṭipattim icchā-paṭipattinam phalābhāva-vasena vadati. *N' atthi sattā opapātikā* ti cavitvā uppajjanaka<sup>10</sup>-sattā nāma n' atthīti vadati.

*Cātummahābhūtiko<sup>11</sup>* ti catu-mahā-bhūtamayo.

*Pāṭhāri pāṭhāri-kāyan* ti ajjhattikā pāṭhavī bāhiram pāṭhavī-dhātum.<sup>12</sup> *Anupetiti* anuyāti.<sup>13</sup> *Anupagacchatīti*, tass' eva vevacanam, anugacchatīti pi attho. Ubhayenāpi upeti upagacchatīti dasseti. Āpādisu pi es' eva nayo.

<sup>1</sup> B<sup>m</sup> kāpana-.

<sup>2</sup> B<sup>m</sup> °kaṇsā.

<sup>3</sup> B<sup>m</sup> hāpana.

<sup>4</sup> B<sup>m</sup> adhivacanam.

<sup>5</sup> B<sup>m</sup> gule.

<sup>6</sup> B<sup>m</sup> paleti.

<sup>7</sup> So all six MSS.

<sup>8</sup> B<sup>m</sup> pahonaka.

<sup>9</sup> B<sup>m</sup> khīp°.

<sup>10</sup> B<sup>m</sup> upapajj°.

<sup>11</sup> B<sup>m</sup> cātummahā-.

<sup>12</sup> B<sup>m</sup> ajjhaticca-pathavīdhatu-bāhira-pathavīdhatu.

<sup>13</sup> B<sup>m</sup> anuyāti.

*Indriyānīti mana-occhatthāni indriyāni ākāsam pakkhandanti.*

*Āsandi-pañcamā ti nipanna-mañcena pañcamā. Mañco c' eva cattāro mañca-pāde gahetvā thitā cattāro purisā cāti attho.*

*Yāva alāhanā ti yāva susānā. Padānīti, 'Ayam evam sīlavā ahosi, evam dussilo'ti ādinā nayena pavattāni gunāgunāpadāni. Sarīram eva va ettha padānīti adhippetam. Kapotakānīti kapotaka<sup>1</sup>-vanñāni, pārūpata<sup>2</sup>-pakkha-vanñānīti attho.*

*Bhassantā ti bhasmantā.<sup>3</sup> Ayam eva vā<sup>4</sup> Pāli.*

*Āhutiyo<sup>5</sup> ti, yam paheñaka<sup>6</sup>-sakkārādi - bhedam dinna-dānam sabban tam charikāvasānam<sup>7</sup> eva hoti. Na tato param phala-dāyakam hutvā gacchatīti attho.*

*Dattu-paññattan ti dattūhi bāla-manussehi paññattam. Idam vuttam hoti, bālehi abuddhīhi paññattam idam dānam, na pañditēhi. Bālā denti pañditā gañhantīti dasseti.*

16-24. Tattha Pūraṇo ‘karoto na karīyati pāpan’ ti vadanto kammam paṭibāhati. Ajito ‘kāyassa bhedā uechijjatīti’ vadanto vipākam paṭibāhati. Makkhalī ‘N’ atthi hetūti’ vadanto ubhayam pi paṭibāhati. Tattha kammam<sup>8</sup> paṭibāhantenāpi vipāko<sup>9</sup> paṭibāhito hoti, vipākam paṭibāhantenāpi kammam paṭibāhitam.<sup>10</sup> Iti sabbe pi ete atthato<sup>11</sup> ubhaya<sup>12</sup>-paṭibāhakā aheto-vādā c' eva akiriya-vādā ca natthika-vādā ca honti. Ye pana tesam laddhim gahetvā rattiṭṭhāne divātthāne nisinnā sajjhāyanti vimañsanti, tesam ‘karato na karīyati pāpam,’ ‘n’ atthi hetu n’ atthi pacayo,’ ‘mato<sup>13</sup> uechijjatīti’ tasmim arammañe micchā-sati santiṭṭhati, cittam ekaggam hoti, javanāni javanti, pathama-javane sa-tekiçchā honti, tatha dutiyādisu, sattame Buddhānam pi atekiçchā anivattino arīṭṭha-kanṭṭaka<sup>14</sup>-sadisā. Tattha koci ekam dassanām okkamatī, koci dve, koci tīni pīti<sup>15</sup> ekasmim okkante pi

<sup>1</sup> B<sup>m</sup> kapotakānīti kapota-.

<sup>2</sup> B<sup>m</sup> paravata.

<sup>3</sup> S<sup>c</sup> bhassamantā.

<sup>4</sup> S<sup>d</sup>h ca.

<sup>5</sup> S<sup>d</sup>g āhutiyo; S<sup>h</sup> ābu dutiyo.

<sup>6</sup> B<sup>m</sup> pahenaka.

<sup>7</sup> S<sup>h</sup> jāgar<sup>o</sup>.

<sup>8</sup> S<sup>c</sup> add patibāhati tattha kammam.

<sup>9</sup> S<sup>d</sup>h add yam; S<sup>t</sup> ya.

<sup>10</sup> B<sup>m</sup> adds hoti.

<sup>11</sup> S<sup>d</sup> addhatā.

<sup>12</sup> B<sup>m</sup> ubhayam.

<sup>13</sup> S<sup>d</sup> adds mano or mato.

<sup>14</sup> B<sup>m</sup> kanḍakā.

<sup>15</sup> S<sup>c</sup> pi ti; B<sup>m</sup> pi.

dvīsu tīsu okkantesu pi niyata<sup>1</sup> micchā-dīṭṭhiko va hoti,<sup>2</sup>  
 patto sagga-maggāvaraṇaī c' eva mokkha-maggāvaraṇaī ca,  
 abhabbo tass' attabhāvassa anantaram saggam pi gantum,  
 pag eva mokkhām.<sup>3</sup> Vaddha-khānu<sup>4</sup> nām' esa satto, paṭhavi-gopako,<sup>5</sup> yebhuyyena evarūpassa bhavato vutṭhānam n' atthi.

Tasmā akalyāṇa-janam āsivisam<sup>6</sup> ivoragam.

Ārakā parivajjeyya bhūti-kāmo vicakkhaṇo ti.<sup>7</sup>

26. Pakudha-vāde *akaṭā* ti *akaṭā*. *Akaṭa-ridhā* ti akata-vidhānā. ‘Evam karohitī’ kenaci kārikā<sup>8</sup> pi na hontīti attho. *Animmitā*<sup>9</sup> ti iddhiyā pi animmitā.<sup>10</sup> <sup>11</sup>*Animmātā* ti <sup>11</sup> animmāpītā. Keci animmātabbā<sup>12</sup> ti padam vadanti. Tam' n' eva Pāliyam na Aṭṭhakathāyam dissati. *Vañjhā*<sup>13</sup> ti pada-ttayam vuttam eva.<sup>14</sup>

*Na iñjanītī* esika-tthambho viya ṭhitattā na<sup>15</sup> calanti. *Na ripariñāmantī* pakatīm na jahanti. *Na aññamaññām ryābādhentī* aññam aññam na<sup>16</sup> upahanti. *Nālan* ti na samatthā.

*Paṭhari*<sup>17</sup>-kāyo ti ādisu, paṭhavī yeva paṭhavi<sup>18</sup>-kāyo, paṭhavi-samūho vā.

*Tatthāti* tesu jīva-sattamesu kāyesu.

*Sattannam* yera kāyānan ti, yathā muggarāsi-ādisu pahaṭam sattham muggarādīnam<sup>19</sup> antareṇa pavisati, evam sattannam kāyānam antareṇa chiddena vivarena sattham pavisati. Tattha ‘aham imam jīvitā voropemīti’ kevalam saññā-mattam eva hotīti dasseti.

29. Nāta<sup>20</sup>-putta-vāde *cātu-yāma-samrara-samvuto* ti catukotthāsenā samvarena samvuto.

<sup>1</sup> Se niyati.

<sup>2</sup> For vā hoti Se have vā ‘mato uechijjatīti’ tasmiṃ īrammene micchā-sati-santithati vā hoti.

<sup>3</sup> Sdt mokkhām.

<sup>4</sup> Bu khānuko.

<sup>5</sup> Se pathavi-gopako; Sdht paṭhavi-kopako; Bm pathavī-gopako.

<sup>6</sup> Sd āsivisam; Bm āsivisam.

<sup>7</sup> SS omit ti.

<sup>8</sup> Bm kārapīta.

<sup>9</sup> St animittā.

<sup>10</sup> St animmittā; Bm na nimmitā.

<sup>11</sup> Sdt omit; Segh animitā vā ti.

<sup>12</sup> Bm animmāpetabba.

<sup>14</sup> Above on D. I. 1. 31 (p. 105).

<sup>13</sup> Bm vāñcā.

<sup>16</sup> Bm omits.

<sup>15</sup> SS omit.

<sup>18</sup> Sd Bm pathavī.

<sup>17</sup> Bm pathavi.

<sup>20</sup> Sd Bm Nāta.

<sup>19</sup> Bm muggadīnam.

*Sabba-rāri-vārilo cāti*<sup>1</sup> vārita-sabba-udako, paṭikkhitta-sabba-sitodako ti attho. So kira sitodake satta-saññī hoti, tasmā tam<sup>2</sup> na<sup>2</sup> vaḷañjeti. *Sabba-rāri-yutto*<sup>3</sup> ti sabbena pāpa-vāraṇena yutto. *Sabba-rāri-dhuto*<sup>4</sup> ti sabbena pāpa-vāraṇena dhuto-pāpo. *Sabba-rāri-phuṭṭho*<sup>5</sup> ti sabbena pāpa-vāraṇena phuṭṭho.<sup>6</sup>

*Gatatto* ti kotippatta-citto. *Yatatto* ti samyata-citto. *Thitatto* ti suppatiṭṭhita<sup>7</sup>-citto.

Etassa vāde kiñci sāsanānulomam pi atthi, asuddha-laddhitāya pana sabbā dīṭṭhiyo va jātā.

32. *Sañjaya-vādo amarā-vikkhepe vutta-nayo eva.*<sup>8</sup>

34. *So 'ham Bhante ti so aham Bhante. 'Vālikam<sup>9</sup> pilevā telam alabhamāno viya tiṭṭhiya-vādesu sāram alabhanto Bhagavantam puechāmīti'* attho.

*Yathā te kameyyātī yathā te rucceyya.*

35. *Dāso* ti antojāta-dhanakkīta-karamarānīta-sāmam<sup>10</sup>-dāsabyam<sup>11</sup>-upagatānam aññataro.

*Kamma-karo* ti analaso kamma-karaṇa-silo yeva. Dūrato disvā paṭhamam eva utṭhabatīti *pubbutṭhāyī*. Evam utṭhitō samāno<sup>12</sup> sāmino āsanam paññāpetvā pāda-dhovanādi-kattabba-kiccam katvā pacchā nipatati nisidatīti<sup>13</sup> *pacchā-nipāti*. Sāmikamhi vā sayanato avuṭṭhitē pubbe yeva vutṭhātīti pubb-utṭhāyī. *Paccūsa*<sup>14</sup>-kālato paṭṭhāya yāva sāmino rattim niddokkamanam tāva sabba-kiccañi katvā pacchā nipatati seyyam kappetīti paechā-nipāti. 'Kīm karomi kīm karomī?' evam kīm kāram eva paṭisunanto vicaratiti *kīm-kāra-patissārī*. *Manāpam* yeva kiriyam karotīti *manāpa-cārī*. Piyam eva vadatīti *piya-rādī*. Sāmino tutṭha-pahaṭṭham mukham ulokayamāno<sup>15</sup> vicaratiti *mukhullokako*.<sup>16</sup>

*Devo maññe* ti devo viya.

<sup>1</sup> SS vāti.

<sup>2</sup> B<sup>m</sup> na tam.

<sup>3</sup> B<sup>m</sup> yutto.

<sup>4</sup> Scdt yutto; Sg yutto.

<sup>5</sup> Sc puṭṭho; B<sup>m</sup> phuṭo.

<sup>6</sup> Sc puṭṭithito.

<sup>7</sup> B<sup>m</sup> vālikam.

<sup>8</sup> Sc B<sup>m</sup> omit.

<sup>9</sup> B<sup>m</sup> dasabhyam; B<sup>m</sup> dāsabya.

<sup>10</sup> B<sup>m</sup> seyyam kappetīti.

<sup>11</sup> B<sup>m</sup> olokayamāno.

<sup>12</sup> B<sup>m</sup> sāma.

<sup>13</sup> B<sup>m</sup> sāma.

<sup>14</sup> B<sup>m</sup> paccusa.

<sup>15</sup> B<sup>m</sup> mukhullokiko.

<sup>16</sup> B<sup>m</sup> mukhullokiko.

*So rat' assāhaṇī puññāni kareyyan ti, 'so vata 'aham pi evam<sup>1</sup> assam yadi puññāni kareyyan' ti attho. So vat' assāyan ti pi pāṭho, ayam ev' attho.*

*Yan nūndhān ti 'Sace dānām dassāmi, yam rājā eka-divasam deti tato sata-bhāgam pi yāva jīvam pi<sup>2</sup> na sakkhi-sāmi dātun' ti pabbajjāya ussāhaṇī katvā evam cintana-bhāvam dasseti.*

*Kāyena samvuto ti, kāyena pihi to hutvā akusalassa<sup>3</sup> pave-sana-dvāram thaketvā ti attho. Esa nayo sesa-pada-dvaye pi.*

*Ghāsacchādāna-paramatāyāti ghāsacchādāne<sup>4</sup> paramatāya uttamatāya. Etad-attham pi anesanam pahāya agga-salle-khena santuṭṭho ti attho.*

*Abhirato paviveke ti. 'Kāya-viveko ca vavakaṭṭha<sup>5</sup>-kāyā-nam, citta-viveko ca nekkhammābhiratānam parama-vodāna-pattānam,<sup>6</sup> upadhi-viveko ca nirupadhiṇam puggalānam visamkhāra-gatānam' ti evam vutte<sup>7</sup> ti-vidhe pi viveke rato. Gaṇa-saṃgaṇikam pahāya kāyena eko viharati, citta<sup>8</sup>-saṃgaṇikam pahāya aṭṭha-samāpatti-vasena eko viharati, phala-samāpattim vā nirodhām<sup>9</sup> vā pavisitvā nibbānam patvā viharatīti attho.*

*Yagghe ti codanatthe nipāto.*

*Āsanenāpi<sup>10</sup> nimanteyyāmāti, nisinnāsanam papphotetvā 'Idha nisidathāti' vadeyyāma.*

36. *Abhinimanteyyāma pi nan ti, abhīharitvā pi nam nimanteyyāma. Tattha duvidho abhīhāro, vācāya c' eva kāyena ca. 'Tumhākam icchiticchita-kkhaṇe aubhākam<sup>11</sup> cīvarādilī<sup>12</sup> vadeyyātha yen' attho' ti vadanto hi vācāya abhīharitvā nimanteti nāma. Cīvarādi-vekallam sallakkhetvā 'Idam gaṇhathāti' tāni dento pana kāyena abhīharitvā nimanteti nāma. Tad ubhayam pi sandhāya abhinimanteyyāma*

<sup>1-1</sup> B<sup>m</sup> aham evarūpo.

<sup>2</sup> B<sup>m</sup> omits.

<sup>3</sup> B<sup>m</sup> akusala-.

<sup>4</sup> B<sup>m</sup> acchādanena.

<sup>5</sup> B<sup>m</sup> vivekatha; Fausböll (in Com. on Dhp. 75) vāṭakaṭṭha.

<sup>6</sup> Faushöll (loc. cit.) adds parisuddha-cittānam.

<sup>7</sup> Quoted in the comment on Dhp. 75.

<sup>8</sup> B<sup>m</sup> adds kilesa.

<sup>9</sup> B<sup>m</sup> nirodha-sampattim.

<sup>10</sup> B<sup>m</sup> āsanena pi.

<sup>11</sup> B<sup>m</sup> aham sedhessāmīti.

<sup>12</sup> S<sup>d</sup> cīvarādi.

*pi nan ti ādim<sup>1</sup> āha. Ettha ca gilāna-paccaya-bhesajja-parikkhāro ti yam kiñci gilānassa sappāyam osadham. Vacanathto pana Visuddhi-Magge vutto.*

*Rakkhāvaraṇa-guttin ti rakkhā-samkhātañ c' eva āvaraṇa-samkhātañ ca guttim. Sā pan' esā na āvudha-hatthe purise ṭhapentena dhammadikā nāma samvihitā<sup>2</sup> hoti. Yathā pana acelāya kattahārika-paññahārikādayo vihāram na pavisanti, migaluddakādayo vihāra-simāya mige vā maeche vā na gañhanti, evam samvidahantena dhammadikā nāma samvihitā<sup>3</sup> hoti. Tam sandhāy' āha dhammadikan ti.*

*Yadi evam sante ti, 'yadi tava dāso tuyham santikā abhivādanādīni labheyya' evam sante.*

*Addhā ti, ekañsa-vacanam etam.*

*Puñhaman ti bhañanto aññassāpi atthitam dīpeti. Ten' eva Rājū 'Sakkā pana, Bhante, aññam pīti' ādim āha.*

37. Kasatiti *kassako*. Gehassa pati<sup>4</sup>-eka-geha-matte jetthako ti *gahapatiko*. Bali-samkhātam kāram karotiti *kārakārako*. Dhañña-rāsiñ ca dhana-rāsiñ ca vadḍhetīti *rāsi-radḍhako*.

*Appam vā ti parittakam vā, antamaso tañḍula-nāli-mattam<sup>5</sup> pi. Bhoga-kkhandhan ti bhoga-rāsim. Mahantañ vā ti vipulam vā. Yath' eva hi mahantam pahāya pabbajitum dukkarañ evam appam pīti dassan-attham ubhayam āha. Dāsa-vāre pana yasmā dāso attano pi anissaro, pageva bhogānam. Yam hi tassa dhanam tam sāmikānam yeva hoti, tasmiñ bhoga-gahañam na katanī. Nāti yeva nāti-parivatto.*

39. *Sakkā pana, Bhante, aññam pi diññ' era dhamme ti, idha evam erāti<sup>6</sup> na vuttam. Tam kasmā ti ce? Eram evam ti hi vuccamāne pahoti Bhagavā sakalam pi rattindivam<sup>7</sup> tato vā bhiyyo pi evarūpāhi upamāhi Sāmañña-phalam dīpetum. Tattha 'Kiñcāpi etassa Bhagavato vacana-savane pari-yatti<sup>8</sup> nāma n' atthi, tathā pi attho tādiso yeva bhavissatī'*

<sup>1</sup> B<sup>m</sup> omits.

<sup>3</sup> B<sup>m</sup> rakkhā samvidahitā.

<sup>5</sup> B<sup>m</sup> nāli-mattakam.

<sup>7</sup> B<sup>m</sup> ratti-divam.

<sup>2</sup> B<sup>m</sup> samvidahitā.

<sup>4</sup> B<sup>m</sup> adds gahapati.

<sup>6</sup> As in § 37.

<sup>8</sup> B<sup>m</sup> pariyantram.

cintetvā upari-visesam̄ puechanto, evam evāti avatvā, upari abhikkantatarāñ ca pañitatarañ cāti āha. Tattha abhikkanta-taran ti abhikkantataram̄, atimanāpataran ti attho. Pañi-taran ti uttamataram̄.

Tena hiti uyyojanatthe nipāto, savane uyyojento hi nam̄ evam āha. Sunāhiti, abhikkantatarāñ ca uttaritarañ ca sāmañña-phalam̄ sunāhi. Sādhukam̄ manasikarohiti, ettha pana sādhukam̄ sādhūti ekaththam etam.

Ayañ ca sādhūti saddo āyācana-sampaṭicchana-sampaṭa-hānsana-sundara-dalhikammādisu dissati. ‘Sādhū<sup>1</sup> Bhante Bhagavā saṅkhittena dhammam̄ desetīti’ ādisu āyācane dissati. ‘Sādhū Bhante ti kho so hhikkhu<sup>2</sup> Bhagavato bhāsitam̄ abhinanditvā anumoditvā’ ti ādisu sampaṭicchane. ‘Sādhū sādhū Sāriputtāti’ ādisu sampahañsane.

‘Sādhū dhamma-ruci rājā, sādhū paññānavā naro,  
Sādhū cittānam addubbho,<sup>3</sup> pāpassākaraṇam sukhan’

ti ādisu sundare. ‘Tena hi, Brāhmaṇa, sādhukam̄ sunāhīti’ ādisu sādhuka-saddo yeva dalhikamme āṇattiyan<sup>4</sup> pi vuccati. Idhāpi ayam etth’ eva dalhikamme ca āṇattiyañ ca attho veditabbo. Sundare pi vaṭṭati. Dalhikamma-karaṇ<sup>5</sup>-atthena hi, ‘dalham imam̄ dhammam̄ sunāhi, suggahītam<sup>6</sup> gaṇhanto,’ āṇatti-atthena ‘mama āṇattiyan sunāhi,’ sundaratthena ‘sundaram imam̄ bhaddakam̄ dhammam̄ sunāhīti’ etam dīpitam̄ hoti. Manasikarohiti āvajja-samannāharāti<sup>7</sup> attho. Avikkhitta-citto butvā nisāmehi, citte karohīti adhippāyo. Api c’ ettha sunāhīti sotindriya-vikkhepa-vāraṇam<sup>8</sup> etam, sādhukam̄ manasikarohiti manasikāre dalhi-kamma-nijojanena man-indriya-vikkhepa-vāraṇam<sup>8</sup>. Purimāñ c’ ettha vyāñjana-vipallāsa-gāha-vāraṇam, pacchimam̄ attha-vipallāsa-gāha-vāraṇam. Purimena ca dhamma-savane nijojeti, pacchimena sutānam dhammānām dhāraṇūparikkhādisu. Purimena ca ‘Savyāñjano ayam dhammo tasmā sayanīyo’ ti

<sup>1</sup> B<sup>m</sup> adds me.

<sup>2</sup> B<sup>m</sup> omits.

<sup>3</sup> B<sup>m</sup> adrubbho.

<sup>4</sup> B<sup>m</sup> āṇattiyan ti.

<sup>5</sup> B<sup>m</sup> omits.

<sup>6</sup> B<sup>m</sup> suggahītam.

<sup>7</sup> B<sup>m</sup> samanāharāti.

<sup>8</sup> B<sup>m</sup> nivāraṇam.

dipeti, pacchimena ‘sāttho<sup>1</sup> tasmā manasikātabbo.’<sup>2</sup> *Sādhukapadam* vā ubhaya-padehi yojetvā,<sup>3</sup> ‘yasmā ayam dhammo dhamma-gambhīro<sup>4</sup> desanā-gambhīro ca tasmā suñāhi sādhukam, yasmā attha-gambhīro<sup>4</sup> paṭivedha-gambhīro ca tasmā sādhukam manasikarohīti’ evam yojanā veditabbā.

*Bhāsissāmīti* sakkā Mahārājāti,<sup>5</sup> evam patiññātam sāmaññaphala<sup>6</sup>-desanam vitthārato<sup>7</sup> bhāsissāmi. Desissāmīti hi<sup>7</sup> sam-khitta-dīpanam hoti bhāsissāmīti vitthāra-dīpanam. Ten’ āha Vaṅgīsa-thero :

‘Samkhittena pi deseti vitthārena pi bhāsati  
Sālikā-y-iva<sup>8</sup> nigghoso paṭibhānam udīratīti.’<sup>9</sup>

Evam vutte ussāha-jāto hutvā—*Eam Bhante ti kho Rājā Māgadho Ajātasattu Vedehiputto Bhagavato paccassosi*,<sup>10</sup> Bhagavato vacanam<sup>10</sup> sampaṭicchhi paṭiggahesīti vuttam hoti.

40. Ath’ assa *Bhagavā etad aroca*, etam avoca, idāni vattabbam idha Mahārājāti-ādi sakala<sup>11</sup>-suttantam avocāti attho.

Tattha *idhāti* desāpadese<sup>12</sup> nipāto. Svāyam kattha ci lokam upādāya vuccati, yath’ āha : ‘Idha Tathāgato loke uppajjatī.’ Kattha ci sāsanam yath’ āha : ‘Idh’ eva bhikkhave samāno, idha dutiye samāno’ ti. Kattha ci okūsam yath’ āha :

‘Idh’ eva tiṭṭhamānassa deva-bhūtassa me sato<sup>13</sup>  
Punarāyu ca me laddho evam jānāhi mārisā’ ti.<sup>14</sup>

Kattha ci pada-pūraṇa-mattam eva, yath’ āha : ‘Idhāham bhikkhave bhuttāvī assam pavārito’ ti. Idha pana lokam upādāya vutto ti veditabbo.

*Mahārājāti*, yathā patiññātam desanam desetum pana<sup>15</sup> *Mahārājāti* ālapati. Idam vuttam hoti ‘Mahārāja imasmīm

<sup>1</sup> B<sup>m</sup> sattho.

<sup>2</sup> B<sup>m</sup> adds ti.

<sup>3</sup> B<sup>m</sup> adds kātabbo.

<sup>4</sup> B<sup>m</sup> adds e’ eva.

<sup>5</sup> S<sup>th</sup> add ea.

<sup>6</sup> St phalam phalam.

<sup>7</sup>-<sup>7</sup> SS bhāsissāmīti hi.

<sup>8</sup> B<sup>m</sup> sālikāyiva (Old. sālikāye va).

<sup>9</sup> Samyutta VIII. 6. 6 = Theragāthā 1232. B<sup>m</sup> (=Feer) udīrayīti, Old. udīyyati.

<sup>10</sup>-<sup>10</sup> B<sup>m</sup> omits.

<sup>11</sup> B<sup>m</sup> sakalam.

<sup>12</sup> B<sup>m</sup> desopadese.

<sup>13</sup> S<sup>c</sup> yato.

<sup>14</sup> Vimāna-vatthu.

<sup>15</sup> B<sup>m</sup> puna.

*loke Tathāgato uppajjati araham . . . pe . . . Buddho Bhagavā' ti.*

Tattha *Tathāgata*-saddo Brahmajālē<sup>1</sup> *Arahan* ti ādayo Visuddhi-Magge vitthāritā.

*Loke uppajjatīti.* Ettha pana loko ti okāsa-loko satta-loko sam̄khāra-loko ti ti-vidho. Idha pana satta-loko adhippeto. Satta-loke uppajjamāno pi Tathāgato, na Deva-loke na Brahma-loke, manussa-loke va<sup>2</sup> uppajjati. Manussa-loke pi na aūñasmīni cakkavāje,<sup>3</sup> imasmiñ yeva cakkavāle. Tatrāpi na sabbatthānesu. ‘Puratthimāya disāya Kajaṅgalan<sup>4</sup> nāma nigamo. Tassāpareṇa<sup>5</sup> Mahāsālā.<sup>6</sup> Tato param<sup>7</sup> paccantimā janapadā, orato majjhe. Puratthima-dakkhiṇāya disāya Salalavatī<sup>8</sup> nāma nadī. Tato param paccantimā janapadā, orato majjhe. Dakkhiṇāya disāya Setakanṇikan nāma nigamo. Tato param paccantimā janapadā, orato majjhe. Paccimāya disāya Thūṇan<sup>9</sup> nāma Brāhmaṇa-gāmo. Tato param paccantimā janapadā, orato majjhe. Uttarāya disāya Usiraddhajo<sup>10</sup> nāma pabbato. Tato param paccantimā janapadā, orato majjhe’ ti evam paricchiṇe āyāmato tiyojanasate, vitthārato addhatiya<sup>11</sup>-yojana-sate, parikkhepato navayojanasate, Majjhima-padese uppajjati. Na kevalañ ca Tathāgato, Pacceka-Buddhā agga-sāvakā asīti mahātherā Buddha-mātā Buddha-pitā cakkavatti-rājā aññe ca sārappattā Brāhmaṇa-gahapatikā etth’ eva uppajjanti.

Tattha Tathāgato Sujātāya dinna-madhu-pāyāsa-bhojanato yāva arahatta-maggo tāva uppajjati nāma. Arahatta-phale uppanno nāma. Mahābhinnikkhamanato yāva arahatta-maggo, Tusita-bhavanato yāva arahatta-maggo, Dipaṅkara-pāda-mūlato yāva arahatta-maggo tāva uppajjati nāma. Arahatta-

<sup>1</sup> B<sup>m</sup> adds vutto. See above, pp. 59–68.

<sup>2</sup> SS ca.

<sup>3</sup> SS cakkavāle (twice), (but often I, see p. 174).

<sup>4</sup> B<sup>m</sup> Gajaṅgalam.

<sup>5</sup> So all MSS.; Old. M. V. 13. 12, and Fausb. (J. i. 49) tassa parena.

<sup>6</sup> B<sup>m</sup> Mahāsālō.

<sup>7</sup> B<sup>m</sup> tato parā (and so Old. Fausb.=SS).

<sup>8</sup> Old. Sallavatī; S<sup>tg</sup> Salalavatī (and so Fausböll); S<sup>c</sup> B<sup>m</sup> Salaṅlavatī S<sup>ht</sup> Salalavatī. Comp. Salāla, flower, J. i. 13. (v. 61)=sarala.

<sup>9</sup> B<sup>m</sup> Thunam (Old. Thūṇam).

<sup>10</sup> Se B<sup>m</sup> Usira<sup>o</sup> (in Kashmir! says Beal, ‘Records,’ i. 134).

<sup>11</sup> B<sup>m</sup> addhateyya.

phale uppanno nāma. Idha sabba-paṭhamam uppanna-bhāvam sandhāya *uppaṭṭijati* vuttam, Tathāgato loke uppanno hotīti ayam hi ettha attho.

*So imam lokan ti, so Bhagavā imam lokam.* Idāni vattabbam nidasseti. *Saderakan ti saha devehi sa-devakam.* Evam saha Mārena *samārakam*, saha Brahmūṇā *sabrahmakan* saha samaṇa-brāhmaṇehi *sassamaṇa-brāhmaṇīm*. Pajātattā pajā, tam *pajam*. Saha deva-manussehi *saderamanussam*. Tattha sadevaka-vacanena pañca-kāmāvacara-deva-gahaṇam veditahham, samāra-vacanena chattha-kāmāvacara-deva-gahaṇam, sahrahmaka-vacanena hrahmakāyikādi-brahma-gahaṇam, sassamaṇahrāhmaṇa-vacanena sāsanassa paccatthika<sup>1</sup>-paccāmitta-samaṇa-brāhmaṇa-gahaṇam samita-pāpa-bāhita-pāpasamaṇa-hrāhmaṇa-gahaṇāñ ca, pajā-vacanena satta-loka-gahaṇam, sadevamanussa-vacanena sammuti-deva-avasesa-manussa-gahaṇam.<sup>2</sup> Evam ettha tīhi padehi okāsa-lokena saddhim satta-loko, dvīhi pajā-vasena satta-loko<sup>3</sup> va gahito ti veditabbo.

Aparo nayo. Sadevaka-gahaṇena arūpāvacara-loko gahito. Samāraka-gahaṇena cha-kāmāvacara-deva-loko. Sabrahmaka-gahaṇena rūpi<sup>4</sup> brahmaloko. Sassamaṇabrāhmaṇādi-gahaṇena catu-parisa-vasena sammuti-devehi vā saha manussa-loko, avasesa-sabha-satta-loko vā.

Api c' ettha sadevaka-vacanena ukkaṭha-paricchedato sabbassa lokassa sacchikata-bhāvam āha. Tato yesam ahosi, 'Māro mahānubhāvo chakāmāvacarissaro vasavatti. Kim so pi etena sacchikato' ti, tesam vimatim vidhamanto *samārakan* ti āha. Yesam pana ahosi 'Brahmā mahānubhāvo ekanuguliyā ekasmim cakkavāla-sahasse ālokam pharati, dvīhi . . . pe . . . dasahi aṅgulīhi dasasu cakkavāla-sahassesu ālokam pharati anuttarañ ca jhāṇa-samāpatti-sukham paṭisamvedeti. Kim so pi sacchikato' ti, tesam vimatim vidhamanto *sabrahmakan* ti āha. Tato ye cintesum, 'Puthu samaṇa-brāhmaṇā sāsana-paccatthikā.<sup>5</sup> Kin te pi sacchikatā' ti,

<sup>1</sup> Bm paccattika.

<sup>3</sup> Sdg loke

<sup>5</sup> Bm paccattikā.

<sup>2</sup> Sdg -gganam.

<sup>4</sup> Sdht rupi-.

tesam vimatim vidhamanto *sassamāṇa-brahmaṇīm pajan* ti āha. Evam ukkaṭṭhukkataṭṭha.<sup>1</sup> tṭhānānam sacchikata-bhāvam pakāsetvā atha sammuti-deve avasesa<sup>2</sup>-manusse ca upādāya ukkaṭṭha-pariccheda-vasena satta<sup>3</sup>-lokassa sacchikata-bhāvam pakāsento *sadera-manussau* ti āha.

Ayam ettha bhāvānukkamo.<sup>4</sup> Porānā pan' āhu: 'Sadērakan ti devatāhi saddhim avasesam lokam. Samārakan ti Mārena saddhim avasesam lokam. Sabrahmakan ti Brahmehi saddhim avasesam lokam. Evam sabbe pi ti-bhavūpage satte tīh' ākārehi tīsu padesu pakkhipitvā,<sup>5</sup> puna dvīhi padehi pariyādiyanto *sassamāṇa-brahmaṇīm pajam* *sadera-manussan* ti āha. Evam pañcahi dvīhi pi padehi tena ten' ākārena te<sup>6</sup> dhātukam eva pariyādinnan'<sup>7</sup> ti.

*Sayan abhiññā sacchikatrā paredetiti.*<sup>8</sup> Ettha pana *sayan* ti sāmam, aparaneyyo hutvā. *Abhiññā* ti abhiññāya, adhikena nāpēna nātva ti attho. *Sacchikatrā* ti paccakkham katvā, etena anumānādi-paṭikkhepo kato hoti.<sup>9</sup> *Paredetiti* bodheti nāpeti<sup>10</sup> pakāseti.

*So dhammam deseti ādi . . . pe . . . pariyośāna-kalyāṇan* ti. So Bhagavā sattesu kāruñūtam paṭiccahitvā pi anuttaram viveka-sukham dhammam deseti, tañ ca kho appam vā bahum va desento ādikalyāṇādippakāram eva deseti, ādimhi pi kalyāṇam bhaddakam anavajjam eva katvā deseti, majjhe pi, pariyośāne pi kalyāṇam bhaddakam anavajjam eva katvā desetiti vuttam hoti.

Tattha atthi desanāya ādi-majjha-pariyośānam, atthi sāsanassa. Desanāya tāva catuppadikāya gāthāya paṭhamapado ādi nāma, tato dve majjho<sup>11</sup> nāma, anto eko pariyośānan nāma. Ekānusandhikassa suttassa nidānam ādi, 'Idam avocāti' pariyośānam, ubhinnam antarā majjhā. Anekā-

<sup>1</sup> Sht ukkuṭṭhō; Sdg ukka; Bm omits.

<sup>2</sup> Sc avase ca.

<sup>3</sup> Bm sesa-satta.

<sup>6</sup> Scx omit.

<sup>4</sup> St Bhāvānukkamena; Bm bhāvānukkamo.

<sup>7</sup> All six MSS. dinnan.

<sup>8</sup> Sc adds riyā; Sg yā.

<sup>9</sup> Bm ti; Sd adds ti.

<sup>10</sup> Bm viñāpeti.

<sup>11</sup> Bm majjhā.

nusandhikassa puttassa paṭhamānusandhi ādi, ante anusandhi pariyośānam; majjhe eka va dve vā bahū vā majjhām eva. Sāsanassa pana sīla-samādhi-vipassanā ādi nāma. Vuttam pi c' etam : 'Ko c' ādi kusalānam dhammānam? Silañ ca suvisuddham ditthi<sup>1</sup> ca ujukā' ti. 'Atthi bhikkhave majjhimā patipadā Tathāgatena abhisambuddhā' ti<sup>2</sup> evam vutto pana Ariya-Maggo majjhām nāma. Phalañ c'eva Nibbānam ca pariyośānan nāma. 'Tasmāt iha tvam Brāhmaṇa brahma-cariyām etam sāram etam pariyośānan' ti hi ettha phalam pariyośānan ti vuttam. 'Nibbānāgadham<sup>3</sup> hi āvuso Visākha brahma-cariyām vussati, Nibbāna-parāyanām, Nibbāna-pariyośānan' ti ettha Nibbānam pariyośānan ti vuttam. Idha desanāya ādi-majjha-pariyośānam adhippetam. Bhagavā hi dhammām desento ādimhi Silam desetvā,<sup>4</sup> majjhe Maggam, pariyośāne Nibbānam dasseti. Tena vuttam—So dhammanām deseti ādi-kalyāṇam majjhe-kalyāṇam pariyośāna-kalyāṇam ti. Tasmā añño<sup>5</sup> pi dhaimma-kathiko dhammām desento<sup>6</sup>

Ādimhi silam dasseyya, majjhe Maggam vibhāvaye,  
Pariyośānamhi<sup>7</sup> Nibbānam. Esā kathika-saṅghitī.

Sāttham savyāñjanan<sup>8</sup> ti, yassa hi yāgu-bhatta-itthi-purisādi-vanāñjanā-nissitā desanā hoti, na so sāttham deseti. Bhagavā pana tathārūpām desanām pahāya, catu-satipatṭhānādi-nissitām desanām deseti. Tasmā sāttham desetīti vuccati.

Yassa pana desanā eka-vyañjanādi<sup>9</sup>-yuttā<sup>10</sup> vā sabba-nirodhā<sup>11</sup>- vyañjanā vā sabba-vissaṭṭha - sabba - niggahīta - vyañjanā vā, tassa Damiļa Kirāta<sup>12</sup> Yavanādi-Millakkhānam<sup>12</sup> bhāsā viya, vyañjana-paripūriyā abhāvato avyañjanā nāma desanā hoti. Bhagavā pana

<sup>1</sup> SS ditthiñ.

<sup>2</sup> Mahāvagga I. 6. 17.

<sup>3</sup> Sc Bm nibbānog-

<sup>4</sup> Bm dassetvā.

{ <sup>5</sup> Sdht aññe.

<sup>6</sup> Bm kathento.

<sup>7</sup> Bm pariyośān' eva<sup>2</sup>.

<sup>8</sup> Sc sahy<sup>o</sup>; Sg savuvy<sup>o</sup>; Sdht sabby<sup>o</sup>; Bm saby<sup>o</sup>.

<sup>9</sup> Bm always by<sup>o</sup>.

<sup>10</sup> Sc suttam.

<sup>11</sup> Sc thā.

<sup>12-12</sup> Bm savarādi-milakkhunām.

Sithila-dhanitañ ca dīgha-rassam  
 Lahuka-garukañ<sup>1</sup> ca niggahitam  
 Sambaddham vavatthitam vimuttañ  
 Dasadhā vyāñjana-vuddhiyā<sup>2</sup> ppabhedo

ti evam vuttam dasavidham vyāñjanam amakkhetvā<sup>3</sup>  
 paripuñña-vyāñjanam eva katvā dharmam deseti. Tasmā  
 savyañjanam desetiti vuccati.

*Kerala-paripuññan* ti. Etha *keralan* ti sakalādhivacanam,  
*paripuññan* ti anūnādhivacanam. Idam vuttam hoti sakala-  
 paripuñnam eva deseti, eka-desanā pi aparipuññā n'athīti.  
 'Upanetabba-apanetabbass' abhāvato kevala-paripuññan ti  
 veditabbam.<sup>4</sup>

*Parisuddhan* ti nirupakkilesam. Yo hi 'Imam dhamma-  
 desanam nissāya lābhām vā sakkāram vā labhissāmīti' deseti,  
 tassa aparisuddhā desanā hoti. Bhagava pana lokāmis-  
 nirapekkho hita-pharañena mettā-bhāvanāya mudu-hadayo  
 ullumpana-sabhāva-sañthitenā cittena deseti. Tasmā *pari-  
 suddhañ* desetiti vuccati.

*Brahmacariyam* pakāsetiti. Ettha pana ayam brahmacariya-  
 saddo dāne veyyāvace pañca-sikkhāpada-sile appamaññāsu  
 methuna-viratiyā sadāra - santose viriye<sup>5</sup> uposathaṅgesu  
 Ariya-Magge sūsane ti imesu aṭṭhesu dissati.

Kin te vatam kiñ pana brahmacariyam  
 Kissā sucipñassa ayam vipāko  
 Iddhī jutī bala-viryūpapatti  
<sup>4</sup> Idañ ca te<sup>4</sup> Nāga mahā-vimānam.

Akkhāhi me . . . pe . . .<sup>6</sup>

Ahañ ca bhariyā ca manussa-loke  
 Saddhā ubho dāna-patī ahumha  
 Opāna-bhūtam me gharam tadāsi  
 Santappitā Samaṇa-Brāhmaṇā ca

<sup>1</sup> Sc garuka-lahukañ; Bm garukam lahukam. (See Mil. 344.)

<sup>2</sup> Bm buddhiyā.

<sup>3</sup> Bm anakkhitvā.

<sup>4-4</sup> SS omit.

<sup>5</sup> Bm viriye.

<sup>6</sup> Bm omits.

Tam me<sup>1</sup> vatam tam pana brahmacariyam  
 Tassa sucimpassa ayam vipako  
 Iddhi jutī bala-viriyūpapatti.  
 Idañ<sup>2</sup> ca me dhīra mahā-vimānan ti

imasmiṃ Puṇṇaka-Jātake<sup>3</sup> dānam brahmacariyan ti vuttam.

Kena pāṇi-kāma-dado kena pāṇi-madhussavo  
 Kena te brahmacariyena puññam pāṇimhi ijjhati ?  
 Tena pāṇi-kāma-dado tena pāṇi-madhussavo  
 Tena me brahmacariyena puññam pāṇimhi ijjhatī

imasmiṃ Āṅkura<sup>4</sup>-peta-vatthumhi veyyāvaccam brahmacariyan ti vuttam.

‘Idam kho tam Bhikkhave tittiriyam nāma brahmacariyam abhositi’ imasmiṃ Tittira-Jatake<sup>5</sup> pañca-sikkhāpada-silam brahmacariyan ti vuttam.

‘Tam kho pana pañca-sikha-brahmacariyam n’eva nibbidāya na virāgāya<sup>6</sup> yāva deva-brahmalokūpapattiyā’ ti, imasmiṃ Mahā-govinda-Sutte catasso appamaññā brahmacariyan ti vuttā.

‘Pare<sup>7</sup> abrahmacārī bhavissanti.<sup>8</sup> Mayam ettha brahmācārino bhavissāmātī’<sup>9</sup> Sallekha-Sutte methuna-virati brahmacariyan ti vuttā.

‘Mayañ ca bhariyā na atikkamāma  
 Amhe ca bhariyā na atikkamanti  
 Aññatra tāhi brahmacariyam carāma  
 Tasmāt ih<sup>10</sup> amham daharā na miyare’ ti<sup>11</sup>

Mahā-dhammapāla-Jātake sadāra-santoso brahmacariyan ti vutto.

<sup>1</sup> Bm eva.

<sup>2</sup> Sc idhañ.

<sup>3</sup> Comp. Vimāna-vatthu, 60–64, and 80. 21.

<sup>4</sup> Bm Āṅgura.

<sup>5</sup> This is Jātaka No. 35, but the quotation is from Cullavagga VI. 6. 3 (where Oldenberg reads etam for idam).

<sup>6</sup> Bm adds na nirodhāya.

<sup>7</sup> Bm apare.

<sup>8</sup> Bm omits.

<sup>9</sup> Bm adds imasmiṃ.

<sup>10</sup> SS tasmā ti (and so Faushöll); Bm tasmā hi.

<sup>11</sup> Bm miyyare (J. IV. 53).

‘Abhijānāmi kho panāham Sāriputta caturaṅga-samannāgataṁ brahma-cariyam carittā<sup>1</sup> tapassī sudam<sup>2</sup> homiti’ Lomahaṁsana-Sutte viriyam<sup>3</sup> brahma-cariyan ti<sup>4</sup> vuttam.

‘Hinena brahma-cariyena khattiye upapajjati,  
Majjhimena ca devattam, uttamena visujjhatīti’

evam Nimi-Jātake atta-damana-vasena kato atṭhaṅgiko uposatho brahma-cariyan ti vutto.

‘Idam kho pana pañca-sikha-brahma-cariyam ekanta-nibbidāya virāgāya<sup>5</sup> . . . pe . . . ayam eva Ariyo Atthaṅgiko Maggo’ ti Maha-govinda-Suttasmin yeva Ariya-Maggo brahma-cariyan ti vutto.

‘Tayidam brahma-cariyam iddhañ c’ eva phītañ ca<sup>6</sup> vitthā-ritam bāhujaññam puthu-bhūtam yāva deva-manussehi suppakkāsitam’ ti Pūsādika-Sutte Sikkhā-ttaya-samgaham<sup>7</sup> sakala-sāsanam brahma-cariyan ti vuttam.

Imasmim pi thāne idam eva brahma-cariyan ti adhippetam. Tasmā brahma-cariyam pakāsetīti, ‘So dhammam deseti ādi-kalyānam . . . pe . . . parisuddham, evam desento ca sikkhā-ttaya-samgahitam sakala-sāsana-brahma-cariyam pakāsetīti’ evam ettha attho daṭṭhabbo. Brahma-cariyan ti setṭhatthēna brahma-bhūtam cariyam, brahma-bhūtānam va Buddhādinam cariyam ti vuttam hoti.

*Tam dhamman ti tam vutta-ppakāra-sampadam dhammam.*

*Suṇāti gahapati rā ti.* Kasmā paṭhamam gahapatiṁ niddisati? Nihata-mānattā ussannattā ca. Yebhuyyena hi khattiya-kulato pabbajitā jātim nissāya mānam karonti, brāhmaṇa-kulā pabbajitā mante nissāya mānam karonti, hīna-jacca-kulā pabbajitā attano<sup>9</sup> vijātitāya patiṭṭhātum na sakkonti. Gahapati-darakā pana [kacchehi sedam muñ-cantehi piṭṭhiyā lopam pupphamānāya bhūmim kasitvā]<sup>10</sup> tādisassa mānassa abhāvato nihata-māna-dappā honti. Te

<sup>1</sup> Bm caritvā.

<sup>2</sup> Bm suda.

<sup>3</sup> Seg viriyam ti.

<sup>4</sup> Seg omit.

<sup>5</sup> Bm adds nirodhāya and omits pe.

<sup>6</sup> Sa idañ c’ eva jīvitañ ca.

<sup>7</sup> Bm sikkhāttaya-samgahitam.

<sup>8</sup> St sikkhāpada-thaya; Bm sikkhāttaya-samgahitam.

<sup>9</sup> Bm repeats.

<sup>10</sup> SS omit.

pabbajitvā mānam vā dappam vā akatvā yathā balam Buddha-vacanam uggahetvā vipassanāya kammaṁ karonto sakkonti Arahatte patithātum. Itarehi ca kulehi nikkhāmitvā pabbajitā nāma na bahukā gahapatikā ca bahukā. Iti nihata-mānattā ussannattā ca pañhamam gahapatim niddisatīti.<sup>1</sup>

*Aññatarasmīm rā ti, itaresam vā kulānam aññatarasmīm. Paccājato ti patijāto.<sup>2</sup>*

*Tathāgate saddhañ pañilabhatīti, parisuddham dhammam sutvā dhamma-sāminhi Tathāgate ‘Sammā-Sambuddho vata<sup>3</sup> Bhagavā’ ti saddhañ pañilabhati.*

*Iti patisāncikkhatīti evam paccavekkhati.*

*Sambādho gharārāso ti sace pi saññhi-hatthe ghare yojanasatantare pi vā dve jayampatikā<sup>4</sup> vasanti, tathā pi nesam saññita-sapalibodhaṭṭhenā<sup>5</sup> gharāvāso sambādho yeva. Rāgū-patho ti rāga-rajādiṇam uṭṭhāna-ṭṭhānan ti Mahā-Āṭṭhakathāyam vuttam, āgamana<sup>6</sup>-patho ti pi vatīti.<sup>7</sup> Alagganāṭṭhena abbhokāso viyāti abbhokāso. Pabbajito hi kūṭagāra<sup>8</sup>-ratana-pāsāda-devavimānādisu pihita-dvāra-vātāpānesu paticchannesu vasanto pi n' eva laggati na sajjati na bupphati,<sup>9</sup> tena vuttam abbhokāso pabbajjā ti.*

Api ca sambādho gharāvāso kusala-kiriyāya okāsabhāvato, rajāpatho asaṇvuta-saṅkāradhānam<sup>10</sup> viya rajānam kilesarajānam sannipāta-ṭṭhānato, abbhokāso pabbajjā kusala-kiriyāya yathā sukham okāsa-sabhāvato.<sup>11</sup>

*Na<sup>12</sup> idam sukarāñ . . . pe . . . pabbajeyyan ti. Ettha ayam saṅkhepa-kathā. Yad etam<sup>13</sup> sikkha-ttaya-brahmacariyam ekam pi divasam akhaṇḍam katvā carimaka-cittam pāpetabbatāya ekanta-paripuṇñañ caritabbam, eka-divasam pi ca kilesa-malena amalinam katvā carimaka-cittam pāpetabbatāya*

<sup>1</sup> Sc niddissatīti.

<sup>2</sup> SS paccājātito ti jāto (St ca for ti).

<sup>3</sup> Bm adds bho.

<sup>4</sup> Sc chay°; St chadhamp°; Bm jāyam°.

<sup>5</sup> Bm sakiñcana-p'.

<sup>6</sup> SS āhamana.

<sup>7</sup> Bm vadanti.

<sup>8</sup> Bm kūṭ.

<sup>9</sup> Sc omits, Sd na sajjhati; Sht najjhati.

<sup>10</sup> Bm ṭhānam.

<sup>11</sup> Se sabbabbhāvato; Sd Bn sabbhāvato; St sabbhāvato.

<sup>12</sup> Se Bm na yidam.

<sup>13</sup> Sd esanam; Sc esitam.

*ekanta-parisuddham, saṅkha-likhitam<sup>1</sup> likhita-saṅkha-sadisam  
dhota-saṅkha-sappaṭibhāgam caritabbam. Idam na sukāryam  
agāram ajjhārasatā, agāram ajjhāvasantena, ekanta-pari-  
puṇṇam . . . pe<sup>2</sup> . . . caritum. Yan nūndham kese ca massu<sup>3</sup>  
ca ohāretvā kāsāya<sup>4</sup>-rasa-pītāya kāsāyāni brahmacariyam  
carantānam anucchavikāni ratthāni acchāletvā paridahitvā  
agārasmā nikhamitvā anagāriyam pabbajeyyan<sup>5</sup> ti. Etha ca  
yasmā agāra-ssahitam kasi-vanijjādi<sup>6</sup>-kammañ agāriyan<sup>7</sup>  
ti vuccati, tañ ca pabbajjāya n'atthi, tasmā pabbajjā anagā-  
riyā<sup>8</sup> ti nātabba. Tam anagāriyam pabbajeyyan<sup>9</sup> ti  
paṭipajjeyyam.*

*Appam vā ti, sahassato hetthā bhoga-kkhandho<sup>10</sup> appo  
nāma hoti, sahassato paṭṭhāya mahā. Ābhandhanathena  
nāti eva nāti-parivatṭo, so<sup>11</sup> vīsatiyā hetthā appo hoti, vīsatito<sup>12</sup>  
patthāya mahā.*

42. *Pātimokkha-saṃvara-saṃruto ti pāṭimokkha-saṃvarena  
samannāgato. Ācāra-gocara-sampanno ti<sup>13</sup> ācārena c' eva  
gocarena ca sampanno. Aḍumattesūti<sup>14</sup> appamattakesu.  
Vajesūti akusala-dhammesu. Bhaya-dassāti ti bhaya-dassi.  
Samādāyāti sammā ādiyitvā. Sikkhati sikkhāpadesūti sikkhā-  
padesu tam tam sikkāpadam samādiyitvā sikkhati. Ayam  
ettha saṃkhepo, vitthāro pana Visuddhi-Magge vutto.*

*Kāyakamma - vacikammena samannāgato kusalena pari-  
suddhājivo ti. Etha ācāra-gocara-gahaṇen' eva<sup>15</sup> kusale  
kāyakamma-vacikamme<sup>16</sup> gahite pi. Yasmā idam ājiva-  
parisuddhi-silān nāma na ākāse vā rukkhaggādisu vā  
uppajjati, kāya-vaci-dvāresu yeva pana uppajjati, tasmā  
tassa uppatti-dvāra-dassanattham kāyakamma-vacikammena  
samannāgato kusalenāti vuttam. Yasmā pana tena saman-  
nāgato tasmā parisuddhājivo. Mandiyaputta<sup>17</sup> - Suttanta-*

<sup>1</sup> Bm likhitam ti.

<sup>2</sup> Bm omits.

<sup>3</sup> Bm massum.

<sup>4</sup> Bm kasaya.

<sup>5</sup> Se pabbajjō.

<sup>6</sup> Bm vanijjō.

<sup>7</sup> Sednt agārayan; Ss āgārayan.

<sup>8</sup> Bm anāgāriyan.

<sup>9</sup> Sednt pabbajjō.

<sup>10</sup> Se khandho.

<sup>11</sup> Bm so hi.

<sup>12</sup> Bm vīsatiyā.

<sup>13</sup> SS hoti (Ss ti corrected to hoti).

<sup>14</sup> Bm anu-.

<sup>15</sup> Bm adds ca.

<sup>16</sup> St kamunena.

<sup>17</sup> Bm Muṇḍiya-.

vasena vā etam<sup>1</sup> vuttam. Tattha hi ‘Katamañ ca Thapati kusalam sīlam?’ ‘Kusalam kāyakammam vacikammam.’ ‘Parisuddham ājivam pi kho aham Thapati sīlasmiñ vadāmīti’ vuttam.<sup>2</sup> Tasmā tassāpi desanāya pariyādānattham etam vuttan ti veditabbam.<sup>2</sup>

*Sila-sampanno* ti Brahmajāle vuttena tividhena sīlena <sup>3</sup>sīla-sampanno nāma<sup>3</sup> hoti. *Indriyesu gutta-dvāro* ti manacchāt̄thesu indriyesu pihita-dvāro hoti. *Sati-sampajaññena samannāgato* ti abhikkante paṭikkante ti ādisu sattasu thānesu satiyā c’ eva sampajaññena ca samannāgato hoti. *Santuṭṭho* ti catusu<sup>4</sup> paccayesu tividhena santuṭṭhena<sup>5</sup> santuṭṭho hoti.

43. Evam mātikam nikkhamitvā<sup>6</sup> anupubbena bhājento—  
*Kathañ ca Mahārāja bhikkhu sīla-sampanno* ti<sup>7</sup> ādim āha. Tattha idam pi ’ssa hoti sīlasmin ti, idam pi assa bhikkhuno pānātipātā veramañī sīlam<sup>8</sup> sīlasmiñ ekam sīlam hotīti attho.<sup>9</sup> Paccatta-vacanatthe vā etam bhummanī, Mahā-Āṭhakathāyam hi idam pi tassa Samanassa sīlan ti ayam eva attho vutto. Sesam Brahmajāle vutta-nayen’ eva veditabbam. Idam assa hoti sīlasmin ti idam assa sīlam hotīti attho.

63. *Na kutoci bhayam samanupassati yadidam sīla-samvarato* ti, yāni asamvara-mūlakāni bhayāni uppajjanti tesu yam idam bhayam sīla-samvarato bhaveyya, tam kutoci<sup>10</sup> eka-samvarato pi<sup>10</sup> na samanupassati. Kasmā? Samvarato asamvara-mūlakassa bhayassa abhāvā.

*Muddhāvassito*<sup>11</sup> ti yathā - vidhāna - vihitena Khattiyā-bhisekena muddhani abhisitto.<sup>12</sup>

*Yadidam paccatthikato*<sup>13</sup> ti yam kuto ei ekapaccatthikato pi bhayam bhaveyya tam na samanupassati. Kasmā? Yasma nihata-paccāmitto.

<sup>1</sup> Bm evam.

<sup>2-2</sup> Bm Yasmā pana tena samannāgato tasmā parisuddhājivo veditabbo.

<sup>3-3</sup> Bm samannāgato (but see end of § 63). <sup>4</sup> Bm catūsu.

<sup>5</sup> Bm santosena samannāgato. <sup>6</sup> Bm nikhipitva.

<sup>7</sup> Bm hotīti.

<sup>8</sup> Bm omits.

<sup>9</sup> Sch here insert na kutoci bhayam samanupassati.

<sup>10</sup> Seg omit.

<sup>11</sup> Bm muddhābhisissto.

<sup>12</sup> Bm avasitto.

<sup>13</sup> Bm paccatthikato.

*Ajjhattan* ti niyakajjhattam, attano santāne ti attho. *Anarajja-sukhan* ti anavajjam aninditam kusalasila-padaṭṭhānehi avippaṭisāra - pāmuṭṭha - pīṭi - passaddhi - dhammehi pariggahitam<sup>1</sup> kāyika-cetasika-sukham paṭisañvedeti. Evam kho, Mahārāja, bhikkhu sila-sampanno hotīti, evam nirantaram vitthāretvā dassitena tividhena silena samannāgato bhikkhu sila-sampanno nāma hotīti<sup>2</sup> sila-katham niṭṭhapesi.<sup>3</sup>

64. Indriyesu gutta-dvāra-bhājaniye<sup>4</sup> Cakkhunā rūpan ti. Ayam cakkhu-saddo kattha ci Buddha-cakkhumhi vattati, yath' āha: 'Buddha-cakkhunā lokam volokesīti.'<sup>5</sup> Katthaci sabbaññuta-ñāṇa-saṃkhāte vā<sup>6</sup> samanta-cakkhumhi, yath' āha:

‘Tathūpamam dhammam ayam Sumedha  
Pāsādām āruyha samanta-cakkhūti.’

Katthaci paññā<sup>7</sup>-cakkhumhi. ‘Virajam vītamalam dhamma-cakkhum udapāditi<sup>8</sup> hi ettha Ariya-Magga-ttaye<sup>9</sup> paññā, ‘Cakkhum udapādi, ñāṇam udapāditi,’ ettha pubbe-nivāsadi-ñāṇam paññā-cakkhu ti vuttam.<sup>10</sup> ‘Dibbenā cakkhunā’ ti āgata-ṭṭhānesu dibba-cakkhumhi vattati. ‘Cakkhuñ ca paṭicca rūpe cāti’ ettha pāsāda-cakkhumhi vattati. Idha panāyam pāsāda-cakkhu-vohārena cakkhu-viññāpe vattati. Tasmā cakkhu-viññāpena rūpam disvā ti ayam ettha attho.

Sesa-padesu<sup>11</sup> yam vattabbam siyā tam sabbam Visuddhi-Magge vuttam.

*Aryāseka*<sup>12</sup>-sukhan ti, kilesa-vyāseka-virahitattā avyāsekam asammissam pariśuddham adhi-citta-sukham paṭisañvedetīti. Indriya-saṃvara-kathā niṭṭhitā.

65. Sati-sampajāñā-bhājaniyamhi abhikkante paṭikkante ti. Ettha tāva abhikkantam vuccati gamanam, paṭikkantam nivattanam. Tad ubhayain pi catusu<sup>13</sup> iriyāpathesu labbhati. Gamanena<sup>14</sup> tāva purato kāyam abhiharanto abhikkamati

<sup>1</sup> Bm pariggabitam.

<sup>2</sup> Seg evam kho Mahārāja bhikkhu.

<sup>3</sup> So all MSS.

<sup>4</sup> St -niyesu.

<sup>5</sup> Bm volokemīti.

<sup>6</sup> Sdt -tena tāva.

<sup>7</sup> Bm dhamma.

<sup>8</sup> Mahāvagga I. 6, 29.

<sup>9</sup> Bm ttaya-

<sup>10</sup> Bm vuccati.

<sup>11</sup> Bm adds pi.

<sup>12</sup> Sed avyāsekha; Bm abyāseka.

<sup>13</sup> Bm catusu.

<sup>14</sup> Bm gamane.

nāma, paṭinivattanto paṭikkamati nāma. Thāne pi thitako va kāyam purato onamento abhikkamati nāma, pacchato apanāmento paṭikkamati nāma. Nisajjāya nisinnako va āsanassa purima-aṅgābhīmukho saṃsaranto abhikkamati nāma, pacchimam aṅga-ppadesam paccāsaṃsaranto paṭikkamati nāma. Nipajjāya<sup>1</sup> pi es' eva nayo.

*Sampajāna-kārī hotīti*, sampajaññena sabba-kicca-kārī, sampajaññiass'<sup>2</sup> eva vā kārī. So hi abhikkantādisu sampajaññam karot' eva, na katthaci sampajaññā-virahito hoti. Tattha satthaka-sampajaññam sappāya-sampajaññam gocara-sampa-jaññam asammoha-sampajaññan ti catubbidham sampajaññam. Tattha abhikkamana-citte uppanne citta-vasen' eva agantvā, 'Kin nu me ettha gatena attho atthi n' atthīti' atthānattham parigaṇetvā<sup>3</sup> attha-parigaṇhanam<sup>4</sup> sātthaka-sampajaññam. Tattha ca attho ti Cetiyadassana-Bodhidassana<sup>5</sup> Saṃgha-dassana<sup>6</sup> Theradassana<sup>7</sup>-asubhadassanādī-vasena dhammadto vadḍhi.<sup>8</sup> Cetiyam<sup>9</sup> disvā pi hi Buddhārammaṇam, Saṃgha-dassane<sup>10</sup> Saṃghārammaṇam pīti uppādetvā, tad eva khayato<sup>11</sup> sammasanto arahattam pāpuṇāti. There disvā tesam ovāde patiṭṭhāya, asubham disvā tattha paṭhamajjhānam uppādetvā, tad eva khayato<sup>12</sup> sammasanto arahattam pāpuṇāti. Tasmā etesam dassanam sāttham.<sup>13</sup>

Keci pana īmisato pi vadḍhi<sup>14</sup> attho yeva. Tam nissāya brahmaçariyānuggahāya paṭipannattā<sup>15</sup> ti vadanti.

Tasmīm pana gamaṇe sappāyāsappāyam parigaṇetvā<sup>16</sup> sappāya-parigaṇhaṇam sappāya-sampajaññam. Seyyathādam cetiya-dassanam<sup>17</sup> nāma sāttham.<sup>18</sup> Sace pana cetiyassa mahā-pūjāya dasa-dvādaṣa-yojan-antare parisā sannipatati,<sup>19</sup> attano vibhavānurūpam itthiyo pi purisā pi alaṅkata - patiyattā

<sup>1</sup> Bm nipajjane.

<sup>2</sup> Bm sampajaññam.

<sup>3</sup> Bm pariggahetvā; Scg °gah°; St °gan° (see note<sup>14</sup> and pp. 185, 196).

<sup>4</sup> Bm pariggo.

<sup>5</sup> Bm omits dassana.

<sup>6</sup> Bm vuddhi.

<sup>7</sup> Bm adds vā Bodhim vā.

<sup>8</sup> Bm dassanena.

<sup>9</sup> Bm khayavasato.

<sup>10</sup> Bm khayavasato.

<sup>11</sup> Bm sātthakan ti vuttam.

<sup>12</sup> Bm vuddhi.

<sup>13</sup> Sc °attā corrected to °atā.

<sup>14</sup> Segt °gan°; Bm °ggah°

<sup>15..16</sup> Bm tāva sātthakam.

<sup>16</sup> Bm sanuipatanti.

citta-kamma-rūpakāni viya samcaranti, tatra c' assa itthe ārammaṇe lobho aniṭhe paṭigho asama-pekkhanena<sup>1</sup> moho uppajjati, kāya-samsaggāpattiṁ vā āpajjati, jīvita-brahmacariyānam vā antarāyo hoti. Evam tam ṭhānam asappāyam hoti. Vutta-ppakāra-antarāyābhāve sappāyam.<sup>2</sup>

Samgha-dassanam pi sāttham. Sace pana anto gāme mahāmaṇḍapam kāretvā, sabba - rattim dhamma-savanam kārentesu manussesu vutta-ppakāren' eva jana-sannipāto c' eva antarāyo ca hoti, evam tam ṭhānam asappāyam. Antarāyābhāve sappāyam. Mahāparisa-parivārānam therānam dassane pi es' eva nayo. Asubha-dassanam pi sāttham. Tadattha-dīpan-atthañ ca idam vatthum.<sup>3</sup>

Eko kira dahara-bhikkhu sāmaneram gahetvā danta-kaṭṭhatthāya gato. Sāmanero maggā<sup>4</sup> ukkamitvā purato<sup>4</sup> gacchanto asubham disvā paṭhamajjhāṇam nibbattetvā, tad eva pādakam katvā saṅkhāre sammasanto tīṇi phalāni sacchikatvā, upari-maggatthāya kammaṭṭhānam pariggahetvā atthāsi. Daharo tam apassanto 'Sāmanera' ti pakkosi. So, 'Mayā pabbajita-divasato paṭṭhāya bhikkhunā saddhim dve kathā nāma na kathita-pubbā, aññasmim pi divase upari-visesam nibbattessāmīti' cintetvā, 'Kim Bhante' ti paṭi-vacanam adāsi. 'Ehīti' ca vutto<sup>5</sup> eka-vacanen' eva āgantvā, 'Bhante iminā tāva maggena gantvā mayā ṭhitokāse muhuttam puratthābhimukho<sup>6</sup> thatvā olokethāti' āha. So tathā katvā tena patta-visesam eva pāpuṇi. Evam ekam asubham dvinnam janānam atthāya jātam.

Evam sāttham pi pan' etam, 'purisassa mātugāmāsubham asappāyam, mātugāmassa ca purisāsubham sabhāgam ev' asappāyan' ti evam sappāya-parigaṇhaṇam sappāya-sampa-jaññam nāma.

Evam parigahita<sup>7</sup>-sātthaka-sappāyassa pana atṭha-ttiñśāya<sup>8</sup> kammaṭṭhānesu attano citta-ruciyan kammaṭṭhāna-sam-

<sup>1</sup> Bm pekkhane.

<sup>2</sup> Bm adds Bodhi-dassane pi es' eva nayo.

<sup>3</sup> Bm vatthu.

<sup>4-4</sup> Bm okkamitvā pūrato. (Comp. Ud. p. 78, note 4.)

<sup>5</sup> Bm vutte.

<sup>6</sup> Bm pūrattā?

<sup>7</sup> Sedbt °ganita; Ss °ganita; Bm °ggahita.

<sup>8</sup> Se Bm tiñśāya.

khātam gocaram uggahetvā bhikkhācāra<sup>1</sup> - gocare tam gahevatvā va gamanam gocara-sampajaññam nāma. Tass' āvibhāvanatham idam catukkam veditabbam. ‘Idh’ ekacco bhikkhu harati na paccāharati, ekacco āharati<sup>2</sup> na harati, ekacco pana n’ eva harati n’ āharati,<sup>3</sup> ekacco harati ca paccāharati cāti.’

Tattha yo bhikkhu divasam cañkamena nisajjāya ca āvaraṇiyehi dhammehi cittam parisodhetvā, tathā rattiya pāthamam yānam,<sup>4</sup> majjhima-yāme seyyam kappetvā pacchima-yāme nisajjū-cañkamehi vītināmetvā, pag eva cetiyaṅgaṇa - bodhiyāṅgaṇa - vattam katvū, Bodhi-rukkhe udakam āsiñceitvā, pāniyam paribhojaniyam paccupatthīpetvā, ācariyupajjhāya-vattādīni sabbāni Khandhaka-vattāni samādāya vattati. So sarira-parikammaṇi katvā, senāsanam pavisitvā, dve tayo pallanke usumam gūhāpento, kammaṭṭhānam anuyuñjitvā, bhikkhācīravelāya utthahitvā, kammaṭṭhāna-sīsen’ eva patta-cīvaram ādāya, senāsanato nikkhomitvā, kammaṭṭhānam manasikaronto va cetiyaṅgaṇam gantvā, sace Buddhānussati kammaṭṭhānam hoti tam avissajjetvā va cetiyaṅgaṇam pavisati. Aññāñ ce kammaṭṭhānam hoti, sopāna<sup>5</sup> - mūle ṭhatvā hatthena gahitabhaṇḍam viya tam ṭhatvā, Buddhārammaṇam pīṭim<sup>6</sup> gahetvā cetiyaṅgaṇam āruyha, mahantam cetiyañ ce tikkhattum padakkhiṇam katvā catusu thānesu vanditabbam, khuddakañ<sup>7</sup> ce tath’ eva padakkhiṇam katvā atthasu thānesu vanditabbam, cetiyañ vanditvā Bodhiyāṅgaṇam pattenāpi Buddhassa Bhagavato sammukhā viya nipaccākāram<sup>8</sup> dassetvā Bodhi vanditabbo.<sup>9</sup> So evam cetiyañ ca Bodhiñ ca vanditvā, patisāmita-ṭṭhānam gantvā, patisāmita - bhaṇḍakañ hatthena gaṇhanto viya nikkhittakammaṭṭhānam gahetvā, gūma-samipe kammaṭṭhāna-sīsen’ eva cīvaram pārūpitvā, gūmanam piṇḍāya pavisati.

Atha nañ manussā disvā ‘Ayyo no āgato’ ti paccug-

<sup>1</sup> Sd sikkhācāra.

<sup>2</sup> Bm paccāharati.

<sup>3</sup> Bm na paccāharati.

<sup>4</sup> Bm yame.

<sup>5</sup> Bm sopāna.

<sup>6</sup> Bm pīṭim.

<sup>7</sup> Bm adds cetiyañ.

<sup>8</sup> Bm nippaccakāram.

<sup>9</sup> Bm vanditabbā.

gantvā, pattam gahetvā āsana-sālāya vā gehe vā nisidā-petvā yāgum dātvā, yāva bhattam niṭṭhāti<sup>1</sup> tāva pāde dhovitvā makkhetvā, purato<sup>2</sup> nisiditvā pañham vā pucchanti, dhammad vā sotu-kāmā honti. Sace pi na kathāpentī jana-saṅgahattham dhamma-kathā nāma kātabbā yevāti Aṭṭha-kathācariyā vadanti. Dhamma-kathā hi kammaṭṭhāna-vinimuttā nāma n' atthi. Tasmā kammaṭṭhāna-sīsen' eva dhamma-katham kathetvā, kammaṭṭhāna-sīsen' eva āhāram paribhuñjivā, anumodanam vatvā,<sup>3</sup> nivattiyamānehi<sup>4</sup> pi manusehi anugato va gāmato nikhamitvā, tattha te nivāretvā<sup>5</sup> maggam paṭipajjati. Atha naipi puretaram nikhamitvā bahi gāme kata-bhatta-kiċċā sāmaṇera-dahara-bhikkhū disvā paccuggantvā patta-cīvaram assa gaṇhanti. Porāṇakā bhikkhū kira na<sup>6</sup> ‘Amhākam upajjhāyo ācariyo’ ti mukham oloketvā vattam karonti, sampatta-pariccheden’ eva karonti. Te tam pucchanti, ‘Bhante, ete manussā tumhākam kim honti, māti-pakkhato sambandhā piti-pakkhato vā’ ti. ‘Kim disvā pucchathāti?’ ‘Tumhesu etesam pemaṇi bahumānan’ ti. ‘Āvuso, yam mātā-pitūhi pi dukkaram, tam ete amhākam karonti, patta-cīvaram pi no etesam santakam eva, etesam ānubhāvena n’ eva bhaye bhayam na chātakē chātakam jānāma. Edisā<sup>7</sup> nāma amhākam upakārino n’ athiti,’ tesam guṇe kathento gacchati. Ayam vuccati harati na paccāharati.<sup>8</sup>

Yassa pana pag eva vutta-ppakāram vatta-paṭivattam<sup>9</sup> karontassa kammaja-tejo pajjalati anupādinnakam<sup>10</sup> muñ-citvā upādinnakam gaṇhāti, sarirato sedā inuccanti, kammaṭṭhāna-vīthim<sup>11</sup> n’ ārohati. So pag eva patta-cīvaram adāya vegasā va cetiyam vanditvā, go-rūpānam nikhamanavelāyam eva gāmam yāgu-bhikkhāya pavisitvā yāgum labhitvā āsana-sālaṇi gantvā pivati. Ath’ assa dvattik-

<sup>1</sup> Bm na niṭṭhāti.

<sup>2</sup> Bm adds te.

<sup>3</sup> Bm katvā.

<sup>4</sup> Bm nivattiyamāno.

<sup>5</sup> Bm nivattetvā.

<sup>6</sup> Bm puts *this* na before mukham.

<sup>7</sup> Bm idisa.

<sup>8</sup> Bm paccāharatī.

<sup>9</sup> Bm paṭipattim.

<sup>10</sup> So all MSS (twice).

<sup>11</sup> SS kammaṭṭhanam vīthim.

khattum<sup>1</sup> ajjhoharaṇa-matten' eva kammaja-tejo upādiṇṇa-kam<sup>2</sup> muñcītvā, anupādiṇṇakam gañhāti. Ghaṭa-satena nabāto viya tejo - dhātu - pariṭṭāha - nibbānam patvā, kammaṭṭhāna-sisena yāgum paribhuñjitvā, pattañ ca mukhañ ca dhovitvā, antarā bhatte kamaṭṭhānam manasikatvā, avasesa-ṭṭhāne piñḍāya caritvā kammaṭṭhāna-sisena āhāram<sup>3</sup> paribhuñjitvā, tato paṭṭhāya poñkhānupoñkham upaṭṭha-hamānam kammaṭṭhānam gahetvā va<sup>4</sup> āgacchati. Ayam vuccati āharati na harati.<sup>5</sup> Edisa bhikkhū yāgum pivitvā vipassanam ārabhitvā Buddha-sāsane Arahattam patta nāma gañana-patham vītivattā. Sihalā-dipe<sup>6</sup> yeva tesu tesu gūmesu āsana<sup>7</sup>-sālāya<sup>8</sup> na tam āsanam atthi yattha yāgum pivitvā arahattam patta<sup>9</sup>-bhikkhu<sup>10</sup> n' athiti.

Yo pana pamāda-vihāri hoti nikkhitta-dhuro, sabba-vattāni bhinditvā pañcavidha - cekokhila - vinibandha - baddha<sup>11</sup>-citto viharanto 'kammaṭṭhānam nāma atthiti' pi saññam akatvā, gūmam piñḍāya pavisitvā ananulomikena gihi-saṁsaggena samsattho caritvā ca bhuñjitvā ca tuccho nikhamati: ayam vuccati n' eva harati n' āharati.<sup>12</sup>

Yo pauñayam harati ca paccāharati cāti vutto, so gata-paccāgatika-vatta-vasena veditabbo. Attakāmā hi kula-putta sāsane pabbajitvā dasa pi visatim pi<sup>13</sup> paññāsam pi satam pi ekato vasantā katika<sup>14</sup>-vattam katvā viharanti. 'Āvuso tumhe na inaṭṭhāna-bhayatṭhāna<sup>15</sup> - jīvikā pakatā pabbajitā, dukkhā muccitu-kāmā pan' attha<sup>16</sup> pabbajitā. Tasmā gamane uppanna-kilesam gamane yeva nigganhatha, ṭhāne,<sup>17</sup> nisajjāya, sayane uppanna-kilesam sayane yeva nigganhathāti.' Te evam katika<sup>18</sup>-vattam katvā bhikkhā-

<sup>1</sup> Bm dvitikkhattum.

<sup>2</sup> Sc upādika; Ss upādika, corrected to upadinnaka.

<sup>3</sup> Bm āhārañ ca.

<sup>4</sup> Bm omits.

<sup>5</sup>-<sup>6</sup> Bm paccāharati na haratī.

<sup>6</sup> Sc Bm Sihala.

<sup>7</sup> Std āsāna.

<sup>8</sup> Bm sālāyam vā.

<sup>9</sup> Bm patta.

<sup>10</sup> Sc Bm bhikkhū.

<sup>11</sup> Bm omits.

<sup>12</sup> Bm na paccāharatī.

<sup>13</sup> Bm adds tiñsa pi cattalisam pi.

<sup>14</sup> Sc kathika.

<sup>15</sup> Bm na inaṭṭā na bhayattā na.

<sup>16</sup> Bm eththa.

<sup>17</sup> Scs omit; Bm tathā ṭhāne.

<sup>18</sup> Sc kathika.

cāram gacchantā<sup>1</sup> addha-usabha-usabha-addha-gāvuta-gāvut<sup>2</sup>-  
antaresu pāsāṇā honti. Tāya saññāya kammatthānam  
manasikarontā va gacchanti. Sace kassaci gamane kileso  
uppajjati tatth' eva nam niggahāti, tathā asakkonto  
titthati. Ath' assa pacchato āgacchanto pi titthati. So  
'Ayam bhikkhu tuyham uppanna-vitakkam jānāti, anuccha-  
vikan<sup>3</sup> te etan' ti attānam paticodetvā<sup>4</sup> vipassanam vadhlhetvā  
tatth' eva ariyabhūmim<sup>5</sup> okkamati. Tathā asakkonto  
nisidati. Ath' assa pacchato āgacchanto pi nisidatī so  
yeva nayo. Ariya-bhumim<sup>6</sup> okkamitum asakkonto pi tam  
kilesam vikkhambhetvā kammatthānam manasikaronto va  
gacchati na kammatthāna - vippayuttena cittena pādam  
uddharati. Uddharati ce, paṭinivattetvā purima-padesam<sup>7</sup>  
yeva eti, ālindaka<sup>8</sup>-vāsi Mahā-Phussadevatthero<sup>9</sup> viya.

So kira ekūna-vīsatī vassāni gata-paccāgata - vattam  
pūrento evam vihāsi. Manussā<sup>10</sup> pi sudam<sup>10</sup> antarā magge  
kasantā<sup>11</sup> ca vapantā<sup>12</sup> ca maddantā ca kamnāni ca karontā  
theram tathā gacchantam disvā, 'Ayam therō punappuna<sup>13</sup>  
nivattitvā gacchati, kin nu kho magga-mūlho udāhu kiñ ci  
pammuttho?' ti samullapanti. So tam ānādīiyitvā kamma-  
tthāna-yutta-cittena va samaṇa-dhammam karonto vīsatī-  
vass-abbhantare arahattam pāpuṇi. Arahattam patta-divase  
tassa cañkamana-koṭiyam adhivathā devatā aṅgulīhi dīpam  
pajjalitvā<sup>14</sup> atthāsi. Cattāro pi Mahārājāno Sakko ca devā-  
nam indo Brahmā ca Sahampati upatthānam agamamsu.  
Tañ ca obhāsam disvā vanavāsi Mahātissatthero tam dutiya-  
divase pucchi 'Ratti-bhāge āyasmato santike obhāso ahosi,  
kim so obhāso?' ti. Therō vikkhepam karonto, 'Obhāso  
nāma dīpobhāso pi hoti, maṇi-obhāso pīti' evam ādim āha.  
Tato 'Paticchādetha tumhe'<sup>15</sup> ti nibaddho,<sup>16</sup> 'Āmāti' paṭi-

<sup>1</sup> Seg gacchanto.<sup>2</sup> Seg omit.<sup>3</sup> Bm ananuechavikan.<sup>4</sup> Bm paticodityā.<sup>5</sup> Bm bhummim.<sup>6</sup> Bm bhummim.<sup>7</sup> Bm pāde.<sup>8</sup> Sd ālindaka.<sup>9</sup> Se ttero.<sup>10</sup> <sup>10</sup> Sd pi dam; Bm addasamṣu.<sup>11</sup> St kāyattā; Sd kāsantā.<sup>12</sup> Bm vappantā.<sup>13</sup> Bm °punam.<sup>14</sup> Bm ujjāletvā.<sup>15</sup> Sgt omit ti.<sup>16</sup> Bm nibbandho.

jānitvā ārocesi, Kālavalli-maṇḍapa-vāsī Mahānāga-tthero viya ca.

So pi kira gata-paccāgata-vattam pūrento ‘Paṭhaman tāva Bhagavato mahā-padhānam pūjessāmīti’ satta vassāni ṭhāna-caṅkamam eva adhiṭṭhāsi. Puna soṭasa-vassāni gata-paccāgata-vattam pūretvā Arahattam pāpuṇi. So kammaṭṭhāna-yutten’ eva cittena pādām uddharanto viyuttena uddhate paṭinivattento gāma-samīpam gantvā, ‘gāvī<sup>1</sup> nū pabbajito nū’ ti āsaṅkaniye padese ṭhatvā<sup>2</sup> pārūpitvā kaccha-karakato<sup>3</sup> udakena pattam dhovitvā udaka-gaṇḍusam<sup>4</sup> karoti. Kim kāraṇā? ‘Mā me bhikkham dātum vanditum vā āgate manusse “dīghāyukā hothāti” vacana-mattenāpi kammaṭṭhāna-vikkhepo ahosīti’ ‘ajja bhante katamī?’ ti divasām vā, bhikkhu-ganaṇam<sup>5</sup> vā pañham pucchito pana udakam gilitvā āroceti. Sace divasādi<sup>6</sup>-pucchakā na honti nikhamana-velāyam gāma-dvāre niṭṭhu-bhitvā<sup>7</sup> yāti, Galamba<sup>8</sup>-tittha-vihāre vassupagatā paññāsa bhikkhū viya.

Te kira Āśālhi-puṇṇamāya katika-vattam akamsu ‘Arahattam appatvā aññam aññam n’ ālapissāmāti’ gāmañ ca piṇḍāya pavisañtā udaka-gaṇḍusam katvā pavisiñsu. Divasādisu puechitesu vutta-nayen’ eva paṭipajjimsu. Tattha manussā nuṭṭhubhanam<sup>9</sup> disvā jāniñsu ‘Ajj’ eko āgato, ajja dve’ ti, evañ ca cintesum, ‘Kin nu kho ete amheh’ eva saddhim na sallapanti, udāhu aññam aññam pi? Yadi aññam aññam na sallapanti addhā vivāda-jātā bhavissantī. Etha ne aññam aññam khamāpessāmāti.’ Sabbe vihāram gantvā paññāsāya bhikkhūsu dve pi bhikkhū ekokāse nāddasam̄su.<sup>10</sup> Tato yo tesu ca cakkhumā puriso so āha, ‘Na bho

<sup>1</sup> Sed gāvī.

<sup>2</sup> Bm adds cīvaraṇam.

<sup>3</sup> Bm kacchakantarato.

<sup>4</sup> Br̄a gaṇḍusam throughout (see J. I. 459).

<sup>5</sup> Se gaṇānam; Sst gaṇauṇam; Bm gaṇam; Sh gaṇanam.

<sup>6</sup> St divasā divasādi; Bm divasādīni.

<sup>7</sup> Bm niṭṭuhitvā vā.

<sup>8</sup> Bm kalamba.

<sup>9</sup> Bm niṭṭuhananam.

<sup>10</sup> Sst nāddasam̄su.

kalaha-kārakānam okāso<sup>1</sup> īdiso hoti, susammatt̄ham Cetiy-aṅgānam Bodhi-aṅgānam sunikkhitā sammajjaniyo sūpat̄hitam<sup>2</sup> pāniyam paribhojanīyan' ti. Te tato ca nivattā<sup>3</sup> te pi bhikkhū anto te māse yeva arahattam patvā mahā-pavā raṇāya visuddhi-pavāraṇam pavāresum. Evam Kālavalli-maṇḍapa-vāsī Mahānāga-tthero viya, Galambatittha<sup>4</sup>-vihāre vassūpagata-bhikkhū viya ca, kammaṭṭhāna-yutten'<sup>5</sup> eva cittena pādām uddharanto gāma-samīpam gantvā udaka-gaṇḍūsam katvā vīthiyo sallakkhetvā yattha surā<sup>6</sup>-sonḍa-dhuttādayo kalaha-kārakā caṇḍa-hatthi-assādayo vā n' atthi tam vīthim paṭipajjati. Tattha ca piṇḍāya caramāno na turita-turito viya javena gacchati. Na hi javana<sup>7</sup>-piṇḍa-pātiya-dhutaṅgan<sup>8</sup> nāma kiñci atthi. Visama-bhūmibhāgapattam pana udaka-sakaṭam viya niccalo hutvā gacchati. Anugharam paviṭṭho ca dātu-kāmam vā adātu-kāmam vā sallakkhetum<sup>9</sup> tad anurūpam kālam āgamento, bhikkham gahetvā<sup>10</sup> anto gāme vā bahi gāme vā vihāram eva vā āgantvā, yathā phāsuke paṭirūpe okāse nisiditvā, kammaṭṭhānam manasikaronto, āhāre paṭikūla<sup>11</sup>-saññam upaṭṭha-petvā, akkhabbbhañjaṇa<sup>12</sup>-vaṇālepana-putta-maiśūpama<sup>13</sup>-vasena paccavekkhanto, aṭṭhaṅga-samannāgataṁ āhāram āhāreti, n' eva davāya<sup>14</sup> na madāya na maṇḍanāya na vibhūsanāya.<sup>15</sup> Bhuttāvī ca udakakiccamī katvā muhuttam bhattakilamatham paṭipassambhetvā yathā purebhattam evam pacchābhettam purinā-yāmañ ca pacchima-yāmañ ca kammaṭṭhānam eva manasikaroti.' Ayam vuccati 'Harati ca paccāharati cāti.'

Imam<sup>16</sup> pana haraṇa-paccāharaṇa-saṃkhātam gata-paccāgata-vattam pūrento yadi upanissaya-sampanno hoti paṭhamavaye eva Arahattam pāpuṇāti. No ce paṭhamā-vaye pāpuṇāti,

<sup>1</sup> Bm vasana-okāso.

<sup>2</sup> Bm suthapitam-

<sup>3</sup> Bm nivattitā.

<sup>4</sup> Bm kalamba.

<sup>5</sup> Kamma thanam anuyutte'.

<sup>6</sup> Bm surā.

<sup>7</sup> Seg javan-aṅga.

<sup>8</sup> Bm dhuṭāṅgam.

<sup>9</sup> Bm sallaketa.

<sup>10</sup> Bm paṭilabhitvā ādāya.

<sup>11</sup> Bm paṭikūla.

<sup>12</sup> St akkhamabhañj-; Sh akkham gañjana-; Bm akkha-bhañjana.

<sup>14</sup> Se damāya.

<sup>13</sup> So all six MSS.

<sup>15</sup> Bm idam.

<sup>15</sup> Bm adds . . . pa . . .

atha majjhima-vaye. No ce majjhima vaye pāpuñāti, atha maraṇa-samaye. No ce maraṇa-samaye pāpuñāti, attha deva-putto hutvā. No ce deva-putto hutvā pāpuñāti, anupanne Buddhe nibbatto Pacceka-bodhim sacchikaroti. No ce Pacceka-bodhim sacchikaroti, atha Buddhānam sammukhībhāve khippābhīñño vā hoti seyyathāpi Thero Bāhiyo Dāru-ciriyō,<sup>1</sup> mahā-pañño vā seyyathāpi Thero Sāriputto, mahiddhiko vā seyyathāpi Thero Mahā-Moggallāno, dhutavā<sup>2</sup> vā seyyathāpi Thero Mahā-Kassapo, dibba-cakkhuko vā seyyathāpi Thero Anuruddho, Vinaya-dharo vā seyyathāpi Thero Upāli, Dhamma-kathiko vā seyyathāpi Puñño Mantāni-putto, araññako<sup>3</sup> vā seyyathāpi Thero Revato, bahussuto vā seyyathāpi Thero Ānando, sikkhā-kāmo vā seyyathāpi Thero Rāhulo Buddha-putto ti. Iti imasmīm catukke yvāyam harati paccāharati ca tassa gocara-sampajaññam sikkhā-ppattam hoti.

Abhikkamādisu pana asammuyhaṇam<sup>4</sup> asammoha<sup>5</sup>-sampaññam. Tam evam veditabbaṃ. ‘Idha bhikkhu abhikkamanto vā patikkamanto vā yathā andha-puthujjano<sup>6</sup> abhikkamādisu attā abhikkamati attanā abhikkamo nibbattito’ ti vā, ‘Aham abhikkamāmi, mayā abhikkamo nibbattito vā’ ti<sup>7</sup> sammuyhati.<sup>8</sup> Tathā asammuyhanto ‘abhikkamāmī’ citte uppajjamāne ten’ eva cittena saddhiṃ citta-samuṭṭhānā vāyo-dhātu - viññattim janayamānā uppajjati. Iti citta-kiriya-vāyodhātu-vipphāra-vasena ayam kāya-sammato atthi-saṅghāto abhikkamati. Tass’ evam abhikkamato ekekāpad<sup>9</sup>-uddharane paṭhavi<sup>10</sup>-dhātu āpo-dhātūti dve dhātuyo omattā honti mandā, itarā dve adhimattā honti balavatiyo. Tathā atiharaṇa-vīthiharaṇesu. Vossajjane<sup>11</sup> tejo-dhātu-vāyo-dhātūti dve dhātuyo omattā honti mandā, itarā dve adhimattā balavatiyo. Tathā sannikkhepana-sannirumhanesu.<sup>12</sup> Tattha

<sup>1</sup> Bm °ciriyō.<sup>2</sup> Bm dhūta-vādo.<sup>4</sup> Sc asamayhanam.<sup>6</sup> Bm °janā.<sup>8</sup> Bm sammuyhanti.<sup>10</sup> Sc pathaviya; Sht paṭhavī; Bm pathavī.<sup>11</sup> Sc Bm rosajjane.<sup>3</sup> Bm araññiko.<sup>5</sup> Sc repeats asammoha.<sup>7</sup> Bm omits.<sup>9</sup> St Bm pād.<sup>12</sup> SS sanuirumhesu; Bm sanirujjhanesu.

uddharane pavattā rūpārūpa-dhammā atiharaṇam na<sup>1</sup> pāpuṇanti. Tathā atiharaṇe pavattā vītiharaṇam, vītiharaṇe pavattā vossajjanam,<sup>2</sup> vossajjane pavattā sannikkhepanam, sannikkhepane pavattā<sup>3</sup> sannirumhanam<sup>4</sup> na pāpuṇanti. Tattha tath' eva pabba-pabba<sup>5</sup>-sandhi-sandhi-odhi-odhi hutvā tatta-kapāle pakkhitta-tilā<sup>6</sup> viya taṭataṭāyantā<sup>7</sup> bhijjanti. Tattha ko eko abhikkamati kassa vā ekassa abhikkamaṇam? Paramatthato hi dhātūnam yeva gamanam dhātūnam thānām dhātūnam nisajjā<sup>8</sup> dhātūnam sayanam. Tasmiṃ tasmiṃ hi koṭṭhāse saddhiṃ rūpena

Aññam uppajjate cittam, aññam cittam nirujjhati  
Avicim anusambaddho<sup>9</sup> nadī-soto va vattatīti.

Evaṃ abhikkamādisu asammuyhanam asammoha-sampa-jaññam nāmāti.

Niṭṭhito abhikkante paṭikkante sampajāna-kāri hotiti padassa attho.

Ālokite vilokite ti. Ettha pana ālokitan nāma purato pekkhaṇam, vilokitan nāma anudisā pekkhaṇam. Aññāni pi heṭṭhā upari pacchato pekkhaṇa-vasena olokita-ullokita-palokitani nāma honti. Tāni idha na gahitāni. Sāruppa-vasena pana imān' eva dve gahitāni, iminā vā mukhena sabbāni pi tāni gahitān' evāti. Tattha ‘ālokessāmīti’ citte uppanne cittavassen’ eva āloketvā<sup>10</sup> attha-parigaṇhaṇam sāttthaka-sampa-jaññam. Tam āyasmantam Nandam kāyasakkhiṃ katvā veditabbam. Vuttam h' etam Bhagavatā : ‘Sace<sup>11</sup> Bhikkave Nandassa purathimā disā āloketabbā<sup>12</sup> hoti sabba<sup>13</sup>-cetaso samannāharitvā Nando purathimam disam āloketi, “evaṃ me purathimam disam ālokayato na abhijjhā-domanassā pāpakā akusalā dhammā<sup>14</sup> anvāsavyeyun ti.” Iti sāttthaka<sup>14</sup>-

<sup>1</sup> Seq omit *na*.

<sup>3</sup> St adds sannivesanam, sannivesane pavattā.

<sup>5</sup> Bm pahbam pahbam.

<sup>7</sup> J. I. 439; II. 277.

<sup>9</sup> St Bm -bandho.

<sup>11</sup> Sch add va.

<sup>13</sup> Bm sabbam.

<sup>2</sup> Bm vosaj<sup>o</sup> (throughout).

<sup>4</sup> Bm sannirujjhanaṇam.

<sup>6</sup> Bm tilam.

<sup>8</sup> Bm nisajjanam.

<sup>10</sup> Bm anāloketvā.

<sup>12</sup> Bm olo (throughout).

<sup>11-14</sup> SS anvāssa bhavissatiti iti ha tattha.

sampajāno hoti. Sace, Bhikkhave, Nandassa pacchimā disā . . . pe . . . uttarā disā . . . dakkhiṇā disā . . . uddham adho . . . anudisā āloketabbā hoti, sabba<sup>1</sup>-cetaso samannāharitvā Nando anudisam āloketi, “evam me anudisam ālokayato . . . pe . . . sampajāno hotīti. Api ca idhāpi pubbe vutta-cetiya-dassanādi-vasen’ eva sāthakatā ca sappāyatā<sup>2</sup> ca veditabba.

Kammaṭṭhānassa pana avijahanam eva gocara<sup>3</sup>-sampa-jaññam. Tasmā<sup>4</sup> khandha-dhātu-āyatana-kammaṭṭhānikehi attano kammaṭṭhāna-vasen’ eva kasinādi-kammaṭṭhānikehi vā pana kammaṭṭhāna-sisen’ eva ālokana-vilokanam kātabbam. Ābbhantare attā nāma āloketā vā viloketā vā n’ atthi. ‘Ālokessāmī’ pana citte uppajjamāne<sup>5</sup> ten’ eva cittena saddhim citta-samutṭhānā vāyo-dhātu-viññattim janayamānā uppajjati. Iti citta-kiriyā-vāyo-dhātu-vippaharavasen’ eva hetthimam akkhi-dalam adho sīdati, uparimam uddham laṅgheti. Koci yantakena vicaranto nāma n’ atthi. Tato cakkhu-viññānām dassana-kiccam sādhentam uppajjatīti evam pajānanam pan’ ettha asammoha-sampajaññam nāma. Api ca mūla-pariññā āgantukatā ca<sup>6</sup> kālika-bhāva-vasena p’ ettha asam-moha-sampajaññam veditabbam. Mūla-pariññā-vasena tāva

Bhavaṅgāvajjanañ c’ eva dassanam sampaticchanam  
Santīraṇam vothapanam javanam bhavati sattaman ti.<sup>7</sup>

Tattha bhavaṅgam uppatti bhavassa aṅga-kiccam sādhaya-mānam pavattati. Tam āvaiṭetvā kiriyā-mano-dhātu āvajjana-kiccam sādhayamānā, tam nirodhā cakkhu-viññānam dassaṇa-kiccam sādhayamānā, tam nirodhā vipāka<sup>8</sup>-mano-dhātu sampaticchana-kiccam sādhayamānā, tam nirodhā vipāka-mano-viññāṇa-dhātu-santīraṇa-kiccam sādhayamānā, tam nirodhā kiriyā-mano-viññāṇa-dhātu-votthapanam<sup>9</sup>-kiccam

<sup>1</sup> Bm sabbam.

<sup>2</sup> Set samp<sup>o</sup>.

<sup>3</sup> Sck gocare.

<sup>4</sup> Bm adds ettha.

<sup>5</sup> Sgh add te; Bm °māna-matte.

<sup>6</sup> Bm va.

<sup>7</sup> Bm omits.

<sup>8</sup> Sō vipākā.

<sup>9</sup> Bm voṭhabba (always).

sādhayamānā, tam nirodhā sattakkhattum javanam javati. Tattha pathama-javane pi ‘ayam itthī ayam puriso’ ti rajjana-dussana-muyhana-vasena ālokita-vilokitam<sup>1</sup> na hoti, dutiya-javane pi . . . pe . . . sattama-javane pi. Etesu pana yuddha-maṇḍale yodhesu<sup>2</sup> viya hetth-uppariya-vasena bhijitvā patitesu ‘ayam itthī ayam puriso’ ti rajjanādi-vasena ālokita-vilokitam hoti. Evan tav’ etha mūla-pariññā-vasena asammoha-sampajaññam veditabbam.

Cakkhu-dvāre pana rūpe āpātha-gate<sup>3</sup> bhavaṅga-calanato uddham saka-saka-kicca-nipphādana-vasena āvajjanādisu uppajjitvā niruddhesu avasāne javanam uppajjati. Tam pubbe uppannānam āvajjanādīnam geha-bhūte cakkhu-dvāre āgantuka-puriso viya hoti. Tassa yathā paragehe kiñci yācītum paviṭṭhassa āgantuka-purisassa geha-sāmikesu tuṇhīm āśinesu āna-karaṇam na yuttam, evam āvajjanādīnam geha-bhūte cakkhu-dvāre āvajjanādisu pi arajjantesu adussantesu amuyhantesu ca rajjana-dussana-muyhanam ayuttan ti evam āgantuka-bhāva-vasena asammoha-sampajaññam veditab-bam.

Yāni pan’ etani cakkhu-dvāre-votthapanā-pariyosānāni cittāni uppajjanti, tāni saddhiṁ sampayutta-dhammehi tattha tath’ eva bhijjanti, aññam aññam na passantīti ittarāni tāvakālikāni honti. Tattha yathā ekasmiṁ ghare sabbesu mānusakesu<sup>4</sup> matesu avasesassa ekassa tam khaṇam yeva maraṇa-dhammassa na yuttā nacca-gītādisu<sup>5</sup> abhirati nāma, evam evam eka-dvāre sasampayuttakesu<sup>6</sup> āvajjanādisu tattha tath’ eva matesu avasesassa tam khaṇam yeva maraṇa-dhammassa javanassāpi rajjana-dussana-muyhana-vasena<sup>5</sup> abhirati nāma na yuttā ti evan tāvakālika-bhāva-vasena asammoha-sampajaññam veditabbañ.

Api ca khandhāyatana-dhātu-paccaya-paccavekkhaṇa-vasena p’ etam veditabbam. Ettha hi cakkhuñ c’ eva rūpañ<sup>7</sup> ca rūpakkhandho, dassanam viññāṇakkhandho, tam sampa-

<sup>1</sup> Bm adds nāma.

<sup>2</sup> Sc yobbāsu; Sd sodhesu.

<sup>3</sup> Bm āpātham āgate.

<sup>4</sup> Bm mānusakesu.

<sup>5-5</sup> Scg omit from abhirati to vasena.

<sup>6</sup> Bm °yuttesu; Scd yuttatesu.

<sup>7</sup> Bm rūpa.

yuttā vedanā vedanākkhandho, saññā saññākkhandho, phassādikā samkhārakkhandho. Evam etesam pañcannam khandhānam samavāye ālokana-vilokanam paññāyati. Tattha ko eko āloketi, ko viloketi? Tathā cakkhum<sup>1</sup> cakkhāyatanaṁ, rūpam rūpāyatanaṁ, dassanam manāyatanaṁ,<sup>2</sup> vedanādayo sampayutta-dhammā dhammāyatanaṁ. Evam etesam catunnam āyatanaṇam samavāye<sup>3</sup> ālokana-vilokanam paññāyati. Tattha ko eko āloketi, ko<sup>4</sup> viloketi? Tatthā cakkhum<sup>1</sup> cakkhudhātu, rūpam rūpa-dhātu, dassanam cakkhu-viññāna-dhātu, tam sampayuttā vedanādayo dhammā dhamma-dhātū. Evam etasam catunnam dhātūnam samavāye ālokana-vilokanam paññāyati. Tattha ko eko āloketi, ko viloketi? Tathā cakkhum<sup>1</sup> nissāya<sup>5</sup> paccayo<sup>6</sup> rūpam ārammaṇa-paccayo, āvajjanam anantara - samantara<sup>7</sup> - rūpa - nissāya<sup>8</sup> n' atthi vigata - paccayo, āloko upanissaya - paccayo, vedanādayo sahajāta<sup>9</sup> - paccayā. Evam etesam paccayānam samavāye ālokana-vilokanam paññāyati. Tattha ko eko āloketi ko vilokeftī evam ettha khandhāyatana-dhātu-paccaya - paccavekkhaṇa-vasena pi asammoha-sampajāñam veditabbam.

*Sammiñjite<sup>10</sup> pasārite ti, pabbānam hattha-pādānam<sup>11</sup> sammiñjana-pasāraṇe. Tattha citta-vasen' eva sammiñjana-pasāraṇam akatvā hattha-pādānam sammiñjana-pasāraṇapaccayā atthānattham parigaṇetvā<sup>12</sup> attha-parigaṇhanam<sup>13</sup> sātthaka-sampajāñnam. Tattha hattha-pāde aticirām sammiñjetvā<sup>14</sup> vā pasāretvā eva vā ṭhitassa khaṇe khaṇe vedanā uppajjanti, cittam ekaggatam na labhati, kammaṭṭhānam paripaṭati, visesam nādhigacchati. Kāle sammiñjentassa<sup>15</sup> kāle pasārentassa pana tā vedanā n' uppajjanti, cittam ekaggam hoti, kammaṭṭhānam phātim<sup>16</sup> gacchati,*

<sup>1</sup> Bm cakkhu-.

<sup>2</sup> Sc adds cedanā ; St repeats dassanam manāyatanaṁ.

<sup>3</sup> Sg samavāyo.

<sup>4</sup> SS omit.

<sup>5</sup> Sc Bm nissaya- ; Sg nissayā.

<sup>6</sup> Sd paccayā.

<sup>7</sup> Sc samanta ; Sg samananta- ; St samantaram.

<sup>8</sup> Sg Bm nissaya.

<sup>9</sup> Bm sahajātādi.

<sup>10</sup> Bm samiñjō (throughout).

<sup>11</sup> SS omit.

<sup>12</sup> Bm pariggānhitvā (see pp. 184, 5)

<sup>13</sup> Bm pariggānhanam.

<sup>14</sup> Bm samiñjitvā.

<sup>15</sup> Bm samiñjitassa.

<sup>16</sup> SS pātim (Sd pāte).

visesam adhigacchatīti evam atthānattha-parigañhaṇam<sup>1</sup> veditabbam.

Atthe pana sati pi sappāyāsappāyām parigañetvā sappāya-parigañhaṇam sappāyā - sampajaññam. Tatrāyam nayo. Mahācetiyaṅgaṇe<sup>2</sup> kira dahara-bhikkhū sajjhāyam gañhanti. Tesampi pitthipasse<sup>3</sup> dahara-bhikkhūniyo dhammam suñanti. Tatr' eko daharo hattham pasārento kāyam samsaggam patvā ten' eva kāraṇena gihi-jato. Aparo bhikkhu pādām pasārento aggimhi pasāresi, atthim āhacca pādo jhāyi. Aparo vammike pasāresi, so āśivisena datṭho. Aparo cīvara-kuṭi-dandake pasāresi, tam maṇi-sappo dasi. Tasmā evarūpe asappāye apasāretvā sappāye pasāretabbam. Idam ettha sappāya-sampajaññam.

Gocara-sampajaññam pana Mahāthera-vatthunā dīpetabbam. Mahā-thero kira divaṭṭhāne nisinno antevāsikehī<sup>4</sup> saddhim dhammam<sup>5</sup> kathayamāno sahasā hattham sammiñjetvā<sup>6</sup> puna yathā-thāne ṭhapetvā sanikam sammiñjesi.<sup>7</sup> Tam antevāsikā pucchimsu, ‘Kasmā, Bhante, sahasā hattham sammiñjetvā puna yathāṭṭhāne ṭhapetvā sanikam sammiñjayitthāti.’<sup>8</sup> ‘Yato paṭṭhāya ’ham,<sup>9</sup> Āvuso, kammatṭhānam manasikātum āraddho, na me kammatṭhānam muñcitvā hattho sammiñjita-pubbo. Idāni pana me tumhehi saddhim kathayamāne na kammatṭhānam muñcitvā sammiñjito. Tasmā puna yathāṭṭhāne ṭhapetvā sammiñjesin’ ti.—‘Sādhu Bhante, bhikkhunā nāma evarūpena bhavitabban’ ti. Evam ethāpi kammatṭhāna-vijahanam eva gocara-sampajaññan ti veditabbam.

Abbhantare attā nāma koci sammiñjento vā pasārento vā n' atthi. Vutta-ppakāra-citta-kirya-vāyodhātu-vippahārena pana puttākaddhāna - vasena dāru - yantassa hattha-pāda-lālanam<sup>10</sup> viya sammiñjana-pasāraṇam hotīti evam pajānanam<sup>11</sup> pan' ettha asammoha-sampajaññan ti veditabbam.

*Samghāti-patta-cīvara-dhārane* ti. Ettha samghāti-cīvara-

<sup>1</sup> Bm gg.

<sup>2</sup> SS angane.

<sup>3</sup> Bm passesu.

<sup>4</sup> Bm -kena.

<sup>5</sup> Bm omits.

<sup>6</sup> Bm samiñjita (always).

<sup>7</sup> Bm samiñjeti.

<sup>8</sup> Bm samiñjithāti.

<sup>9</sup> Sut Bm yāham.

<sup>10</sup> Seg lālanam; Bm lajanam.

<sup>11</sup> Bm pariñananam.

nam nivāsana<sup>1</sup>-pārupana-vasena<sup>1</sup> pattassa bhikkhā-paṭigga-hanādi<sup>2</sup>-vasena paribhogo dhāraṇan nāma. Tattha samghāti-cīvara-dhāraṇe tāva nivāsetvā ca<sup>3</sup> pārupitvā ca<sup>3</sup> piṇḍaya carato āmisa-lābho sītassa paṭighātāyāti ādinā nayena Bhagavatā vutta-ppakāro yeva ca attho attho<sup>4</sup> nāma. Tassa vasena sāthaka-sampajaññam veditabbam.

Uṇha-pakatikassa pana dubbalassa ca cīvaraṁ sukhumam sappāyam, sītālukassa ghaṇam dupaṭṭam. Viparītam asappāyam, yassa kassaci jinṇam asappāyam eva, aggälādi<sup>5</sup> dānena hi'ssa tam palibodhakaram hoti. Tathā paṭṭa<sup>6</sup>-dukūlādi-bhedam lobhanīyam cīvaraṁ, tādisam hi araññe ekakssa nivāsantarāyakaram jivitantarāyakarañ cāpi hoti. Nippariyāyena pana yaṁ nimitta-kammādi-micchā-jīva-vasena uppannam, yañ c' assa sevamānassa akusalā dhammā abhivadḍhanti kusalā dhammā parihāyanti, tam asappāyam. Viparītam sappāyam. Tassa vasen' ettha sappāya-sampajaññam, kammaṭṭhānāvijahana-vasen' eva ca gocara-sampa-jaññam veditabbam.

Abbhantare attā nāma koci cīvaraṁ pārupanno<sup>7</sup> nāma n' atthi. Vutta-pappkāra-citta-kiriya-vāyo-dhātu-vipp'hāren' eva pana cīvara-pārupanam hoti. Tattha cīvaraṁ pi acetanam, kāyo pi acetano. Cīvaraṁ na jānāti 'Mayā kāyo pāruto'<sup>8</sup> ti, kāyo pi na jānāti, 'Aham cīvarena pāruto' ti. Dhātuyo va dhātu-samūham paticchādenti paṭa-pilotikāya potthaka-rūpa-paṭiechādane viya. Tasmā n' eva sundaram cīvaraṁ labhitvā somanassam kātabbam, na asundaram labhitvā domanassam, Nāgavammīka<sup>9</sup> - cetiya - rukkhādisu hi keci mālā - gandhadhūpa<sup>10</sup> - vatthādīhi<sup>11</sup> sakkāram karonti, keci gūha-mutta-kaddama-dāṇḍa-sattha-ppahārādīhi<sup>12</sup> asakkāram, na tena<sup>13</sup> vammīka-rukkhādayo somanassam va domanassam vā karonti. Evam eva n' eva sundaram cīvaraṁ labhitvā somanassam

<sup>1-1</sup> Seg omit; Sh pāpuraṇa.

<sup>2</sup> Bm bhikkhāgahaṇādi.

<sup>3</sup> Bm vā—vā.

<sup>4</sup> Seg omit (but see p. 200).

<sup>5</sup> Sc Bm aggal-.

<sup>6</sup> Bm partunna.

<sup>7</sup> Bm pārupento.

<sup>8</sup> Bm pārupito (twice).

<sup>9</sup> Set Bm vammika.

<sup>10</sup> Bm dhūma.

<sup>11</sup> Seg vatt°.

<sup>12</sup> Sd Bm °ppahārādīhi.

<sup>13</sup> Bm adds hi.

kātabbam asundaram labhitvā domanassan ti evam pavatta-patisam̄khāna-vasen' eva<sup>1</sup> asammoha-sampajaññam veditabbam.

Patta-dhāraṇe pi pattam sahasā va agahetva, 'Imam gahetvā piñḍaya caramāṇo bhikkham labhissāmīti' evam patta-gahaṇapaccayā<sup>2</sup> paṭilabhitabba<sup>3</sup>-attha-vasena sātthaka-sampajaññam veditabbam.

Kisa-dubbala-sarīrassa pana garu-patto asappāyo, yassa kassaci catu-pañca-gaṇṭhikāhato dubbisodhanīyo asappāyo ca.<sup>4</sup> Duddhota-patto hi na vaṭṭati, tam dhowantass' eva c'assa palibodho hoti. Maṇivāṇṇa-patto pana lobhaniyo cīvare vutta-nayen' eva asappāyo. Nimitta-kammādi-vasena laddho pana, yañ c' assa sevamānassa akusalā dharmā abhivad-ḍhanti kusalā dharmā parihāyanti, ayam ekanta-asappāyo va. Viparīto sappāyo. Tassa vasen' ettha sappāya-sampa-jaññam, kammaṭhānāvijahana-vasen' eva ca gocara-sampa-jaññam veditabbam.

Abbhantare attā nāma koci pattam gaṇhanto n' atthi. Vutta - ppakāra-citta - kiriyā-vāyo-dhātu-vippahāren' eva pana patta-gahaṇam nāma hoti. Tattha patto pi acetano, hatthā pi acetanā. Patto na jānāti, 'Aham hatthehi gahito.' Hatthā pi na jānanti, 'Patto amhehi gahito' ti. Dhātuyo va dhātu-samūhaṁ gaṇhanti, sañḍāsenā aggi-vanṇa-patta-gahaṇam viyāti. Evam pavatta-patisam̄khāna-vasena asam-moha-sampajaññam veditabbam.

Api ca yathā chinna-hattha-pāde vaṇa-mukhehi paggharita-pubba-lohita-kimi-kule nīla-makkhika-samarikiṇṇe<sup>5</sup> anātha-sālāyam<sup>5</sup> anātha-manusse disvā<sup>6</sup> dayālukā purisā tesam vaṇa-paṭṭa-colakāni<sup>7</sup> c' eva kapālakādīhi ca bhesajjāni upanāmenti, tattha colakāni<sup>8</sup> pi kesañ ci sañhāni kesañ ci thūlāni pāpuṇanti, bhesajja- kapālādīni pi kesañ ci susaṅṭhānāni kesañ ci duṣsaṅṭhānāni pāpuṇanti, na te tattha sumanā va dummanā

<sup>1</sup> Bm ettha.

<sup>2</sup> Sc paceyādi; Sg -ādi.

<sup>3</sup> Sct °bam.

<sup>4</sup> Bm va.

<sup>5-5</sup> Scg omit; Bm adds nisiune.

<sup>6</sup> Bm adds ye.

<sup>7</sup> Scg vaṇṇa-; Bm ṛṇa-matta-colakāni.

<sup>8</sup> Bm cojakāni.

va honti, vaṇa-paṭicchādāna-matten' eva hi colakena bhesajja-paṭiggaṇa-matten' eva ca kapālakena tesam attho, evam evam so bhikkhu vaṇa-colakan viya cīvaraṁ bhesajja-kapālakan viya ca pattaṁ kapāle bhesajjam iva ca patte laddha-bhikkham sallakkheti. Ayam samghāti-patta-cīvara-dhārane asammoha-sampajaññena uttama-sampajānakārīti veditabbo.

Asitādisu *asite* ti piṇḍapāta-bhojane. *Pite* ti yāgu-ādi-pāte. *Khāyite* ti piṭṭha-khajjakādi<sup>1</sup>-khādane. *Sāyite* ti madhu-phāṇitādi-sāyane.<sup>2</sup> Tattha n' eva davāyāti ādinā nayena<sup>3</sup> vutto atṭhavidho pi attho attho nāma. Tassa vasena sāttthaka-sampajaññam veditabbam.

Lūkha-panita<sup>4</sup>-titta-madhurādisu pana yena bhojanena yassa aphāsu<sup>5</sup> hoti, tam tassa asappāyam. Yam pana nimitta-kammādi-vasena paṭiladdham, yañ c' assa bhuñjato akusalā dharmā abhivadḍhanti kusalā dharmā pariḥāyanti, tam ekanta-asappāyam. Viparitam sappāyam. Tassa vasen' etha sappāya - sampajaññam, kammaṭṭhānāvijahana - vasen' eva ca gocara-sampajaññam vedittabbam.

Abbhantare attā nāma koci bhuñjanako<sup>6</sup> n' atthi. Vutta-ppakāra-citta-kiriya-vāyo-dhātu-vippahāren' eva patta<sup>7</sup>-paṭiggaṇam nama hoti. Citta-kiriya-vāyo-dhātu-vippahāren' eva hatthassa patte otarāṇam<sup>8</sup> nāma hoti. Citta-kiriya-vayo-dhātu - vippahāren' eva ālopa - karaṇam ālopa - uddharaṇam<sup>9</sup> mukha-vivaraṇañ ca hoti. Na koci kuñcikāya na yantakena<sup>10</sup> hanuk-atṭhīni vivarati. Citta-kiriya-vāyo-dhātu-vippahāren' eva ālopassa mukhe ṭhapanam, upari dantānam musala-kicca-sādhanam, heṭṭhā<sup>11</sup> dantānam udukkhala - kicca-sādhanam, jivhāya hatha-kicca-sādhanāñ ca hoti. Iti nam<sup>12</sup> tattha aggajivhāya tanuka-kheļo mūla-jivhāya bahala-kheļo makkheti, tam heṭṭhā danta - udukkhale jivhā-hattha-<sup>13</sup> parivattitam kheļa-udaka<sup>13</sup>-temitam upari danta-musala-sañcuṇṇitam, koci

<sup>1</sup> Bm khajjakādi.

<sup>2</sup> Sc sāyite; Sz sayane.

<sup>3</sup> See above, p. 191.

<sup>4</sup> Bm lukha-panita.

<sup>5</sup> Bm phāsu na.

<sup>6</sup> Bm bhuñjako.

<sup>7</sup> Bm omits.

<sup>8</sup> Bm otāraṇam.

<sup>9</sup> Bm uddharaṇam.

<sup>10</sup> Bm k' y<sup>o</sup> vā.

<sup>11</sup> Bm hetbima.

<sup>12</sup> Sz tam; Bm omits.

<sup>13-13</sup> Bm parivattakam kheļodakena.

kaṭacchunā vā dabbiyā vā anto pavesanto nāma n' atthi. Vāyo-dhātuyā va pavisati. Paviṭṭham paviṭṭham koci palāla-santharam<sup>1</sup> katvā dhārento nāma n' atthi. Vāyo-dhātu-vasen' eva tiṭṭhati. Ṭhitām ṭhitam koci uddhanām katvā aggim jaletvā pacanto nāma n' atthi. Tejo-dhātuyā va paccati. Pakkam pakkam koci daṇḍakena vā yaṭṭhiyā vā bahi nīhārako<sup>2</sup> nāma n' atthi. Vāyo-dhātu yeva nīharati. Iti vāyo-dhātu atiharati ca vītiharati ca dhāreti ca parivatteti ca sañcūṇeti ca visoseti ca nīharati ca, paṭhavi-dhātu dhāreti ca parivatteti ca sañcūṇeti ca visoseti ca, āpo-dhātu sineheti ca allattañ ca anupāleti, tejo-dhātu anto paviṭṭham paripāceti, ākāsa-dhātu añjaso hoti, viññāna-dhātu tattha tattha sammā-payogam anvāya<sup>3</sup> ābhūjatīti evam pavatta-paṭisamkhāna-vasen' ettha asammoha-sampajāññam veditabbam.

Api ca gamanato pariyesanato paribhogato āsayato nidhānato aparipakkato paripakkato phalato nissandato sammakkhaṇato ti evam dasavidha-paṭikkūla-bhāva<sup>4</sup>-paccavekkhaṇato p' ettha asammoha-sampajāññam veditbbam. Vitthāra-kathā pan' ettha Visuddhi-Magge Āhāra-paṭikkūla-saññā-niddesato gahetabbā.

*Uccāra-passāra-kamme* ti uccārassa ca passāvassa ca karaṇe. Tattha patta<sup>5</sup>-kāle uccāra-passāvam akarontassa sakala-sarīrato sedā muccanti, akkhīni bhamanti, cittam na ekaggam hoti, aññe ca rogā uppajjanti; karontassa pana sabbam tam na hotīti ayam ettha attho. Tassa vasena sātthaka-sampajāññam veditabbam.

Atṭībhāne uccāra-passāvam karontassa pana īpatti hoti, ayaso<sup>6</sup> vaddhati, jīvitantarāyo hoti, patirūpe ṭhāne karontassa sabban tam na hotīti idam ettha sappāyam. Tassa vasena sappāya-sampajāññam kammatṭhānāvijhana vasen' eva ca gocara-sampajāññam veditabbam.

Abbhantare attā nāma uccāra-passāva-kammaññam karonto n' atthi. Citta-kiriya-vāyo-dhātu-vippahāren' eva pana uccāra-

<sup>1</sup> Bm santaram.

<sup>2</sup> Sd Bm nīhārako.

<sup>3</sup> Seg andhāya.

<sup>4</sup> Bm dasa-vidham paṭikula-bhāvam.

<sup>5</sup> Bm pakka.

<sup>6</sup> Sd īyaso.

passāva-kammam hoti. Yathā vā pana pakke gaṇde gaṇḍabhedena pubba-lohitam akāmatāya nikkhamati, yathā ca atibharitā<sup>1</sup> udaka-bhājanā udakam akāmatāya nikkhamati, evam pakkā<sup>2</sup> saya-mutta-vatthi<sup>3</sup>-susannicitā uccāra-passāvā vāyu-vega-samuppilītā akāmatāya pi nikkhamanti. So panāyam evam nikkhamanto uccāra-passāvo n' eva tassa bhikkhuno<sup>4</sup> hoti, na parassa. Kevalam sarīra-nissando va hoti. Yathā kim? Yathā udaka-tumbato<sup>5</sup> purāna<sup>6</sup>-udakam chaddentassa<sup>7</sup> n' eva tam attano hoti, na paresam. Kevalam paṭijaggana-mattam eva hoti. Evam pavatta-paṭisamkhānavasen' ettha asammoha-sampajāñnam veditabbam.

Gatādisu gate ti gamane; thite ti thāne, nisinne ti nisajjāya, sutte ti sayane, jāgarite ti jāgaranę, bhāvile ti kathane, tuṇhībhāre ti akathane. Gacchanto vā ‘Gacchāmīti’ pajānāti, thito vā ‘Thitomhīti’ pajānāti, nisinno vā ‘Nisinnomhīti’ pajānāti, sayāno vā. Sayānomhīti’ pajānāti.<sup>7</sup> Imasmim hi sutte addhāna-iriyāpathā kathitā. Abhikkante paṭikkante ālokite vilokite sammiñjite pasārite ti imasmim majjhimā. Gate thite nisinne sutte ti idha pana khuddakā cuṇṇiyā iriyāpathā kathitā. Tasmā ca tesu pi vutta-nayen’ eva sampajānakāritā veditabbā.

Tipiṭaka-Mahāsīva-tthero pan’ āha, ‘Yo ciram gantvā vā caṅkamitvā vā apara-bhāge thito iti paṭisamcikkhati, “Caṅkamana-kale pavattā rūpārūpa-dhammā eth’ eva niruddhā” ti ayam gate sampajāna-kāri nāma. Yo sajjhāyam vā karonto paññham vā vissajjento kammaṭṭhānam vā manasikaronto ciram thaṭtvā apara-bhāge nisinno iti paṭisamcikkhati, “thitakāle pavattā rūpārupa-dhammā eth’ eva niruddhā” ti ayam thite sampajāna-kāri nāma. Yo sajjhāyādi-gahaṇa<sup>8</sup>-vasen’ eva ciram nisiditvā apara-bhāge nipanno<sup>9</sup> iti paṭisamcikkhati “Nisinna-kāle pavattā rūpārūpa-dhammā eth’ eva niruddhā”

<sup>1</sup> Seg atiharitā; St atibhārita; Bm atibhāritāya.

<sup>2</sup> Se samutta-vatti; Sg samutta-vatthi.

<sup>3</sup> Bm adds attano.

<sup>4</sup> St kumbhato.

<sup>5</sup> Seg pūrana; Bm Yatha . . . purāna.

<sup>6</sup> Bm chāttentassa.

<sup>7</sup> Bm pajānātīti.

<sup>8</sup> Se gaṇha-; Sg gahana-; St gaṇhana-; Bm karaṇa.

<sup>9</sup> Bm utthāya.

ti, ayam nisinne sampajāna-kārī nama. Yo pana nippannako<sup>1</sup> sajjhāyam vā karonte kammaṭṭhānam vā manasikaronto niddam okkamitvā apara-bhāge utṭhāya iti paṭisamcikkhati, “sayana-kāle pavattā rūpārūpa-dhammā etth’ eva niruddhā” ti, ayam sutte jāgarite ca sampajāna-kārī nāma. Kiriyamaya-cittānam<sup>2</sup> hi appavattam sotan<sup>3</sup> nāma, pavattam jāgaritan nāmāti. Yo pana bhāsamāno, “Ayam saddo nāma oṭṭhe ca paṭiceca dante ca paṭiceca jivhañ ca tāluñ ca paṭiceca cittassa ca tad ~ anurūpam payogam paṭiceca<sup>4</sup> cittassa tad-anurūpam payogam paṭiceca<sup>4</sup> jāyatītī,” sato sampajāno bhāsatī. Ciram vā pana kālam sajjhāyam vā katvā, dhammam vā kathetvā, kammaṭṭhānam vā parivattetvā,<sup>5</sup> pañham vā vissajjettvā, apara - bhāge tuṇhi - bhūto iti paṭisamcikkhati, “bhāsita-kāle uppānā rūpārūpa-dhammā etth’ eva niruddhā” ti, ayam bhāsite sampajāna-kārī nāma. Tuṇhi-bhūto<sup>6</sup> ciram dhammam vā kammaṭṭhānam vā manusikatvā apara-bhāge iti paṭisamcikkhati, “tuṇhi-bhūta-kāle pavattā rūpārūpa-dhammā etth’ eva niruddhā,<sup>7</sup> upādā<sup>8</sup> rūpa-pavattiyā<sup>9</sup> sati bhāsatī nāma asati tuṇhi-bhavati nāmāti,” ayam tuṇhi-bhāve sampajāna-kārī nāmāti.’ Tad idam<sup>10</sup> Mahāśivatthereṇa vuttam asammoha-dhuram Mahāsatipaṭṭhāna-Sutte adhippetam. Imasmim pana Sāmañña-phale sabbam pi catubbidham sampajāññam labbhati. Tasmā vutta-nayen’ ev’ ettha<sup>11</sup> catunnam pi<sup>12</sup> sampajāññānam vasena sampajāna-kāritā veditabbā, sampajāna-kārī ti ca sabba-padesu sati-sampayuttass’ eva sampajāññassā vasena attho veditabbo.

*Sati-sampajāññena samannāgato* ti, etassa hi padassa ayam vitthāro. Vibhaṅga-ppakaraṇe pana “sato sampajāno abhikkamatī, sato sampajāno paṭikkamatītī” evam etāni padāni vibhattān’ eva.

*Eram kho Mahārājāti*, evam sati-sampayuttass’ eva samp-

<sup>1</sup> Bm nippannako.

<sup>2</sup> Bm pavattānaṇi.

<sup>3</sup> Bm suttam.

<sup>4</sup> Segt omit.

<sup>5</sup> Bm pavattetvā.

<sup>6</sup> Bm yo tuṇhi-bhūto.

<sup>7</sup> St Bm add ti.

<sup>8</sup> Segt upādāna-.

<sup>9</sup> Bm pavattiyam hi ; St ppattiya.

<sup>10</sup> Bm tayidam.

<sup>11</sup> Bm eva c’ ettha.

<sup>12</sup> Bm omits.

jaññassa<sup>1</sup> vasena abhikkhamādīni pavattento sati-sampa-jaññena samannāgato nāma hotīti attho.

66. *Idha Mahārāja bhikkhu santutṭho hotīti.* Ettha santutṭho ti itaritara-paccaya-santosena samannāgato. So pan' esa santoso dvādasā-vidho hoti, seyyathīdam civare yathā-lābha-santoso, yathā-hala-santoso, yathā-sāruppa-santoso ti tividho. Evam piṇḍapātādisu. Tassāyam pabheda-samvāṇanā.<sup>2</sup> Idha bhikkhu cīvaraṁ labhati sundaraṇ vā asundaraṇ vā. So ten' eva yāpeti, aññam na pattheti, labhanto pi na gaṇhāti.<sup>3</sup> Ayam assa civare yathā-lābha-santoso. Atha pana pakati-dubbalo vā hoti āhādha-jarābhībhūto vā, garucivaraṁ pārupanto<sup>4</sup> kilamati. So sabhāgena bhikkhunā saddhim parivatteṭā lahukena yāpento pi santutṭho va hoti. Ayam assa civare yathā-bala-santoso. Aparo pañita-paccaya-sālābhi<sup>5</sup> hoti. So patta-cīvarādinam aññataram mahaṄgha-cīvaraṁ bahūni vā pana cīvarāni<sup>6</sup> labhitvā, ‘Idam therānam cirapabbajitānam, idam bahussutānam anurūpam, idam gilānānam, idam appalābhīnam hotūti’ datvā, tesam purāṇa-cīvaraṁ vā gahetvā saṅkāra-kūṭādito va pan' anantakāni uccinītvā, tehi saṅghāṭim katvā dhārento pi santutṭho va hoti. Ayam assa civare yathā-sāruppa-santoso.

*Idha pana bhikkhu piṇḍapātam labhati lūkham vā pañitam vā.* So ten' eva yāpeti, aññam na pattheti, labhanto pi na gaṇhāti. Ayam assa piṇḍapāte yathā-lābha-santoso.

Yo pana attano pakati-viruddham vā vyādhiviruddham vā piṇḍapātam labhati, yen' assa paribhutte na aphāsu hoti, so sabhāgassa bhikkhuno tam datvā, tassa hatthato sappāyam bhojanam bhuñjitvā, samanā-dhammam karonto pi santutṭho va hoti. Ayam assa piṇḍapāte yathā-bala-santoso.

Aparo bahum pañitam piṇḍapātam labhati. So tam cīvaraṁ viya thera-cirapabbajita-bahussuta-appalābhi-gilānānam datvā, tesam vā sesakam piṇḍāya vā

<sup>1</sup> Seg sampajañña-

<sup>2</sup> Bm vannanā.

<sup>3</sup> Bm gaṇhati.

<sup>4</sup> Bm pārupento.

<sup>5</sup> T. Bm lābhi.

<sup>6</sup> Bm patta-cīvarāni.

caritvā missakāhāram bhuñjanto pi santuṭṭho va hoti.  
Ayam assa piṇḍapāte yathā-sāruppa-santoso.

Idha pana bhikkhu senāsanam labhati manāpam vā  
amanāpam vā. So<sup>1</sup> tena n' eva<sup>1</sup> somaṇassam na paṭigham<sup>2</sup>  
uppādeti, antamaso tiṇa-santhārakenāpi, yathā-laddhen' eva  
tussati. Ayam assa senāsane yathā-lābha-santoso.

Yo pana attano pakati-viruddham vā vyādhi-viruddham  
vā senāsanam labhati, yatth' assa vasato aphāsu hoti, so tam  
sabhaṅgassa bhikkhuno datvā tassa santake sappāya-senāsane  
vasanto pi santuṭṭho va hoti. Ayam assa senāsane yathā-  
bala-santoso.

Aparo mahāpuñño<sup>3</sup> leṇa-  
maṇḍapa - kūṭagārādīni bahūni paṇīta-senāsanāni labhati.  
So tāni cīvaraṁ viya thera-cirapabbajita-bahussuta-appalābhī-  
gilānānam datvā, yattha katthaci vasanto pi santuṭṭho va  
hoti. Ayam assa senāsane yathā-sāruppa-santoso.

Yo pi<sup>4</sup> 'Uttama-senāsanam nāma pamāda-tthānam  
tattha nisinnassa thīna-middham okkamati, niddābhībhūtassa  
puna paṭibujjhato pāpa<sup>5</sup>-vitakkā pātūbhavantīti' paṭisam-  
cikkhitvā, tādisam senāsanam pattam pi na sampaticchatī,  
so tam paṭikkhipitvā abbhokāsa-rukkha-mūlādisu vasanto pi  
santuṭṭho va hoti. Ayam pi senāsane yathā-sāruppa-santoso.

Idha pana bhikkhu bhesajjam labhati lūkham vā paṇītam  
vā. So yam labhati ten' eva tussati, aññam na pattheti,  
labhanto pi na gaṇhāti.<sup>6</sup> Ayam assa gilāna-paccaye yathā-  
lābha-santoso.

Yo pana telen' athiko  
phāṇītam labhati, so tam sabhaṅgassa bhikkhuno datvā, tassa  
hatthato telam gahetvā<sup>7</sup> vā aññam<sup>7</sup> vā pariyesitvā bhesajjam  
karonto pi santuṭṭho va hoti. Ayam assa gilāna-paccaye  
yathā-bala-santoso.

Aparo mahāpuñño bahum  
tela-madhu-phāṇītādi-paṇīta-bhesajjam labhati. So tam  
cīvaraṁ viya thera-cirapabbajita-bahussuta-appalābhī-  
gilānānam datvā, tesam ābhatakena<sup>8</sup> yena kenaci yāpento pi  
santuṭṭho va hoti. Yo pana ekasmim bbājane mutta-hariṭa-

<sup>1</sup> Ch Ct ten' eva.

<sup>2</sup> Bm domanassam.

<sup>3</sup> Bm adds hoti yo.

<sup>4</sup> Bm hi.

<sup>5</sup> Bm kāma-.

<sup>6</sup> Sedgt Bm gaṇhati.

<sup>7,8</sup> Bm annad eva.

<sup>9</sup> Bm ābhatenā.

kam ṭhapetvā, ekasmim catumadhuram ‘Gaṇha,’<sup>1</sup> Bhante, yad icchasi’ vuccamāno, sac’ assa tesu aññatarena pi rogo vūpasammati, atha ‘Mutta-hariṭakam nāma Buddhādīhi vanṇitan’ ti catumadhuram paṭikkliipitvā mutta-hariṭakena bhesajjam karonto parama-santuṭṭho va hoti. Ayam assa gilāna-paccaye yathā sāruppa-santoso.

Iminā pana dvādasavidhena itarītara-paccaya-santosena samannāgatassa bhikkhuno atṭha parikkhārā vattanti: tīni cīvaraṇi patto dantakaṭṭha-echedana-vāsi ekā sūci kāya-bandhanam parissāvanan ti. Vuttam pi c’ etam

‘Ticīvarañ ca patto ca vāsi sūci ca bandhanam  
Parissāvanena<sup>2</sup> atṭh’ ete yutta-yogassa bhikkhuno ti.<sup>3</sup>

Te sabbe kāya-parihāriyā pi honti, kuechhiparihāriyā pi. Katham? ti-cīvaran tāva nivāsetvā pārupitvā<sup>4</sup> ca vicaraṇakāle kāyam pariharati posetiti kāya-parihāriyam hoti. Cīvara-kaṇṇena udakam parissāvetvā pivana-kāle khāditabba - phalāphalaṃ gahaṇa - kāle ca kucchim pariharati posetiti kuechi-parihāriyam hoti. Patto pi tena udakam uddharitvā nahāna - kāle kūṭi-paribhaṇḍa - karāṇa - kāle ca kāya-parihāriko hoti, āhāram gahetvā bhuñjana - kāle kucchi-parihāriyo. Vāsi pi tāya<sup>5</sup> dantakaṭṭha-echedana - kāle mañcapīṭhānam aṅga - pāda - cīvara - kūṭi - danḍaka - sajjana<sup>6</sup> - kāle ca kāya-parihārikā hoti, uechu - echedana - nālīkerādi - tacchana - kāle kuechi-parihārikā. Sūci pi cīvara-sibbana - kāle kāya-parihārikā hoti, pūvam vā phalam vā vijjhītvā khādana - kāle kuechi-parihārikā. Kāya-bandhanam bandhitvā vicaraṇakāle kāya-parihāriyam, uechu-ādīni bandhitva gahaṇa - kāle kuechi-parihāriyam. Parissāvanam tena udakam parissāvetvā nahāna - kāle senāsana-paribhaṇḍa - karāṇa - kāle ca kāya-parihārikam, pāniya-pāṇaka<sup>7</sup> - parissāvana - kāle ten’ eva tilatandula-putthukādīni<sup>8</sup> gahetvā khādana - kāle ca kuechi-parihāriyam. Ayan tāva attha-parikkhārikassa parikkhāra-mattā.

<sup>1</sup> Seg gaṇhānte; Bm ganhāhi.

<sup>2</sup> Bm parissāv- (always).

<sup>3</sup> These verses recur at Jāt. I. 65 and III. 337.

<sup>4</sup> Sc omits; Bm -ptvā.

<sup>5</sup> St hoti.

<sup>6</sup> Bm majjana - .

<sup>7</sup> Bm omits.

<sup>8</sup> Bm madhuk<sup>o</sup>.

Nava-parikkhārikassa pana seyyam pavasantassa tatr' atṭhaka-paccattharaṇam vā kuñcikā vā vatṭati. Dasa-parikkhārikassa niśidana-camma-khaṇḍam<sup>1</sup> vatṭati. Ekādasa-parikkhārikassa kattara-yatthim vā tela-nālikā vā vatṭati. Dvādasa-parikkhārikassa chattam vā upāhanā vā vatṭati. Etesu ca atṭha-parikkhāriko va santutṭho, itare asantuṭṭhā mahicchā mahābhārā<sup>2</sup> ti na vattabbā. Ete pi hi appicchā ca santuṭṭhā ca subharā ca sallahuka-vuttino ca. Bhagavā pana na imam<sup>3</sup> suttam tesañ vasena kathesi, atṭha-parikkhārikassa vasena kathesi. So hi khuddaka-vāsiñ ca sucīñ ca parissāvane pakkhipitvā pattassa anto thapetvā, pattam aṇsakūṭe laggetvā,<sup>4</sup> ti cīvaram kāya-baddham<sup>5</sup> katvā yen<sup>6</sup> iochakam sukham pakkamatī. Paṭinivattetvā gahetabbam nām' assa na hoti. Iti imassa bhikkhuno sallahuka-vuttim<sup>7</sup> dassento Bhagavā santutṭho hoti kāya-parihārikena cīvarenāti ādim āha. Tattha kāya-parihārikenāti kāya-pariharaṇamattakena, kucchi-parihārakenāti,<sup>8</sup> kucchi-parihāraṇamattakena.

*Samādāy' eva pakkamatīti, tam<sup>9</sup> atṭha-parikkhāra-mattakam sabbam gahetvā kāya-paṭibaddham<sup>10</sup> katvā va gacchatī. 'Mama vihāro parivenam upaṭṭhākā' ti 'ssa saṅgo<sup>11</sup> vā bandho<sup>12</sup> vā na hoti. So jiyā mutto saro viya, yūthā apakkanto matta-hatthi<sup>13</sup> viya ea, icehitiechitam senāsanam vana-saṇḍam rukkha-mūlañ navam<sup>14</sup> pabbhāram paribhuñ-janto eko tiṭṭhati eko<sup>15</sup> niśidati sabb-iriyūpathesu eko adutiyo*

'Cātuddiso appatīgho va hoti.

Santussamāno itaritareṇa.

Parissayānam sahitā achambhi<sup>16</sup>

Eko care khagga-visānakappo.'

ti evam vaṇṇitam khaggavisāṇa-kappatañ āpajjati.

<sup>1</sup> Bm niśidanañ vā camma-khaṇḍam vā.

<sup>2</sup> Sd mahāgajā.

<sup>3</sup> yimam.

<sup>4</sup> Sd lagetvā.

<sup>5</sup> Sd bandhanam.

<sup>6</sup> Bm yad.

<sup>7</sup> Bm vuttitanī.

<sup>8</sup> Sd omits.

<sup>9</sup> Bm omits.

<sup>10-11</sup> Bm upathāko ti āsaṅgo.

<sup>11</sup> SS saṅgo vā baddho.

<sup>12</sup> Bm madda-.

<sup>13</sup> Bm vana-; SS navam navam.

<sup>14</sup> Bm eko va.

<sup>15</sup> Sigh achambhi; Bm sahito acchambhito.

<sup>16</sup> Sutta-Nipāta I. 3, 8.

Idāni tam attham upamāya sādhento *Seyyathápīti* ādim āha. Tattha *pakkhī<sup>1</sup>-sakuni* ti pakkha-yutto sakuṇo. *Detiti* uppatasti. Ayam pan' ettha samkhep-attho. Sakuṇā nāma 'asukasmim padese rukkho paripakka phalo' ti ñatvā nānādi-sāhi āgantvā nakha-pakkha<sup>2</sup>-tuṇḍādīhi tassa phalāni vijjhantā vidhūnantā khādanti. 'Idam ajjatanāya idam svātanāya bhavissatī' tesam na hoti, phale pana khīṇe n' eva rukkhassa ārakkham ṭhapenti, na tattha pakkhami va nakham vā tuṇḍam vā ṭhapenti. Atha kho tasmim rukkhe anapekkhā<sup>3</sup> hutvā yan<sup>4</sup> disā-bhāgam icchatī so tena sapatta-bhāro uppattitvā<sup>5</sup> gacchati. Evam evam ayaṁ bhikkhu nissamgo<sup>6</sup> nirapekkho yeva<sup>7</sup> pakkamatī, *samādāy'* eva pakkamatī.

*So iminā cāti* ādinā kim dasseti? Arañña-vāsassa paccayasampatti<sup>8</sup> dasseti.<sup>9</sup> Yassa hi ime cattāro paccayā n' atthi, tassa arañña-vāso na ijjhati. Tiracchāna-gatehi vā vanacarakehi vā saddhim vattabbataṁ āpajjati. Araññe adhivatthā devatā, 'Kim evarūpassa pāpa-bhikkhuno arañña-vāsenāti?' bherava-saddam sāventi, hatthehi sīsam paharitvā palāyanākāram<sup>9</sup> karonti. 'Asuko bhikkhu araññaṇī pavisitvā idañ c' idañ ca pāpa-kammaṇī akāsiti' ayaso pattharati. Yassa pana cattāro paccayā atthi, tassa arañña-vāso ijjhati. So attauo silam paccavekkhanto kiñci kālakam<sup>10</sup> vā tilakam vā apassanto, pīṭim uppādetvā, tam khayato vayato sammasanto<sup>11</sup> ariyabhūmim okkamati. Araññe adhivatthā devatā attamanā vanṇam bhaṇanti. Iti 'ssa udake pakkhitta-tela-bindu viya yaso vitthārito hoti.

Tattha *vivittan* ti suññam, appa-saddam appanigghosan ti attho. Etad eva hi sandhāya Vibhaṅge: 'Vivittan ti. Santike ee pi senāsanam hoti, tañ ca anākiṇṇam gahaṭhehi pabbajitehi, tena tam vivittan' ti vuttam.<sup>12</sup>

Scetī c' eva āsatī ca eththāti *senāsanam*, mañca-pīṭhādīnam etam adhivacanam.<sup>13</sup> Ten' āha: 'senāsanane ti. Mañco pi

<sup>1</sup> Sht Bm pakkhī.

<sup>2</sup> Sedgi na pakkha; Bm nakha-mukha.

<sup>4</sup> Bm yoyam.

<sup>6</sup> Bm nisaṅgo.

<sup>8</sup> Bm omits.

<sup>10</sup> Se Bm kalakam.

<sup>12</sup> Bm ruccatī.

<sup>3</sup> Bm anapekkhā.

<sup>5</sup> Se Bm uppattitvā.

<sup>7</sup> Bm yena kāmam.

<sup>9</sup> Bm palāpanākāram.

<sup>11</sup> Sdū samimanto.

<sup>13</sup> Seth avacanam; Sg vacanam.

senāsanam pītham pi<sup>1</sup> bhisī pi bimbohanam pi vihāro pi addhayogo pi pāsādo pi hammiyam pī guhā pi atṭo<sup>2</sup> pi mālo<sup>3</sup> pi leñam pi veļu-gumbo pi rukkha-mūlam pi mañḍapo pi senāsanam. Yattha vā pana bhikkhū paṭikkamanti<sup>4</sup> sabbam etam senāsanam' ti. Api ca vihāro addha-yogo pāsādo hammiyam guhā ti, idam vihāra-senāsanam nāma. Mañco pītham bhisī bimbohanam ti idam mañca-pītha-senāsanam nāma. Cilimikā<sup>5</sup> camma-khaṇḍo tiṇa-santhāro pañña-santhāro ti idam santhata-senāsanam nāma. Yattha vā pana bhikkhū paṭikkamaṇīti,<sup>6</sup> idam okāsa-senāsanam nāmāti evam catubbidham senāsanam hoti. Tam sabbam pi<sup>7</sup> senāsana-gahanena gahitam<sup>8</sup> eva. Imassa pana sakunā-sadisassa cātuddisassa bhikkhuno anucchavikam<sup>9</sup> dassento araññam rukkha-mūlam ti ādim āha.

Tattha araññan ti 'nikkhamitvā bahi inda-khīlā sabbam etam araññan' ti idam bhikkhunīnam vaseva āgatam araññam.<sup>10</sup> 'Āraññakam nāma senāsanam pañca-dhanusatikam pacchiman' ti idam pana imassa bhikkhuno anurūpam. Tassa lakkhaṇam Visuddhi-Magge dhutaṅga-niddese vuttam.

*Rukkha-mūlam* ti, yan kiñci sanda<sup>11</sup>-cechāyan vivittam rukkha-mūlam.

*Pabbatan* ti selam. Tattha hi udaka-sondisu udaka-kiccam katvā, sītāya rukkha-cechāyūya nisinnañ nānā-disūsu vāyamānāsu<sup>12</sup> sitena vātena vijiyamānassa<sup>13</sup> cittam ekaggam hoti.

*Kandaran* ti. Kam vuccati udakam. Tena dāritam. Udakena bhinnam pabbata-padesam, yan nitamban<sup>14</sup> ti pi nadī-kuñjan ti pi vadanti. Tattha hi rajata-paṭṭa-sadisa-vālukā honti, matthake<sup>15</sup> mañi-vitānam viya vana-gahaṇam, mañi-kkhandha-sadisam udakam sandati. Evarūpam kandaram oruyha pāniyam pīvitvā gattāni sītiñ<sup>16</sup> katvā vālikā<sup>17</sup>

<sup>1</sup> Bm adds cimiliñā pi.

<sup>2</sup> SS adho.

<sup>3</sup> Bm mālo.

<sup>4</sup> Bm sannipatanti.

<sup>5</sup> Bm cimiliñā.

<sup>6</sup> Bm sannipatantīti.

<sup>7</sup> Bm omits.

<sup>8</sup> Bm sañigahitam.

<sup>9</sup> Bm anuecharika-senāsanam.

<sup>10</sup> Bm onitis.

<sup>11</sup> Bm santa.

<sup>12</sup> Bm khāyamānāsu.

<sup>13</sup> Bm bijiyamānassa.

<sup>14</sup> Bm nadī-tumban.

<sup>15</sup> Bm pabbate.

<sup>15</sup> Bm sītam.

<sup>17</sup> Bm vālukam.

ussāpetvā pañsu kūla-cīvaraṁ paññāpetvā nisinnassa samaṇa-dhammam̄ karoto cittam̄ ekaggam̄ hoti.

*Giri-gūhan* ti, dviṇḍam̄ pabbatānam̄ antaram̄<sup>1</sup> ekasmim̄ yeva vā ummagga<sup>2</sup>-sadisam̄ mahā-vivaram̄.

*Susāna*-lakkhaṇam̄ Visuddhi-Magge vuttam̄.

*Vana-patthan*<sup>3</sup> ti, gāmantam̄ atikkamitvā manussānam̄ anupacāra<sup>4</sup>-ṭhānam̄ yattiha na kasanti na vapanti. Ten' ev' āha : ' *Vana-patthan*<sup>5</sup> ti durānam̄ etam̄ senāsanānam̄ adhi-vacanan' ti ādi.

*Abbhokāsan* ti acchannam̄. Ākaṇkhamāno pan' ettha cīvara-kuṭīm̄<sup>6</sup> katvā vasati.

*Palāla-puñjan* ti palāla-rāsim̄.<sup>7</sup> Mahā palāla-puñjato hi palālam̄ nikkaḍḍhitvā<sup>8</sup> pabbhāra-leṇa-sadise ālaye karonti, gaecha-guimbādinam̄ pi upari palālam̄ pakhipitvā hetthā nisinnā samaṇa-dhammam̄ karonti. Tam̄ sandhāy' etam̄ vuttam̄.

*Pacchābhāttan* ti, bhattassa pacchato. *Piṇḍapāta-paṭikkanto* ti piṇḍapāta-pariyesanato paṭikkanto.

*Pallaikan* ti samantato ūrubaddhāsanam̄.<sup>9</sup> Ābhujitrā<sup>10</sup> ti bandhitvā.

*Ujum̄ kāyam̄ panidhāyāti*, uparimam̄ sarīram̄ ujukam̄<sup>11</sup> ṭhapetvā atīhārasaa pitthi-kanṭake<sup>12</sup> koṭiyā koṭim̄ paṭipā-detvā. Evam̄ hi nisinnassa camma-maṇsa-nahārūni na paṇamanti.<sup>13</sup> Ath' assa yā tesam̄ paṇamana-paccayā khaṇe khaṇe vedanā uppajjeyyum̄ tā na uppajjanti. Tāsu na uppajjamānāsu cittaṁ ekaggam̄ hoti, kammatṭhānam̄ na paripaṭati, vuddhim̄ phātim̄<sup>14</sup> upagacchatī.

*Parimukhaṁ sati upaṭṭhitetrā* ti, kammatṭhānābhimukham̄ sati ṭhapayitvā, mukha-samīpe vā katvā ti attho. Ten' eva Vibhaṅge vuttam̄ : ' Ayan̄ sati upaṭṭhitā hoti supaṭṭhitā

<sup>1</sup> Bm antare.

<sup>2</sup> Bm umāṅga.

<sup>3</sup> Bm vanapattan.

<sup>4</sup> Bm asaṅcarapa.

<sup>5</sup> Bm vanapattan.

<sup>6</sup> Sd kutikam.

<sup>7</sup> Sg Bm laśi.

<sup>8</sup> Sc nikkhadityā; Bm nikkaḍḍhitvā.

<sup>9</sup> Sd urū<sup>2</sup>. Bm urū<sup>2</sup>.

<sup>10</sup> Ss abhūjij<sup>2</sup>; Bm ābhūjityā (comp. J. I. 18.=B.V. 2. 92; J. I. 58. 3. 71, 27; S. VII. 1. 10 and below pp. 213, 216).

<sup>11</sup> Bm ujum̄.

<sup>12</sup> Sc kanthake; Bm kaṇḍak-āṭhike.

<sup>13</sup> Bm panam- (twice).

<sup>14</sup> Bm adds veḍullam̄.

nāsik-agge vā mukha-nimitte vā, tena vuccati “parimukham satim upat̄hāpetvā” ti. Atha vā ‘Parīti pariggahaṭṭho, mukhan ti niyyānaṭṭho, satīti upat̄hānaṭṭho. Tena vuttam<sup>2</sup> “parimukham satin” ti evam Paṭisambhidāya vutta-nayena p’ ettha attho daṭṭhabbo. Tatrāyam saṃkhepo pariggahita-niyyānam satim katvā ti.

68. *Abhijjhāṇ loke* ti, ettha lujjan<sup>3</sup> atṭhena-pañcupādāna-kkhandbā loko. Tasmā pañc-upādāna-kkhandesu rāgam pahāya kāma-ecchandam vikkhambhetvā ti ayam ettha attho.

*Vigatābhijjhēnāti*, vikkhambhana-vasena pahīnattā vigatā-bhijjhena, cakkhu<sup>4</sup>-viññāṇa-sadisenāti attho.

*Abhijjhāya cittam parisodhetīti*, abhijjhāto cittam parimoceti. Yathā nam sā muñcati c’ eva, muñcitvā ca na puna gaṇhāti, evam karotīti attho.

*Vyāpāda-padosan pahāyāti ādisu pi es’ eva nayo. Vyāpajjati iminā cittam pūti<sup>5</sup>-kummāsādayo viya<sup>6</sup> purima-pakatim jahatīti<sup>7</sup> ryāpādo. Vikārā pattiya padussati param vā padūseti vināsetīti padoso. Ubhayam etam kothass’ evādhivacanaṃ. Thīnam citta-gelaññam, middham cetasika-gelaññam, thīnaū ca middhaū ca thīna-middham.*

*Āloka-saññīti*, rattim pi divā pi diṭṭha-āloka-sañjānana-samatthāya vigata-nīvaraṇāya parisuddhāya saññāya saman-nāgato.

*Sato sampajāno* ti satiyā ca nāṇena ca samannāgato. Idam ubhayam āloka-saññāya upakārakattā<sup>8</sup> vuttam.

Uddhaccaū ca kukkuceaū ca uddhacca-kukkuceam.<sup>9</sup>

*Tiṇṇa-ricikiccho* ti vicikiccham taritvā atikkamitvā ṭhito.

‘Katham idam katham idan’ ti evam na ppavattīti akathāṇkathī.

*Kusalesu dhammesūti* anavajjesu dhammesu. ‘Ime nu kho kusalā, katham ime kusalā?’ ti evam na vicikicchatī na kaṇkhatīti attho.

<sup>1</sup> Se nīyān° (and so Sdt below); Sz nīyān°.

<sup>2</sup> Bm vuccati.

<sup>3</sup> Bm lujjana-palujjan-.

<sup>4</sup> Bm na eakkhu-.

<sup>5</sup> Bm puti-.

<sup>6</sup> Bm va.

<sup>7</sup> Bm vijahatīti.

<sup>8</sup> Bm upakārattā.

<sup>9</sup> SS kukuceam (and so below, pp. 214, 216).

Ayam ettha saṅkhepo. Imesu pana nīvaraṇesu vacanattha-lakkhaṇādi-bhedato yam vattabbam siyā tam sabbam Visuddhi-Magge vuttam.

69. Yā panāyaṁ *Seyyathāpi Mahārājāti* upamā vuttā, tattha iṇam ādāyāti vadḍhiyā dhanam gahetvā.

*Vyanti-kareyyāti* vigat-antāni<sup>1</sup> kareyya. Yathā tesam kākaṇika-matto pi pariyanter<sup>2</sup> nāvasissati evam kareyya, sabbaso paṭinīyyāteyyāti<sup>3</sup> attho.

*Tato-nidānan* ti ānanya<sup>4</sup>-nidānam. So hi ‘Anaṇo ‘mhīti’ āvajjanto<sup>5</sup> balava-pāmujjam labhati somanassam adhigacchati. Tena vuttam *Labhe ’tha pāmujjam*<sup>6</sup> adhigacche<sup>7</sup> somanassan ti.

70. *Visabhāga-vedan-uppattiyyā* kakacen’ eva catu<sup>8</sup>-iriyā-patham chindanto ābādhatisi ābādho. Svāssa athīti ābādhiko. Tam samuṭṭhānena dukkhena dukkhito. Adhimatta-gilāno milāto<sup>9</sup> ti bālha-gilāno.

*Na cchādeyyāti* adhimatta-vyādhi-paretaīya na rucceyya.

*Balamattā* ti balam eva, balañ c’ assa kāye na bhaveyyāti attho.

*Tato-nidānan* ti ārogya-nidānam. Tassa hi ‘Ārogo ‘mhīti’ āvajjayato tad ubhayam hoti. Tena vuttam *Labhe ’tha pāmujjam* adhigacche somanassan ti.

71. *Na c’ assa kiñci bhogānam rayo* ti, kākaṇika-mattam pi bhogānam vayo na bhaveyya.

*Tato-nidānan* ti, bandhanā-mokkha-nidānam.

Sesam vutta-nayen’ eva sabba-padesu yojetabbam.

72. *Anattādhīno*<sup>10</sup> ti na attani adhīno,<sup>11</sup> attano ruciyyā kiñci kātum na labhati.

*Parādhīno*<sup>12</sup> ti paresu adhīno,<sup>13</sup> parass’ eva ruciyyā pavattati.

*Na yena kāmañ gamo* ti yena disā-bhāgen’ assa gantu-kāmatā<sup>14</sup> hoti, icchā uppajjati gamanāya, tena gantum na labhati.

<sup>1</sup> Bm antam.

<sup>2</sup> Bm pariyanter nāma.

<sup>3</sup> Bm -deyyāti.

<sup>4</sup> Sdtf ananya-.

<sup>5</sup> Sc ēento.

<sup>6</sup> Bm pāmujjam.

<sup>7</sup> St Bm ēbeyya.

<sup>8</sup> Bm sabb-.

<sup>9</sup> St milāno, corrected to gilāno, Bm omits.

<sup>11</sup> Sc adhīno; Bm ādhīno.

<sup>10</sup> St Bm anattādhīno.

<sup>13</sup> Sc adhīno; Bm ādhīno.

<sup>12</sup> St Bm parādhīno.

<sup>14</sup> Bm kāmo.

*Dāsavayā ti dāsa-bhāvā.*

*Bhujisso<sup>1</sup> ti attano santako.*

*Tato niḍānan ti bhujissa<sup>2</sup>-niḍānam.*

73. *Kantār-addhāna-maggan ti, kantāram addhāna-maggam,*  
nirudakam dīgha-maggan ti attho.

*Tato niḍānan ti, khemanta-bhūmi-niḍānam.*

74. *Ime pañca-nirvaraṇe appahīne ti.* Ettha Bhagavā appahīnam kāma-cchanda-nirvaraṇam iṇa-sadisam sesāni rogādi-sadisāni katvā dasseti. Tatrāyam sadisatā. Yo hi paresam iṇam gahetvā vināseti, so tehi ‘Inam dehīti’ tujjamāno<sup>3</sup> pi pharusam vuccamāno pi bajjhāmāno pi vadhiyamāno pi kiñci paṭippharitum<sup>4</sup> na sakkoti, sabbam titikkhati, titikkhā-kāraṇam hi ’ssa tam iṇam hoti. Evam eva yo yamhi kāma-cchandena rajjati taṇhā-gahaṇena<sup>5</sup> tam vatthum gaṇhati,<sup>6</sup> so tena pharusam vuccamāno pi bajjhāmāno pī vadhiyamāno pi sabbam titikkhati, titikkhā-kāraṇam hi ’ssa so kāma-cchando hoti, ghara-sāmikehi vadhiyamānānam itthinam viyāti. Evam iṇam viya kāma-cchando daṭṭhabbo.

Yathā pana pitta-rogāturo madhu-sakkarādisu pi dinnesu pitta-rogāturatāya tesam rasaṇ na vindati tittakam tittakam<sup>7</sup> uggirati yeva, evam eva vyāpanna-citto hita-kāmehi ācariy-upajjhāyehi appamattakam pi ovadiyamāno ovādam na gaṇhati,<sup>8</sup> ‘Ativiya me tunhe uppaddavethāti’<sup>9</sup> ādīni vatvā vibbhāmati, pittāturatāya so puriso madhu-sakkarādi-rasam<sup>10</sup> viya kodhāturatāya jhāna-sukhādi-bhedam sāsana-rasam na vindatīti. Evam rogo viya vyāpādo daṭṭhabbo.

Yathā pana nakkhatta-divase bandhanāgāre baddha<sup>11</sup>-puriso nakkhattassa n’ eva ādīm na majjhām na pariyośānam passati, so dutiya-divase mutto, ‘Aho hīyo nakkhattam manāpam alosi, aho naceam aho gītan’ ti ādīni sutvā pi paṭivacanam na deti. Kim kāraṇā? Nakkhattassa ananubhūtattā. Evam

<sup>1</sup> Sedh bhuñjisse; Bm bhūjisse (comp. M.P.S. I. 11, and below, p. 216).

<sup>2</sup> Sedh bhuñjissa-; Bm bhūjissa-. <sup>3</sup> St Bm vuccamāno.

<sup>4</sup> Bm patibāhitum.

<sup>5</sup> So all six MSS.

<sup>6</sup> So all MSS. (See p. 232)

<sup>10</sup> Bm ādīnam.

<sup>5</sup> Bm sahagatena.

<sup>7</sup> Sh tikkakam; Bm tittakan ti.

<sup>9</sup> Bm tumhehi uppaddutāti.

<sup>11</sup> Bm baddho.

eva thīna-middhābhībhūto bhikkhu vicitta-naye pi dhamma-savane vattamāne n' eva tass' ādīm na majjhām na pariyośānam jānāti. So utṭhite dhamma-savane 'Aho dhamma-savanam abo kāraṇam aho upamā' ti dhamma-savanassa vanṇam bhāṇamānānam sutvā pi paṭivacanam na deti. Kim kāraṇā? Thīna-middha-vasena dhamma-kathāya ananubhūtattā ti. Evam bandhanāgāram<sup>1</sup> viya thīna-middham daṭṭhabbam.

Yathā pana nakkhattam<sup>2</sup> kīlanto pi dāso, 'Imam nāma accāyikam karaṇiyam atthi, sīgham tattha gaccha,<sup>3</sup> no ce gacchasi hattha-pādam vā te chindāmi kaṇṇa-nāsam vā' ti<sup>4</sup> vutte, sīgham<sup>4</sup> gacchati yeva, nakkhattassa ādi-majjhā-pariyosānam anubhavitum na labhati. Kasmā? Parādhinatāya.<sup>5</sup> Evam eva vinaye apakataññunā vivekatthaya araññam paviṭṭhenāpi kismicid eva antamaso kappiya-maṇise pi akappiya<sup>6</sup>-saññāya uppānnāya uppānnam vivekam pahāya sīla-parisodhanatthām<sup>7</sup> vinaya-dharassa santikam gantabbam hoti, viveka-sukham anubhavitum na labhati. Kasmā? Uddhace-a-kukkuccābhībhūtatāyāti. Evam dāsavyam viya uddhace-a-kukkuccam daṭṭhabbam.

Yathā pana kantāraddhānamagga-paṭipanno puriso corehi manussānam viluttokāsām gotokāsañ<sup>8</sup> ca disvā danḍaka-saddena pi sakunika<sup>9</sup>-saddena pi 'Corā āgatā' ti ussāmkita-parisamkito hoti, gacchati pi tiṭṭhati pi nivattati pi, gata-tṭhānato āgata<sup>10</sup>-tṭhānam eva bahutaram hoti, so kicchena kasirena khemanta-blūmiṇi pāpuṇāti vā na vā pāpuṇāti. Evam eva yassa atṭhasu ṭhānesu vicikicchā uppānnā hoti, so 'Buddho nu kho, no nu kho Buddho' ti ādinā nayena vicikicchanto adhimuccitvā<sup>11</sup> saddhāya gaṇhitum na sakkoti, asakkonto Maggam vā Phalam vā na pāpuṇātīti. Iti<sup>12</sup> yathā kantāraddhānamagge 'corā atthi n' atthīti punappuna āsappana - parisappanam apariyogāhanam chambhitattam

<sup>1</sup> St āgāra-gata-purisam.

<sup>2</sup> Bm nakkhatte.

<sup>3</sup> Bm gacchāhi.

<sup>4</sup> Bm vutto so sīgham tattha.

<sup>5</sup> Bm parādhinatāya.

<sup>6</sup> Bm akappiya maṇisa-.

<sup>7</sup> Bm visodhan-.

<sup>8</sup> Bm agata.

<sup>9</sup> Bm sakuna

<sup>10</sup> Bm omits.

<sup>11</sup> Scgt "muñcivā (see p. 316).

<sup>12</sup> Bm omits.

cittassa uppādento khema<sup>1</sup>-ppattiyā antarāyam karoti, evam vicikicchā pi, ‘Buddho nu kho na Buddho’ ti ādinā nayena punappuna āsappana-parisappanam apariyogāhanam chambhitattam cittassa uppādayamānā ariya -bhūmi-ppattiyā<sup>2</sup> antarāyam karotīti kantār-addhāna-maggo viya<sup>3</sup> daṭṭhabbā.

Idāni *Seyyathāpi Mahārāja ānaṇyan* ti, etha Bhagavā pahīna-kāma-echanda-nīvaraṇam ānaṇya-sadisam sesāni ārog-yādi-sadisāni katvā dasseti. Tatrāyam sadisatā. Yathā hi puriso iṇam ādāya kammante payojetvā samiddha-kam-manto,<sup>4</sup> ‘Idam iṇam nāma palibodha-mūlan’ ti cintetvā, savadḍhikam iṇam niyyādetvā, paṇṇam phalāpeyya.<sup>5</sup> Ath’ assa tato paṭṭhāya n’ eva koci dūtam peseti, na paṇṇam,<sup>6</sup> te iṇa<sup>6</sup>-sāmike disvā pi sace icchatī āsanā utṭhabati no ce na utṭhabati. Kasmā? Tehi saddhim nillopatāya alaggatāya. Evam eva bhikkhu ‘Ayam kāma-echando nāma palibodha-mūlan’ ti cintetvā, cha dhamme bhāvetvā, kāma-echanda-nīvaraṇam pajahati. Te pana cha dhamme Mahā-satipatṭhāne vaṇṇayissāma. Tass’ evam pahīna-kāma-echandassa yathā iṇa-muttassa purisassa iṇa-sāmike disvā n’ eva bhayaṁ na chambhitattam hoti, evam evam para-vatthumhi n’ eva saṅgo na bandho hoti. Dibbāni pi rūpāni passato kileso na samudācarati. Tasmā Bhagavā ānaṇyam iva kāma-ecchaṇda-pahānam āha.

Yathā pana so pitta-rogāturo puriso bhesajja-kiriyāya tam rogam vūpasamietvā tato paṭṭhāya madhu-sakkarādīnam rasam vindati, evam eva bhikkhu ‘Ayam vyāpādo nāma anattha-karaṇo’<sup>7</sup> ti cha dhamme bhāvetvā vyāpāda-nīvaraṇam pajahati.<sup>8</sup> Te pi cha dhamme Mabā-satipatṭhāne yeva vaṇṇayissāma, na kevalañ ca te ye pi thīna-middhādīnam pahānāya bhāvetabbā te pi sabbe<sup>8</sup> tatth’ eva vaṇṇayissāma. So evam pahīna-vyāpādo, yathā pitta-roga-vimutto puriso madhu-sakkarādīni<sup>9</sup> sampiyāyamāno paṭisevati, evam eva

<sup>1</sup> Bm khemanta- (as SS on pp. 213, 216, 217).

<sup>2</sup> Bm ariyā.

<sup>3</sup> Bm adds vicikicchā.

<sup>4</sup> Bm saunddhitam patto.

<sup>5</sup> Bm phalāpeyya.

<sup>6-6</sup> St teṇa; Bm so ma-

<sup>7</sup> Bm karo.

<sup>6-8</sup> Bm sabba-nīvaraṇesu.

<sup>8</sup> Bm ādīnam rasam.

ācāra-paññattī<sup>1</sup>-ādīni sikkhāpiyamāno<sup>2</sup> sirasā sampaṭiechitvā sampiyāyamāno sikkhati. Tasmā Bhagavā ārogyam iva vyāpāda-pahānam āha.

Yathā so nakkhatta-divase bandhanāgāram pavesita<sup>3</sup>-puriso aparasmīm nakkhatta-divase, ‘Pubbe pi aham pamāda-dosena baddho, tena nakkhattam nānubhavim, idāni appamatto bhavissāmīti,’ yath’<sup>4</sup> assa paccatthikā okāsam na labhanti evam appamatto hutvā nakkhattam anubhavitvā ‘Aho nakkhattan’<sup>5</sup> ti udānam udāneti. Evam eva bhikkhu, ‘Idam thīna-middham nāma mahā-anatthakaran’ ti cha dhanme bhāvetvā thīna-middha-nīvaraṇam pajahati. So evam pahīna-thīna-middho, yathā bandhanā mutto puriso sattāham pi nakkhattassa ādi-majjha-pariyosānam anubhavati, evam eva dhamma-nakkhattassa ādi-najjhapariyosānam anubhavanto saha paṭisambhidāhi arahattam pāpuṇāti. Tasmā Bhagavā bandhana-mokkham iva thīna-middha-pahānam āha.

Yathā puna dāso kañcid eva mittam upanissāya sāmikānam dhanam datvā attānam bhujissam<sup>6</sup> katvā tato paṭhāya yam icchatī tam kareyya,<sup>7</sup> evam eva bhikkhu—‘idam uddhacca-kukkuccam nāma mahā-anattha-karan’ ti cha dhamme bhāvetvā uddhacca-kukkuccam pajahati. So evam pahīna-uddhacca-kukkuco, yathā bhujissō<sup>8</sup> puriso yam icchatī tam karoti na nam koci balakkārena tato nivatteti, evam eva yathā sukham nekkhamma-paṭipadā<sup>9</sup> paṭipajjati na nam uddhacca-kukkuccam balakkārena<sup>10</sup> tato nivatteti. Tasmā Bhagavā bhujissam viya uddhacca-kukkucca-pahānam āha.

Yathā ca balavā puriso hattha-sāram gahetvā sajjāvudho saparivāro kantāram paṭipajjeyya, tam corā dūrato va disvā palāyeyyum, so sotthiñā tam kantāram nittharitvā khemantam patto haṭṭha-tuṭṭho assa, evam bhikkhu, ‘Ayam vicikicchā nāma anattha-kārikā’ ti cha dhamme bhāvetvā vicikiccham

<sup>1</sup> So all MSS.

<sup>2</sup> Bm sikkhāpadāni.

<sup>3</sup> Bm pavesito.

<sup>4</sup> Bm yathā, and omits assa.

<sup>5</sup> Bm repeats aho nakkhattan.

<sup>6</sup> Sedgū bhūñjissam ; Bm bhūñjissam,

ep. p. 213.

<sup>7</sup> Bm karoti.

<sup>8</sup> Scdh bhūñjō, and below ; Bm bhūjō.

<sup>9</sup> Bm paṭipadam.

<sup>10</sup> So all MSS.

pajahati. So evam pahīna-vicikiccho, yathā balavā puriso sajjāyudho saparivāro nibbhayo core tiṇam pi<sup>1</sup> aganetvā sotthinā nikkhameṭvā<sup>2</sup> khemanta-bhūmim pāpuṇāti, evam eva duccarita-kantāram nittharitvā paramam khemanta-bhūmim Amata-Nibbānam pāpuṇāti. Tasmā Bhagavā khemanta-bhūmim viya vikicchā-pahānam āha.

75. *Pāmojjam*<sup>3</sup> jāyatiti tuṭṭhākāro jāyati. *Pamuditassa* pītītuṭṭhassa sakala-sarīram khobhayamānā pīti jāyati.

*Pītimanassa kāyo* ti,<sup>4</sup> pīti-sampayutta-cittassa puggalassa nāma kāyo passambbhati, vigata-daratho hoti. *Sukham* redettī, kāyikam pi cetasikam pi sukham<sup>5</sup> vediyati. *Cittam* samādhiyatīti, iminā nekkhamma-sukhe na sukhitassa upacāravasena pi appanā-vasena pi cittam samādhiyati.

*So vivic' era kāmehi . . . pe . . . paṭhamajjhānam upasampajja viharatīti ādinā pana upacāra-samādhinā<sup>6</sup> samāhite citte upari-visesa-dassanattham appanā-samādhinā samāhite citte tassa samādhino pabheda-dassanattham vuttan ti veditabbam.*

*Inam era kāyan* ti imam karaja-kāyam. *Abhisandetīti* temeti, sineheti, sabbattha pavatta-pīti-sukham karoti. *Parisandetīti* samantato sandeti. *Paripūretīti* vāyunā bhastam viya pūreti. *Parippuratīti*, samantato phusati. *Sabbāvato*<sup>7</sup> kāyassāti, assa bhikkhuno sabba-kotṭhāsavato kāyassa kiñci upādiṇḍaka<sup>8</sup>-santati<sup>9</sup>-pavatti-tiṭṭhāne chavimaiisa-lōhitānugataṁ anumattam pi ṭhānam paṭhamajjhāna-sukhena apputam<sup>10</sup> nāma na hoti.

76. *Dakkho* ti cheko, paṭibalo nahāniya-cuṇṇāni kātuñ c' eva yojetuñ ca sannetuñ ca.<sup>11</sup>

*Kuīsa-thāle*<sup>12</sup> ti, yena kena ci lohena kata-bhājane. Mattika-bhājanam pana thirām na hoti, sannentassa<sup>13</sup> bhijjati, tasmā tam na dassesi.<sup>14</sup>

<sup>1</sup> Bm viya.

<sup>2</sup> St Bm "mitvā.

<sup>3</sup> Bm pāmojjam.

<sup>4</sup> Bm adds passambhātīti.

<sup>5</sup> Bm kāyika-cetasika-sukham pi.

<sup>6</sup> Seg omit.

<sup>7</sup> Bm sabbayato

<sup>8</sup> So all MSS.

<sup>9</sup> Sdt santi.

<sup>10</sup> Sedhī apuṭtham; Sg aphuṭtham; Bm apuṭtham.

<sup>12</sup> Segh tāle; Sd kāle.

<sup>11</sup> Bm payojetuñ ca sandetuñ ca.

<sup>14</sup> Bm dasseti.

<sup>13</sup> Bm sandentassa.

*Paripphosakanam paripphosakan ti, siñcivā siñcivā.<sup>1</sup>*

*Sanneyyāti,<sup>2</sup> vāma - hatthena kampa - thālam<sup>3</sup> gahetvā dakkhiṇa-hatthena pamāṇa-yuttam udakam siñcivā siñcivā<sup>4</sup> parimaddanto piñḍam kareyya. Snehānugatā ti udaka-sinehena anugatā. Sneha<sup>5</sup>-parctā ti udaka-sinehena parigatā.<sup>6</sup> Santara-bāhirā ti saddhim anto-padesena ca ca bahi-padesena ca, sabbatthakam eva udaka-sinehena putthā ti attho.<sup>7</sup>*

*Na ca paggharanī<sup>8</sup> ti, na ca<sup>9</sup> bindu-bindum udakam paggharati. Sakkā hoti hatthena pi dvīhi pi<sup>10</sup> aṅgulihī gahetum ovatṭikāyam pi kātun ti attho.*

78. Dutiyajjhāna-sukha-upamāyam *ubbhidodako*<sup>11</sup> ti ubbhinna-udako. Na hetthā ubbhijjivā uggacechana<sup>12</sup>-udako, anto yeva pana uppajjana<sup>13</sup>-udako ti attho. Āya-mukhan ti aṅgamana-maggo. Dero ti megho. Kālena kālan ti kāle kāle, anvaddhamāsam vā anudasāham vā ti attho. Dhāran ti vuṭṭhim. Nānupareccheyyāti<sup>14</sup> na paveseyya, na vasseyyāti attho.

*Sita-vāri-dhārā<sup>15</sup> ubbhijjitrā ti, sītam vāri tam<sup>16</sup> rahadām pūrayamānam uppajjivā.<sup>17</sup> Hetthā uggacechana<sup>18</sup>-udakam hi uggantvā uggantvā bhijjantaṁ udakam khobheti, catūhi disāhi pavisana-udakam purāṇa-paṇṇa-tiṇa-kaṭṭha-danḍa-kādīhi udakam khobheti, vuṭṭhi-udaka-dhārāni pāta-bubbulakehi udakam khobheti. Sannisinnam eva pana hutvā iddhi-nimittam iva uppajjamānam<sup>19</sup> udakam imam padesam pharati imam na pharatīti n' atthi. Tena apuṭṭh<sup>20</sup>-okāso nāma na hoti. Tattha rahado viya karaja-kāyo, udakam viya dutiyajjhāna-sukham. Sesam purima-nayen' eva veditabbam.*

<sup>1</sup> Bm sañcivā sañcivā.

<sup>2</sup> Bm sandeyyāti.

<sup>3</sup> Sd phālam; Sgh tālam.

<sup>4</sup> Bm sañcivā sañcivā.

<sup>5</sup> SS sineha.

<sup>6</sup> Bm parigahitā.

<sup>7</sup> Sg Bm phutthā.

<sup>8</sup> Sdht pagghariñi.

<sup>9</sup> Sdht omit na ca; Sgh omit ca.

<sup>10</sup> Bm adds tibi pi.

<sup>11</sup> Bm ubbhitodako.

<sup>12</sup> Bm uggacechanaka-; Sd uggacechatha-.

<sup>13</sup> Bm ubbhijjana- (so below).

<sup>14</sup> Sedht ḡeyya ti; Bm anupavaccheyyāti.

<sup>15</sup> SS sītam; Bm sitā.

<sup>16</sup> Bm sītam dhāram uggantvā.

<sup>17</sup> Bm ubbijjivā.

<sup>18</sup> Sdht uggachecha.

<sup>19</sup> Sgh uppajjanamānam.

<sup>20</sup> Sedht aphuṭṭh-; Sg aphuṭṭh-; Bm apuṭṭh- (see pp. 217, 219).

80. Tatiyajjhāna-sukha-upamāyam uppalañi ettha santīti *uppalini*.<sup>1</sup> Sesa-pada-dvaye pi es' eva nayo. Ettha ca seta-ratta-nilesu yam kiñci uppalam *uppalam* eva, ñinaka-sata-pattam *pūñdarīkam*, sata-pattam *padumam*, patta-niyamam vā vinā pi setam *padumam*, rattam *pūñdarīkan* ti ayam ettha viniechayo. *Udakānuggatāñti*, udakato na uggañtāni. *Antonimugga-posiniti*, udaka-talassa anto-nimuggāni yeva hutvā pussanti vadḍhantīti<sup>2</sup> attho. Sesam purima-nayen' eva veditabbam.

82. Catutthajjhāna-upamāyam *parisuddhena eetasā pariyo-dātenāti*. Ettha nirupakkilesatthena<sup>3</sup> parisuddham, pabhassarañatthena pariyodātam veditabbam. *Odātena ratthenāti*, idam utu-pharañattham vuttam. Kilittha-vatthena hi utu-pharañam na hoti, tam khañam dhota-parisuddhena utu-pharañam balavam hoti. Imissāya hi upamāyam vattham viya karaja-kāyo, utu-pharañam viya catutthajjhāna-sukham. Tasmā yathā sunahātassa<sup>4</sup> purisassa parisuddham vattham sasīsam pārūpītī vissinnassa sarīrato utu-sabbam eva vattham pharati, na koci vatthassa apphutokāso<sup>5</sup> hoti, evam catutthajjhāna-sukhena bhikkuno karaja-kāyassa na koci okāso apphuto<sup>6</sup> hotīti evam ettha attho daṭṭhabbo.

Imesañ pana catunnam jhānānam anupada-vanñanā ca bhāvanā-nayo ca Visuddhi-Magge vutto ti<sup>7</sup> idba na vitthārito. Ettāvatā c' esa<sup>8</sup> rūpa-jjhānā-labhi yeva na arūpa-jjhānā-labhitī na<sup>9</sup> veditabbo. Na hi at̄hasu samāpattisu cuddasah' ākārehi vasī<sup>10</sup>-bhāvam vinā upari-abhiññādhigamo hoti. Pāliyam pana rūpa-jjhānān' eva<sup>11</sup> āgatāni, arūpa-jjhānāni āharitvā kathetabbāni.

83. So evam samāhile citte . . . pe . . . ānejjā<sup>12</sup>-patte ti.<sup>13</sup> Cuddasah' ākārehi at̄hasu samāpattisu ciṇṇa-vasi-bhāvo<sup>14</sup>

<sup>1</sup> SS uppalañi.

<sup>2</sup> Bm phussini vadlinīti.

<sup>4</sup> Scg sunahātakassa.

<sup>6</sup> Sdt apput; Bm apuṭh.

<sup>8</sup> Bm adds na.

<sup>10</sup> Sc vāsi; Bm ciṇṇavasi.

<sup>12</sup> Bm aneñja.

<sup>14</sup> Sc vasi-bhāve; Sd vasi-bhāve; Sh Bm vasi-bhāvo.

<sup>3</sup> All MSS kk.

<sup>5</sup> Sdht apput-; Bm aphuth-

<sup>7</sup> Sc ea (see below on § 87).

<sup>9</sup> Bm omits.

<sup>11</sup> Bm rūpa-jjhānāni yeva.

<sup>13</sup> Bm adds so.

bhikkhūti dasseti. Sesam ettha Visuddhi-Magge vutta-nayen' eva veditabbam.

*Ñāna-dassanāya cittam abhiniharatīti.*<sup>1</sup> Ettha nāna-dassanan ti Magga-nānam pi vuccati Phala-nānam pi sabbaññuta-nānam pi paccavekkhaṇa-nānam pi vipassanā-nānam pi. ‘Kin nu kho āvuso nāna-dassana-visuddhattham Bhagavati<sup>2</sup> brahma-cariyam vussatī?’<sup>3</sup> hi<sup>4</sup> ettha Magga-nānam nāna-dassanan ti vuttam. ‘Ayam añño uttari-manussa-dhammā alam ariya-nāna-dassana-viseso adhigato phāsu-vihāro’ ti ettha Phala-nānam. ‘Bhagavato pi kho nānam<sup>5</sup> udapādi “Sattāha-kalakato Ālāro Kālāmo”<sup>6</sup> ti ettha sabbaññuta-nānam. ‘Nānañ ca pana me dassanam udapādi, “akuppā me ceto-vimuti, ayam antimā jātī”<sup>7</sup> ettha paccavekkhaṇa-nānam. Idha pana nāna-dassanāya cittan ti idam vipassanā-nānam nāna-dassanan ti vuttam.<sup>8</sup>

*Abhiniharatīti,*<sup>9</sup> vipassanā - nānassa nibbattanathāya taninnam tappoñam tappabbhāram karoti.

*Rūpi* ti ādinam attho vutto yeva.<sup>10</sup>

*Odana-kummāsúpacayo* ti, odanena c' eva kummāsenā ca' upacito vadḍhito.

*Anicca-ucchādāna-parimaddana-bhedana-viddhañsana-dhammo* ti.<sup>11</sup> Huttā abhlāvaṭthena anicca-dhammo, duggandha-vighātathāya tanu-vilepanena uchchādāna-dhammo, aṅga-paccaṅgā-bādhana<sup>12</sup>-vinodanathāya khuddaka-sambāhanena parimaddana-dhammo, dahara-kāle ūrusu sayāpetvā gabbhāvāsenā<sup>13</sup> dussaṅhitānam tesam<sup>14</sup> tesam aṅgānam santhāna-sampādanathām añjana - pīlanādi - vasena parimajjana - dhammo, evam pariharato pi ca<sup>15</sup> bhedana-viddhañsana-dhammo, bhijjati c' eva vikirati<sup>16</sup> ca evam sabhāvo ti<sup>17</sup> attho.

<sup>1</sup> Bm abhiniharatīti.

<sup>2</sup> Sgh Bhagarati; St Bhagavati.

<sup>3</sup> St vucaftī; Bm vusatīti.

<sup>4</sup> St Bm omit; Sg ha.

<sup>5</sup> Bm nāna-dassanam.

<sup>6</sup> Mahāvagga I. 6. 2.

<sup>7</sup> Mahāvagga I. 6. 29.

<sup>8</sup> Bm vuttan ti.

<sup>9</sup> Sedt abhniharatīti; Bm abhiniharatīti.

<sup>11</sup> J. 1. 146. 10.

<sup>10</sup> Above, on I. 3. 10.

<sup>12</sup> Sdht paccāṅgādi-b<sup>2</sup>.

<sup>13</sup> St sambāhana-vasena; Bm gabbavāsenā.

<sup>14</sup> Bm mitam.

<sup>15</sup> Bm omits.

<sup>15</sup> Sdht vicarati.

<sup>17</sup> Sch omit.

Tattha rūpī cātummahābhūtiko ādisu hi<sup>1</sup> chahi padehi samudayo kathito, anicca-padena saddhim pacchimehi dvīhi atthagamo.<sup>2</sup>

*Ettha sitam ettha paṭibaddhan ti, ettha cātummahābhūtike kāye nissitañ ca paṭibaddhañ ca.*

84. *Subho* ti sundaro. *Jātimā* ti parisuddha-ākāra<sup>3</sup>-samutthito. *Suparikamma-kato* ti sutṭhu-kata-parikammo, apanīta-pāśāṇa-sakkharo. *Aecho* ti tanu-echavi. *Vippasanno* ti sutṭhu-pasanno. *Sabbākārā-sampanno* ti dhovana-vedhanādihi sabbehi ākarehi sampanno.

*Nīlan* ti ādīhi vaṇṇa-sampattim dasseti, tādisam hi āyutam pākaṭam<sup>4</sup> hoti.

*Eram era kho* ti. Ettha evam upamā-saṃsandanam<sup>5</sup> veditabbam. *Maṇi* viya hi karaja-kāyo, ārutasuttam viya vipassanā-ñāṇam, cakkhumā puriso viya vipassanā-lābhī bhikkhu, hatthe karitrā paccavekkhato ‘ayam kho maṇīti’ maṇino āvibhūta-kālo viya vipassanā-ñāṇam abhinīharitvā nisinnassa bhikkhuno cātummahābhūtika-kāyassa āvibhūta-kālo, ‘Tatr’ idam suttam ārutan’ ti suttassa āvibhūto-kālo viya vipassanā-ñāṇam abhinīharitvā nisinnassa bhikkhuno tadārammañānam phassa-pañcamakānam vā sabba-cittacetasiñānam vā vipassanā-ñāṇass’ eva vā āvibhūta-kālo. Idam ca vipassanā-ñāṇam Maggassa anantaram. Evam sante pi yasmā abhiññā-vāre āraddhe<sup>6</sup> etassa antara<sup>7</sup>-vāro n’ atthi, tasmā idh’ eva dassitam. Yasmā va aniccādi-vasena akatasammasanassa dibbāya sota-dhātuyā bheravaṇi saddam supato, pubbe nivāsānussatiyā bherave khandhe anussarato dibbena cakkhunā bheravaṇi riñpam passato, bhaya-santāso uppajjati, na aniccādi-vasena kata-sammasanassa, tasmā abhiññā-pattassa bhaya-vinodaka<sup>8</sup> - hetusampādanattham pi idam<sup>9</sup> idh’ eva dassitam. Api ca yasmā vipassanā-sukhañ nām’ etam Magga-Phala-sukha-sadisam<sup>10</sup> pāṭiyekkam sanditthikam

<sup>1</sup> Sdht add ca.

<sup>2</sup> Bm atthagamo.

<sup>3</sup> Sdht Bm ākara.

<sup>4</sup> Sdht apākatam.

<sup>5</sup> Bm sampādanam.

<sup>6</sup> Sdht ārathē.

<sup>7</sup> Sdht Bm antarā.

<sup>8</sup> Bm vinodana.

<sup>9</sup> Sdht idha; Sd ida; Bm omits.

<sup>10</sup> Bm sampādakam.

sāmañña-phalam, tasmā pi ādito va idam<sup>1</sup> idha dassitan ti veditabbam.

85. *Manomayan* ti, manena nibbattitam. *Sabbanga-paccāngin*<sup>2</sup> ti sabbehi aṅgehi ca paccāṅgehi ca samannāgatam. *Abhinindriyan*<sup>3</sup> ti sañthāna-vasena avikal-indriyam. Iddhimatā nimitta-rūpam hi sace iddhimā odāto tam pi odātam, sace aviddha-kaṇṇo tam pi aviddha-kaṇṇan ti evam sabbā-kārehi tena sadisam eva hoti.

86. *Muñjamhā isikan*<sup>4</sup> ti ādi upamā-ttayam<sup>5</sup> pi hi sadisa-bhāva-dassanattham eva vuttam. Muñja-sadisā eva hi tassa anto isikā<sup>6</sup> hoti, *kosiya*-sadiso yeva<sup>7</sup> asi. Vatṭāya kosiyā vatṭam<sup>8</sup> asim eva pakkhipanti, patthaṭāya patthaṭam.

*Karandā* ti idam pi ahi-kañcukassa nāmam na vilīva,<sup>9</sup> karaṇḍakassa nāmam<sup>10</sup> ahi-kañcuko hi ahinā sadiso va hoti. Tattha kiñcāpi *puriso ahiñ karandā uddhareyyāti* hatthena uddharamāno viya dassito, atha kho citten' ev' assa uddharanam veditabbam. Ayam hi ahi nāma sañjātiyam<sup>11</sup> ṭhito kaṭṭh-antaram vā rukkh-antaram vā nissāya tacato<sup>12</sup> sarīram nikkaḍḍhana-payoga-samkhātena thāmena sarīram khādamānam<sup>13</sup> viya purāṇa-tacam jīgucchanto ti imehi catūhi kāraṇehi sayam eva kañcukam jahati,<sup>14</sup> na sakkā tato aññena uddharitum. Tasmā<sup>15</sup> cittena uddharanam sandhāya idam vuttan ti veditabbam. Iti muñjādi-sadisam hi imassa bhikkhuno sarīram, isikādi<sup>16</sup>-sadisam nimitta-rūpan ti idam ettha opamma-samsandanam.

87. Nimmāna-vidhānam pan' ettha parato ca *iddhiridhādi-pañca-abhiññā-kathā* sabbākārena Visuddhi-Magge vitthāritā ti tattha vutta-nayen' eva veditabbam. Upamā-mattam eva hi idha adhikam.

88. Tattha cheka<sup>17</sup>-*kumbha - kārādayo* viya iddhividha-

<sup>1</sup> Bm omits.

<sup>2</sup> Segt paccāṅgan.

<sup>3</sup> St Bm abhinindrō.

<sup>4</sup> Sg isikan; Bm īsikan.

<sup>5</sup> Seg upamattayam; Bm upamā-mattam. Yam.

<sup>6</sup> St isikā; Bm īsikā.

<sup>7</sup> Bm omits.

<sup>8</sup> SS vaddhāya, ya dham.

<sup>9</sup> Sdht Bm vilīva (see C. VI. 2. 3 and X. 10. 1).

<sup>10</sup> Bm omits.

<sup>11</sup> Bm sajātiyam,

<sup>12</sup> Seg tacaso; St vasato.

<sup>13</sup> Bm khāḍijamānam.

<sup>14</sup> Bm pajahati.

<sup>15</sup> SS Kasmā.

<sup>16</sup> Seg isik<sup>o</sup>; Bm īsik<sup>o</sup>.

<sup>17</sup> St e' eva (text dakkha).

ñāṇa-lābhī bhikkhu datṭhabbo. *Suparikamma-katamattikādayo* viya iddhidhāna-ñāṇam datṭhabbam. Iechit-icchita-bhājanavikati - ādi - karaṇam viya tassa bhikkhuno vikubbanam datṭhabbam.

90. Dibba-sota-dhātu-upamāyam yasmā kantāraddhānam maggo sāsamko hoti sappaṭibhayo tatha ussamkita-parisamkitena ‘Ayam bheri-saddo, ayam mutinga<sup>1</sup>-saddo’ ti na sakka vavatthāpetum, tasmā kantāra-gaṇham<sup>2</sup> akatvā khemam maggām dassento adilhāna-magga-paṭipanno ti āha. Appati-bhayam li khemam maggām sīse sūṭakam katvā sañikam paṭipanno vutta-ppakāre sadde sukham vavatthāpeti.<sup>3</sup> Tassa tesam<sup>4</sup> saddānam āvibhūta<sup>5</sup> - kālo viya yogino dūra-santikabhedānam dibbānañ c’ eva mānusakānañ<sup>6</sup> ca saddāuam āvibhūta-kālo datṭhabbo.

92. Ceto-pariya-ñāṇa-upamāyam daharo ti taruṇo. *Yurā* ti yobbanena samannāgato. *Mandanaaka-jātiko* ti, yuvā pi samāno na ālasiyo na<sup>7</sup> kiliṭṭha-vattha-sarīro, atha kho manḍanapakatiko.<sup>8</sup> Divasassa dve tayo vāre nahāyitvā suddha-vattha-paridahana-alaṅkāra-karaṇa-silo ti attho.

*Sakanikan*<sup>9</sup> ti, kātilaka-vaṅga-mukhadūsi<sup>10</sup>-piṭakādīnam aññatarena sadosam. Tattha yathā tassa mukha-nimittam paccavekkhato mukha-doso pākaṭo hoti, evam cetopariya-ñāṇāya cittam abhinīharitvā nisinnassa bhikkhuno paresam sołasa-vidham cittam pākaṭam hotiti veditabbam.

94. Pubbe-nivāsa-ñāṇa-upamāyam tam divasam kata-kiriyā pākaṭā hotiti<sup>11</sup> tam divasam gata-gāma-ttayam eva galitam. Tattha gāma-ttayam gata-puriso viya pubbe-nivāsa-ñāṇa-lābhī datṭhabbo. Tayo gāmā viya tayo bhavā datṭhabbā. Tassa purisassa tīsu gāmesu tam divasam kata-kiriyāya āvibhāvo-viya pubbe-nivāsāya cittam abhinīharityā nisinnassa bhikkhuno tīsu bhavesu kata-kiriyāya āvibhāvo<sup>12</sup> datṭhabbo.

<sup>1</sup> Bm mudinga; S <sup>1</sup>ht Bm -thap-.

<sup>2</sup> Sg gahapam.

<sup>3</sup> Bm -thap-.

<sup>4</sup> Bm savanena tesam tesam.

<sup>5</sup> Bm āvi (always).

<sup>6</sup> Bm mānussakānañ.

<sup>7</sup> SS omit.

<sup>8</sup> Seghd manḍanakapatiko; St manḍanaka-jātiko.

<sup>9</sup> Segd sakanikan.

<sup>10</sup> Bm kāla-tilaka-vaṅka-nukha-rāpi.

<sup>11</sup> Sg hoti.

<sup>12</sup> Em pākaṭa-bhāvo.

96. Dibba-cakkhu-upamāyam vītisañcarante<sup>1</sup> ti aparā-param carante.<sup>2</sup> Vidisañcarante ti pi pātho. Ayam eva attho. Tattha nagara-majjhe siṅghāṭakamhi pāsādo viya imassa bhikkhuno karaja-kāyo datthabbo. Pāsāde thito cakkhumā puriso viya ayam eva dibba-cakkhum patvā thito bhikkhu, geham pavasantā<sup>3</sup> viya patīsandhi-vasena mātu-kuechim pavasantā, gehā nikkhamantā viya mūtu-kucchito nikkhamantā, rathikāya vītisancarantā<sup>4</sup> viya aparāparam samsaranaka-sattā,<sup>5</sup> purato<sup>6</sup> abbhokāsa-tābhāne majjhe siṅghāṭake nisinnā viya tīsu bhavesu tattha tattha nibbatta-sattā, pāsāda-tale thita-purisassa tesam manussānam āvibhūta-kālo viya dibba-cakkhu - nānāya cittam niharitvā nisinnassa bhikkhuno tīsu bhavesu nibbatta-sattānam āvibhūta-kālo datthabbo. Idañ ca desanā-sukhattham eva vuttam, āruppe pana dibba-cakkhusa gocaro n'atthiti.

97. So evam samākile citte ti, idha vipassanā - pādaka-catutthajjhāna-cittam<sup>7</sup> veditabbam.

Āśarānam khaya - nānāyāti, āsavānam khaya - nānā<sup>8</sup> nibbattanathāya. Ettha ca āsavānam khayo nāma Maggo pi Phalam pi Nibbānam pi bhaṅgo pi vuucati. ‘Khaye nānānam anuppāde nānan’ ti ettha hi Maggo āsava-kkhayo<sup>9</sup> ti vutto. ‘Āsavānam khayā samaṇo hotīti,’ ettha Phalam.

Paravajjānupasissa niceam ujjhāna-saññino  
Āsavā tassa vadḍhanti, ārā so āsava-kkhaya<sup>10</sup>

ti ettha Nibbānam. ‘Āsavānam khayo vayo bhedo aniccatā antaradhānan’ ti etiha bhaṅgo. Idha pana Nibbānam adhippetam, Arahatta-Maggo pi vattati yeva.

Cittam abhinharatiti,<sup>11</sup> vipassanā cittam tanninnam tapponam karoti.

So idam dukkhan ti ādisu ‘ettakam dukkham na ito

<sup>1</sup> Seg vīti-samcaranto; Sh vītisamecarante; St vīhi-samcarante, and so Sd corrected from vītisamec<sup>o</sup>; Bm rathim sañcarente.

<sup>2</sup> Se omits; Seg vīthi-samcarante; Bm vīthim sañcarenate.

<sup>3</sup> All six MSS 'to.'

<sup>5</sup> Bm sañcaranakā.

<sup>8</sup> Seg nānā.

<sup>10</sup> Dhammapada, 253.

<sup>4</sup> Sdg vīthi; Bm vīthim.

<sup>7</sup> Seg -jjhānam iva; Sdh -jjhānañci.

<sup>9</sup> Bm āsavānam khayo.

<sup>11</sup> Bm "ni" (as always).

bhiyyo<sup>1</sup> ti sabbam pi dukkha-saccam̄ sarasa<sup>2</sup>-lakkhaṇa-paṭivedhena yathā-bhūtam̄ pajānāti. Tassa ea dukkhassa nibbattikam̄<sup>3</sup> taṇham̄ ‘Ayam dukkha-samudayo’ ti, tad ubhayam pi yam̄ thānam̄ patvā nirujjhati tam̄ tesam̄ appavattiṁ Nibbānam̄ ‘Ayam dukkha-nirodho’ ti, tassa ca sampāpakam Ariya-Maggam̄ ‘Ayam dukkha-nirodha-gāmīṇi paṭipadā’ ti, sarasa lakkhaṇa - paṭivedhena yathā-bhūtam̄ pajānātīti attho.

Evam̄ sarūpato saccāni dassetyā puna kilesa - vasena pavyāyato dassento *Ime āsarā* ti ādīm āha.

*Tassa eram jānato eram passato* ti tassa bhikkhuno evam̄ jānantassa evam̄ passantassa.<sup>4</sup> Saha - vipassanāya koṭi-ppattam̄ Maggam̄ katheti. Kāmāsavāti kāmāsavato.

*Vimuccutitī* iminā Magga-kkhaṇam̄ dasseti, *rimuttasmin*<sup>5</sup> ti iminā Phala-kkhaṇam̄ *rimutt'* amhīti<sup>6</sup> ūñanam̄ hotīti iminā paccavekkhana-ñāṇam̄, khīnā jātīti ādīhi tassa bhūmīm̄. Tena hi ñāṇena khīnāsavō paccavekkhanto khīnā jātīti ādīni pajānāti.

Kathamā pan' assa jātī khīnā, kathañ ea nañ pajānātīti? Na tav' assa atītā jātī khīnā, pubbe va khīnattā; na anāgatā, anāgate v' āyāmābhāvato; na paccuppannā, vijjamānattā. Yā pana Maggassa abhāvitattā uppajjeyya eka-catu - pañca-vokāra - bhavesu eka - eatu - pañca - kkhandha-pappabhedā jātī, sā Maggassa bhāvitattā<sup>7</sup> anuppāda-dhammatam̄<sup>8</sup> āpajjanena khīnā. Tañ so Magga-bhāvanāya pahīṇa-kileso paccavekkhitvā kilesābhāve<sup>9</sup> vijjamānam̄ pi kammam̄ āyatīm̄ appaṭisandhikam̄ hotīti pajānanto<sup>10</sup> pajānāti.

*Vusitan* ti vuttham̄ parivuttham̄. *Brahmucariyan* ti Magga-brahmacariyam̄. Putthujjana-kalyāṇakena hi saddhim̄ satta sekhā brahmacariya-vāsanū vasanti nāma, khīnāsavō vuttha-vāso. Tasmā so attano brahmacariya vāsanū paccavekkhanto *vusitan brahmucariyan* ti pajānāti.

<sup>1</sup> Sg bhiyo.

<sup>2</sup> Sc Sarasalampsa ; Sdlt saralanisa.

<sup>3</sup> Bm nibbattanakam̄.

<sup>4</sup> SS passantassāti.

<sup>5</sup> Bm vimutt' amhīti.

<sup>6</sup> SS vimuttam̄ iti.

<sup>7</sup> Bm adds āyatīm̄.

<sup>8</sup> Sc dhammanam̄ ; St dhammānam̄.

<sup>9</sup> Seg kilesa-bhāve.

<sup>10</sup> Bm jānanto.

<sup>1</sup> *Katam karaṇīyan ti*,<sup>1</sup> catusu Saccesu catūhi Maggehi pariññā-pahāṇa-sacchikiriya-bhāvanā-vasena soḷasa-vidham kiccam niṭṭhāpitam. Tena tena maggena pahātabba kilesā pahīṇā, dukkha-mūlam samucchinnan ti attho. Puthujjana-kalyāṇakādayo hi tam kiccam karonti, khīṇāsavo kata-karaṇīyo. Tasminnā so attano karaṇīyam paccavekkhanto *katam karaṇīyan ti pajānāti*.

*Nāparam itthattāyāti*, ‘idāni puna ittham<sup>2</sup>-bhāvāya evam soḷasa-kicca-bhāvāya kilesa-khayāya vā<sup>3</sup> Magga-bhāvanā kiccam me n’ atthīti’ pajānāti. Atha vā *itthattāyāti* imabhadhato,<sup>4</sup> imasmā evam pakārā. ‘Idāni vattamāna-kkhandha-santānā aparam khandha-santānam mayham n’ atthi.<sup>5</sup> Ime pana pañca-kkhandhā pariūtā<sup>6</sup> tiṭṭhanti chinna-nūlakā rukkhā viya, te carimaka-citta-nirodhena<sup>7</sup> anupādāno viya jātavedo nibbāyissanti apanṇatti-bhāvam<sup>8</sup> gamissantiti’ pajānāti.

98. *Pabbata-saṅkhope* ti pabbata-matthake.<sup>9</sup> *Anārilo* ti nikaddamo.<sup>10</sup>

Sippiyo ca sambukā ca *sippi-sambukā*,<sup>11</sup> sakkhara ca kaṭhalāni<sup>12</sup> ca *sakkhara-kathalam*.<sup>13</sup>

Macchānam gumbam<sup>14</sup> ghatā ti *maecha-gumbam*.

*Tiṭṭhantam pi carantam pīti*. Ettha sakkhara-kaṭhalāni tiṭṭhanti<sup>15</sup> yeva, itarāni caranti pi tiṭṭhanti pi.

Yathā pana antarantarā ṭhitāsu pi nisinnāsu pi<sup>16</sup> vajamānāsu<sup>17</sup> pi ‘Etā gāvo carantīti’ carantiyo upādāya itarā pi ca carantīti vuceanti, evaṃ tiṭṭhantam eva sakkhara-kathalam upādāya itaram pi dvayam tiṭṭhantan ti vuttañ, itarañ ca

<sup>1</sup> Se karaṇīyan ti attho; Se karaṇīyatinti attho.

<sup>2</sup> Bm ittha.

<sup>3</sup> Bm kilesa-kkhaya-bhāvāya vā kātabbam.

<sup>4</sup> Se imambhāvato, with bhā (? by mistake for m) erased; Sz imambhāvato, uncorrected; St ittham bhāvato; Bm ittha-bhāvato (? idha).

<sup>5</sup> SS natthīti.

<sup>6</sup> Se parīññāta; St parīññānā.

<sup>7</sup> Seññā nirodhō na.

<sup>8</sup> Sd bhāva; Bm bhāvāñ ca.

<sup>9</sup> Bm mattake.

<sup>10</sup> Bm nikaddamo.

<sup>11</sup> Bm Sippiko ca sambuko ea sippika-sambukam.

<sup>12</sup> Comp. Abguttara I. 5. 6.

<sup>12</sup> Bm kathalā.

<sup>15</sup> tiṭṭhati.

<sup>13</sup> Bm gumba.

<sup>17</sup> Se vajj<sup>o</sup>; Sd piech<sup>o</sup>; Bm vijj<sup>o</sup>.

<sup>13</sup> Bm omits; SS omit last pi.

dvayam carantam upādāya sakkhara-kaṭhalam pi carantan ti vuttam.

Tattha cakkhumato purisassa tīre ṭhatvā passato sippi<sup>1</sup>-sambukādīnam vibhūta<sup>2</sup>-kālo viya āsavānam khayāya cittam nīharitvā nisinnassa bhikkhuno catunnam Saccānam vibhūta-kālo datthabbo ti.

Ettāvatā vipassanā-ñāṇam maṇomaya-ñāṇam iddhi-vidha-ñāṇam dibba-sota-ñāṇam ceto-pariya-ñāṇam pubbe-nivāsa-ñāṇam dibba-cakkhu-vasena nipphamnam<sup>3</sup> anāgatam<sup>4</sup> yathā-kammūpaga - ñāṇa - dvayam dibba - cakkhu - ñāṇam āsava-kkhaya-ñāṇan ti dasa-ñāṇāni nidditthā honti. Tesam ārammaṇa-vibhāgo jānitabbo. Tattha vipassanā-ñāṇam paritta-mahaggata-atītānāgata-paccuppanna-ajjhatta-bahiddhā-vasena satta-vidhārammaṇam. Manomaya-ñāṇam nimmātabba-rūpāyatana-mattam eva ārammaṇam karotīti paritta-paccuppanna - bahiddhārammaṇam. Āsavakkhaya - ñāṇam appamāṇa-bahiddhā navattabbārammaṇam. Avasesānam arammaṇa-bhedo pi Visuddhi-Magge vutto.

*Uttaritarañ ca papitatarāñ cāti*, yena kenaci pariyyayena ito setthatarām Sāmañña-phalam nāma n' atthiti Bhagavā arahatta-nikūṭena desanam niṭṭhapesi.<sup>5</sup>

99. Rājā tattha tattha sādhukāram pavattento ādi-majjhapaṇiyosānam sakkaccaṃ sutvā, ‘Cira vat’ amhi ime pañhe puthu-Samaṇa-Brāhmaṇe puechanto. Thuse koṭṭento viya kiñci saram nālattham. Aho Bhagavato guṇa-sampadā yo me dīpa-sahassam jālento viya mahantaṃ ālokam katvā ime pañhe vissajjesi. Sucirām vat’ amhi Dasabalassa guṇānu-bhāvam ajānanto vañcito’ ti cintetva, Buddha-guṇānussaraṇa-sambhūtāya pañcavidhāya pītiyā phuṭa-sariro attano pasādām āvikaronto upāsakattam paṭivedesi. Tam dassetum evam rutte Rājā ti ādi āraddham.

Tattha abhikkantam Bhante ti. Ayam abhikkanta-saddo khaya - sundarābhīrūpa-abbhānumodanesu dissati.<sup>6</sup> ‘Abhik-

<sup>1</sup> Bm sippika-.

<sup>2</sup> So all six MSS. twice.

<sup>3</sup> Sc Bm nippamnam; St nippaṇṇam.

<sup>4</sup> Scān add sa; Bm sañāṇa.

<sup>5</sup> So all MSS.

<sup>6</sup> Cullavagga IX. I. 1.

kantā Bhante ratti, nikkhanto paṭhamo yāmo, cira-nisinno bhikkhu-samgho' ti ādisu hi khaye dissati. ‘Ayam imesam catunnam puggalānam abhikkantaro pañtataro cāti’ ādisu sundare.

‘Ko me vandati pādāni iddhiya yasasā jalā  
Abhikkantena vaṇṇena sabbā obhūsayan disā ti<sup>1</sup>

ādisu abhirūpe. ‘Abhikkantam bho Gotamāti’ ādisu abhanumodane. Idhāpi abhanumodane yeva. Yasmat̄ ca abhanumodane tasmat̄ ‘Sādhu Bhante’ ti vuttam hotiti veditabbam.<sup>2</sup>

Bhaye kodhe pasamsāyam turite kotūhalacchare  
Hāse soke pañcāde ca kare āmeneditam<sup>3</sup> budho  
ti imina calanena<sup>4</sup> idha pasāda-vasena pasamsa-vasena cāyam dvikkhattum vutto ti veditabbo. Atha vā abhikkantan ti abhikantam ati-ittham atimanāpam atisundaran ti vuttam hoti. Ettha ekena abhikkanta-saddena desanam thometi ekena attano ca<sup>5</sup> pasādam. Ayam h'eththādhippāyo: Abhikkantam Bhante yad idam Bhagavato Dhamma-desanā abhikkantam yad idam Bhagavato Dhamma-desanam āgammam mama pasādo. Bhagavato yeva vā vacanam dve dve atthe sandhāya thometi, Bhagavato Bhante vacanam abhikkantam dosa-nāsanato abhikkantaip gunādhigamanato.

Tathā saddhā-jananato paññā-jananato, sātthato savyañjanato, uttāna-padato gambhīratthato, kaṇṇa-sukhato hadayañgamato, anatt-ukkañsanato apara-vambhanato, karuṇā-sitalato paññāvadātato, āpātha-ramanīyato vimaddakkhamato, sūyamāna-sukhato vimansiyamāna hitato ti evam ādihi yojetabbam. Tato param pi catūhi upamāhi desanam yeva thometi.

Tattha nikujjitan<sup>6</sup> ti adho-mukha-thapitam hetthā-mukhajatam vā. Ukkujjeyyāti upari-mukham kareyya. Pañcachannan ti tiṇa-paññādi chāditam. Vivareyyāti ugghāteyya. Mūlhassati disā-mūlhassa. Maggoñ ācikkheyāti hatthe gahetvā ‘Esa maggo’ ti vadeyya. Andha-kāre ti kāla-

<sup>1</sup> Vimāna-vatthu, 51. 1.

<sup>2</sup> Bm veditabbo.

<sup>3</sup> Bm āmeditam.

<sup>4</sup> Bm ca lakkhañena.

<sup>5</sup> Bm omits.

<sup>6</sup> Bm nikijitan.

pakkha-cātuddasī- addharattī - ghanavaṇa-saṇḍa - meghapaṭalehi caturaṅge tame. Ayan tāva anuttāna-padaṭtho.

Ayam pana adhippāya - yojanā. Yathā koci nikkujjitam<sup>1</sup> ukkujjeyya, evam saddhamma-vimukhaṇ asaddhamme patiṭṭhitam<sup>2</sup> mama asaddhammā vuṭṭhāpentena; yathā patiṭṭechannam vivareyya, evam Kassapassa Bhagavato sāsan-antaradhānā pabhuti<sup>3</sup> micchā - diṭṭhi - gahaṇa - paṭicchannam sāsanam vivarantena; yathā mūlhassa maggāñ ācikkheyya, evam kummagga - micchāmagga - patipannassa me saggamokkha - maggāñ īvikarontena; yathā andha - kāre tela-pajjotam dhāreyya, evam mohandhakāra - nimuggassa me Buddhādi-ratana-rūpāni apassato tappaṭicehādaka-mohandhakāra-viddhānsaka-desanā<sup>4</sup> pajjota-dhāraṇena<sup>5</sup> mayham Bhagavatā etehi pariyāychi pakāsitattā *aneka-pariyāyena dhammo pakāsito*<sup>6</sup> ti<sup>6</sup> evam desanam thometvā imāya desanāya rata-nattaye pasanna-citto pasannākāraṇi karonto—*Esāhan* ti ādim īha.

Tattha esāhan ti eso aham *Bhagavantaṇi saranam gacchāmīti*, ‘Bhagavā me saranam parāyanam, aghassa tātā<sup>7</sup> hitassa ca vidhātā<sup>8</sup> ti iminā adhippāyena Bhagavantaṇi gacchāmī, bhajāmī sevāmī payirupasānī, evam<sup>9</sup> jānāmī bujjhāmīti.’ Yesam hi dhātūnām gati attho, buddhi pi tesam attho. Tasmā *gacchāmīti* imassa ‘jānāmī bujjhāmīti’ ayam attho vutto.

*Dhammañ ca Bhikkhu-Saṃyhañ cāti.* Ettha pana adhigata<sup>10</sup> magge sacchikata - nirodhe yathānusitṭham paṭipajjamāne catusu<sup>11</sup> apāyesu apatamāne<sup>12</sup> dhāretīti dhammo. So atthato Ariya-Maggo c’eva Nibbānañ ca. Vuttam h’ etam, ‘Yāvatā Bhikkhave dhammā saṃkhātā Ariyo Atṭhaṅgiko Maggo tesam aggam akkhāyatīti.’ Vitthāro. Na kevalañ ca Ariya-Maggo c’eva Nibbānañ ca, api ca kho Ariya-Phalehi saddhiṃ

<sup>1</sup> Bm nikujjitatam.

<sup>2</sup> Bm patitam.

<sup>3</sup> Bm pabhūti.

<sup>4</sup> Scs desaka-desanāya.

<sup>5</sup> Bm dhārakena.

<sup>6</sup> SS omit.

<sup>7</sup> So all six MSS. (St possibly tānā for tāṇā).

<sup>8</sup> Sd viyāyā; Sh viyātā; St viyā.

<sup>10</sup> St adhigatte.

<sup>9</sup> Bm addas vā.

<sup>11</sup> Bm ca.

<sup>12</sup> Sc apatanamāno; Ss apatamāno.

kantā Bhante ratti, nikkhanto paṭhamo yāmo, cira-nisinno bhikkhu-saṅgho' ti ādisu hi khaye dissati. ‘Ayam imesam catunnam puggalānam abhikkantaro pañitataro cāti’ ādisu sundare.

‘Ko me vandati pādāni iddhiya yasasā jalam  
Abhikkantena vanṇena sabbā obhīsayaṁ disā ti<sup>1</sup>

ādisu abhirūpe. ‘Abhikkantam bho Gotamāti’ ādisu abbhanumodane. Idhāpi abbhanumodane yeva. Yasmā ca abbhanumodane tasnia ‘Sādhu Bhante’ ti vuttam hotiti veditabbaṁ.<sup>2</sup>

Bhaye kodhe pasāmsāyam turite kotūhalacchare  
Hāse soke pa-āde ca kare āmenḍitam<sup>3</sup> budho  
ti imina calanena<sup>4</sup> idha pasāda-vasena pasāmsa-vasena cāyam dvikkhattum vutto ti veditabbo. Atha vā abhikkantan ti abhikkantam ati-iṭṭham atimanāpam atisundaran ti vuttam hoti. Ettha ekena abhikkanta-saddena desanaṁ thometi ekena attano ca<sup>5</sup> pasādaṁ. Ayam h' ethhādhippāyo : Abhikkantam Bhante yad idam Bhagavato Dhamma-desanā abhikkantam yad idam Bhagavato Dhamma-desanā āgama mama pasādo. Bhagavato yeva vā vacanām dve dve atthe sandhāya thometi, Bhagavato Bhante vacanām abhikkantam dosa-nāsanato abhikkantam gunādhigamanato.

Tathā saddhā-jananato paññā-jananato, sātthato savyañjanato, uttāna-padato gambhīratthato, kaṇṇa-sukhato hadayam-gamato, anatt-ukkañsanato apara-vambhanato, karuṇā-sītalato paññāvadātato, āpātha-ramaṇiyato vimaddakkhamato, sūyanāna-sukhato vīmaṇsiyamāna hitato ti evam ādihi yojetabbam. Tato param pi catūhi upamāhi desanaṁ yeva thometi.

Tattha nikkujjitān<sup>6</sup> ti adho-mukha-thapitam hetṭhā-mukha-jatam vā. Ukkujjeyyāti upari-mukham kareyya. Paticchannan ti tiṇa-paṇṇādi chāditam. Virareyyāti ugghāteyya. Mūlhassāti disā-mūlhassa. Magganā ācikkheyāti hatthe gahetvā ‘Esa maggo’ ti vadeyya. Andha-kāre ti kala-

<sup>1</sup> Vimāna-vatthu, 51. 1.

<sup>2</sup> Bm veditabbo.

<sup>3</sup> Bm āmeditam.

<sup>4</sup> Bm omits.

<sup>5</sup> Bm ca lakkhaṇena.

<sup>6</sup> Bm nikijjitan.

pakkhacātuddasī-addharattī-ghanavanasañda-meghapaṭalehi  
caturaṅge tame. Ayan tāva anuttāna-padattho.

Ayam pana adhippāya-yojanā. Yathā koci nikkujjitam<sup>1</sup>  
ukkujjeyya, evam saddhamma-vimukham asaddhamme pati-  
tīhitam<sup>2</sup> mañ asaddhammā vutthāpentena; yathā paṭi-  
echannam vivareyya, evam Kassapassa Bhagavato sāsa-  
antaradhānā pabhuti<sup>3</sup> micchā-dīṭṭhi-gahaṇa-paṭiechannam  
sāsanam vivarantena; yathā mūlhassa maggam āikkheyya,  
evam kummagga-micchāmagga-patipannassa me sagga-  
mokkha-maggam āvikarontena; yathā andha-kāre tela-  
pajjotam dhāreyya, evam mohandhakāra-nimuggassa me  
Buddhādi-ratana-rūpāni apassato tappaṭiechādaka-mohandha-  
kāra-viddhānsaka-desanā<sup>4</sup> pajjota-dhāraṇena<sup>5</sup> mayham Bhagavatā etchi pariyāyehi pakāsitattā *aneka-pariyāyena dhammo pakāsito*<sup>6</sup> ti<sup>7</sup> evam desanam thometvā imāya desanāya rata-  
nattaye pasanna-citto pasannākāraṇi karonto—*Esāhan* ti  
ādim āha.

Tattha *esāhan* ti eso aham *Bhagarantam saranam gacchāmiti*,  
'Bhagavā me saranam parāyanam, aghassa tātā<sup>8</sup> hitassa ca  
vidhātā<sup>9</sup> ti iminā adhippāyena Bhagavantam gacchāmi,  
bhajāmi sevāmi payirupāsāmi, evam<sup>9</sup> jānāmi bujjhāmīti.' Yesam hi dhātūnam gati attho, buddhi pi tesam attho. Tasmā  
*gacchāmiti* imassa 'jānāmi bujjhānīti' ayam attho yutto.

*Dhammañ ca Bhikkhu-Saṅghañ cāti.* Ettha pana adhigata<sup>10</sup>-  
magge sacchikata-nirodhe yathānusīṭhaṇi paṭipajjamāne  
etūsu<sup>11</sup> apāyesu apatamāne<sup>12</sup> dhāretīti dhammo. So athato Ariya-Maggo c'eva Nibbānañ ca. Vuttam h'etam, 'Yāvatā Bhikkhave dhammā saṅkhātā Ariyo Atṭhaṅgiko Maggo tesam aggam akkhāyatīti.' Vitthāro. Na kevalañ ca Ariya-Maggo c'eva Nibbānañ ca, api ca kho Ariya-Phalehi saddhim

<sup>1</sup> Bm nikkujjitam.

<sup>3</sup> Bm pabhūti.

<sup>2</sup> Bm patitaṇ.

<sup>5</sup> Bm dhāraṇena.

<sup>4</sup> Seg desaka-desanāya.

<sup>6</sup> SS omit.

<sup>10</sup> St adhigatte.

<sup>7</sup> So all six MSS. (St possibly tānā for tāṇā).

<sup>8</sup> Sd viyāyā; Sh viyātā; St viyā.

<sup>9</sup> Bm adds vā.

<sup>11</sup> Bm ca.

<sup>12</sup> Se apatanamāno; Seg apatamāno.

pariyatti Dhammo pi. Vuttam h' etam Chattamāṇavaka-vimāne,

Rāga-virāgam anejam asokam  
Dhammad asam̄khatham appatikūlam  
Madhuram imam̄ pagunam suvibhattam  
Dhammad imam̄ saraṇattham upehiti.<sup>1</sup>

Ettha hi rāga-virāgo ti Maggo kathito, anejam asokan ti Phalam, dhammad asam̄khathan ti Nibbānam, appatikūlam madhuram imam̄ suvibhattan ti Piṭakattayena vibhattā sabbadhamma-kkhandhā ti.

Ditthi-sīla-saṅghātēna saṅghāto<sup>2</sup> ti saṅgho. So atthato atthi-ariya-puggala-samūho. Vuttam h' etam tasmiṁ yeva Vimāne,

Yattha ca dinna-mahapphalam āhu  
Catūsu sucisu purisa-yugesu  
Atthi ca puggala-dhammadasā te  
Saṅgham imam̄ saraṇattham upehiti.<sup>3</sup>

Bikkhūnaṁ saṅgho bhikkhu-saṅgho. Ettāvata rājā tīpi saraṇāgamanānī<sup>4</sup> paṭivedesi.

Idāni tesu saraṇāgamanesu kosallattham saraṇam, saraṇāgamanam, yo<sup>5</sup> saranam gacchati, saraṇāgamanappabhedo, saraṇāgamanā-phalam, saṅkileso, bhedo ti ayam vidhi-bhedo<sup>6</sup> veditabbo. Seyyathidai padathato<sup>7</sup> tāva hiṁsatiti<sup>8</sup> saranam. Saraṇa-gatānam ten' eva saraṇāgamanena bhayaṁ santāsam dukkham duggati parikilesaṁ hanti vināsetiti attho. Ratanatayass' ev' etam adhivacanam. Atha vā hite pavattanena ahitā ca nivattanena sattāuam bhayaṁ hiṁsatiti<sup>9</sup> Buddha, bhava-kantārā uttāraṇeṇa ca assāsa-dānena ca dhammo, appakānam pi kātiānam vipula - phala - patilābha - kāraṇena

<sup>1</sup> Vimāna-vāthu, 53. 2.

<sup>2</sup> Bm saṅghato.

<sup>3</sup> Vimāna-vāthu, 53. 3.

<sup>4</sup> Bm throughout saraṇa-gam<sup>o</sup> (Se at first ā, then ā. The rest of the SS ā, except pp. 233, 4, 6 at the places where we print a).

<sup>5</sup> Sd so; Bm yo ca.

<sup>6</sup> Bm omits bhedo.

<sup>7</sup> Bm saraṇatthato.

<sup>8</sup> St tūṁsatiti.

<sup>9</sup> Bm hiṁsatī.

samgho. Tasmā iminā pi pariyāyena ratana-ttayaṁ saraṇam. Tappasāda - taggarukatāhi vihata - kileso tapparāyanatākāra-ppavatto cittuppādo saraṇāgamanam. Tam sāmañgi satto saraṇam gacchati. Vutta-ppakāreṇa cittuppādena ‘Etāni me tīpi ratanāni saraṇam, etāni parāyanan’ ti evam upetiti attho. Evan’ tāva saraṇam saraṇāgamanam, yo ca saraṇam gacchati, idam nayanī veditabbam.

Saraṇāgamanaprabhede pana dūvidham saraṇāgamanam, lokuttaram lokiyañ ca. Tattha lokuttaram dīṭha-saccānam Magga-kkhaṇe saraṇāgamanupakkilesa-samucchchedena ārammaṇato Nibbānārammānam hutvā kiccato sakale pi ratana-ttaye ijjhati. Lokaṇam puthujjanānam saraṇāgamanupakkilesa-vikkhambhanena ārammānatō Buddhādi - guṇārammānam hutvā ijjhati. Tam atthato Buddhādisu vatthūsu saddhā-paṭilābho, saddhā-mūlikā ca sammā-dīṭhi dasasu puñña-kiriya-vatthūsu dīthijjukamman<sup>1</sup> ti vuccati.

Tayidañ catudhā pavattati<sup>2</sup> atta-sanniyyātanena, tapparāyanatāya, sissa - bhāvūpagamanena, pañipātenāti.<sup>3</sup> Tattha atta-sanniyyātanam nāma, ‘Ajjādīn katvā aham attānam Buddhassa niyyāteini Dhammassa Saṅghassāti’ evam Buddhādisa atta-pariccajanam. Tapparāyanatā nāma, ‘Ajjādīn katvā aham Buddha-parāyano Dhamma-parāyano Saṅgha-parāyano, iti mañ dharethāti’ evam tapparāyanabhāvo. Sissa-bhāvūpagamanam nāma ‘ajjādīn katvā aham Buddhassa antevāsiko Dhammassa Saṅghassa,<sup>4</sup> iti mañ dharethāti’ evam sissa-bhāvūpagamo. Pañipāto<sup>5</sup> nāma, ‘Ajjādīn katvā aham abhivādana-paceutthānam<sup>6</sup> añjali-kammaṇi sāmici - kammaṇi Buddhādisam yeva tīpam vattūnam karoni, iti mañ dharethāti’ evam Buddhādisu parama-nipacekārō. Imesam hi catunnam ākārānam añhataram pi karontena gahitam yeva hoti saraṇam.

Api ca ‘Bhagavato attānam pariccajāmi, Dhammassa Saṅghassa attānam pariccajāmi, jīvitāñ ca pariccajāmi,

<sup>1</sup> Bm dīthiju.

<sup>2</sup> Bm vattati.

<sup>3</sup> Bm pāñipātenāti.

<sup>4</sup> Bm addas antevāsiko.

<sup>5</sup> Bm pāñipāto.

<sup>6</sup> Sch paceupatthānam.

paricatto yeva me attā, paricattam yeva me jīvitam, jīvita-pariyantikam Buddham saraṇam gacchāmi, Buddho me saraṇam tāṇam leṇan' ti evam pi atta-sanuiyyātanam veditabbam.—‘Satthārañ ca vatāham passāmi<sup>1</sup> Bhagavantam eva passāmi, Sugatañ ca vatāham passāmi Bhagavantam eva passāmi, samuññ-Sambuddhañ ca vatāham passāmi Bhagāvan-tam eva passāmīti’ evam pi Mahākassapa-therassa<sup>2</sup> saraṇā-gamane viya sissa-bhāvūpagamanam veditabbam.

‘So aham vicarissāmi gāmā gāmam purū puram.

Namassamāno Sambuddham Dhammassa ca sudhammatan<sup>3</sup>

ti evam pi Ālavakādīnam saraṇāgamanam viya tapparāyan-atā veditabbā. ‘Atha kho Brahmāyū Brahmāno utṭhāyā’ āsanā ekañsam uttarāsaṅgam katvā, Bhagavato pādesu sirasā nipatitvā, Bhagavato pādāni mukhena ca paricumbati pāñihī ca parisambāhati, nāmañ ca sāveti “Brahmāyū aham bho Gotama Brāhmaṇo, Brahmāyū aham bho Gotama Brāhmaṇo”, ti, evam pi pañipāto<sup>4</sup> daṭṭhabbo.

So pan’ esa nātī - bhayācariya - dakkhiṇeyya - vasena eatubbidho hoti. Tattha dakkhineyya-pañipūtena saraṇā-gamanam hoti, na itarehi. Seṭṭha-vasen’ eva hi saraṇam gayhati,<sup>5</sup> settha-vasena bhijjati. Tasmā yo Sākiyo vā Kolijo<sup>6</sup> vā ‘Buddho ambākam nātako’ ti vandati, agahitam eva hoti saraṇam. Yo vā ‘Samāṇo Gotamo rāja-pūjito mahā-nubhāvo avandiyamāno anattham pi kareyyāti’ bhayena vandati, agahitam eva hoti saraṇam. Yo pi Bodhisatta-kāle Bhagavato santike kiñci uggahitam saramāṇo Buddha-kāle vā

‘Catudhā vibhaje bhoge pañḍito gharam āvasam<sup>7</sup>

Ekena bhoge bhuñjeyya dvīhi kammam payojaye

Catutthañ ca nidhāpeyya āpadāsu bhavissatī

evarūpam anusāsanim uggahetvā ‘Ācariyo me’ ti vandati,

<sup>1</sup> Bm throughout passeyyam.

<sup>2</sup> Bm kassapassa.

<sup>3</sup> S. IV. I. 10. 12.

<sup>4</sup> Bm pānipāto (as at p. 231).

<sup>5</sup> Bm gāñhāti (as SS at pp. 213, 236).

<sup>6</sup> Bm Koliyo.

<sup>7</sup> SS omit this line.

agahitam eva hoti saraṇam. Yo pana ‘Ayam loke aggadakkhiṇeyyo’ ti vandati, ten’ eva gahitam hoti.<sup>1</sup> Evam gahita-saraṇassa ca upāsakassa vā upāsikāya vā aññatitthyesu pabbajitam pi nātīm ‘Ñātako me ayan’ ti vandato saraṇa-gamanam na bhijjati pag eva apabbajitam. Tathā rūjānam bhaya-vasena vandato, ‘So hi rattha-pūjitatā avandiyamāno anattham pi kareyyāti.’ Tathā yañ kiñci sippa-sikkhāpakanam titthiyam pi ‘Ācariyo me ayan’ ti vandato pi na bhijjati. Evam saraṇa - gamana - ppabhedo veditabho.

Ettha ca lokuttarassa saraṇa-gamanassa cattāri sāmaññaphalāni vipāka-phalaṇam, sabba-dukkha-kkhayo ānisaiṣaphalaṇam. Vuttam h’ etam :

Yo ca Buddhañ ca Dhammañ ca Saṅghañ ca saraṇam gato  
Cattāri Ariya-Saccāni samma-ppaññāya passati  
Dukkhaṇi dukkha-samuppādāṇi dukkhassa ca atikkamam  
Ariyam c’ Atṭhaṅgikam Maggaṇi dukkhūpasama-gāminam  
Etañi kho saraṇam khemam, etañi saraṇam uttamam  
Etañi saraṇam āgammam sabba-dukkhā pamuccatiti.

Api ca niccato anupagamanādi-vasena p’ ctassa ānisaiṣaphalaṇam veditabbam. Vuttañ h’etam, ‘Atthānam etam anavakāso yañ ditthi sampanno puggalo kiñci samkhāram niccato upagaccheyya,<sup>2</sup> sukhato upagaccheyya,<sup>2</sup> kiñci dhammanam attato upagaccheyya, mātaram jivitā voropeyya, pitaram arahantam jivitā voropeyya, duttha-citto Tathāgatassa lohitam uppādeyya, Saṅgham bhindeyya, aññam satthāram uddiseyya, n’ etam thānam vijjatīti.’

Lokiyassa pana saraṇāgamanassa bhava-sampadā pi bhoga-sampadā pi phalam eva. Vuttam h’etam :

‘Ye keci Buddham saraṇam gatāse  
Na te gamissanti apāya-bhūmim<sup>3</sup>  
Pahāya mānusam deham  
Deva-kāyam paripūressanīti.’<sup>4</sup>

<sup>1</sup> Bm adds saraṇam.

<sup>3</sup> All six MSS. apāyam (comp. S. I. 4. 7). <sup>4</sup> Bm paripurissantīti.

<sup>2</sup> Bm kiñci saṅkhāram sukhato.

Aparam pi vuttam : ‘Atha kho Sakko devānam Indo asītiyā devatā-sahashehi saddhim yen’ āyasmā Mahā-Moggallāno ten’ upasamkami . . . pe . . . Ekamantam thitam kho Sakkan devānam Indam āyasmā Mahā-Moggallāno etad avoca, “Sādhu kho devānam Inda Buddham saraṇa-gamanam hoti. Buddham saraṇa-gamana-hetu kho devānam Inda evam idh’ ekacce sattā kāyassa bhedā param maranā sugatim saggam lokam uppajjanti.<sup>1</sup> Te aūñe deve dasahi thānehi adhigañhati : dibbena āyuñā, dibbena vaññena sukhena<sup>2</sup> yasena<sup>3</sup> ñdhipateyyena, dibbehi rūpehi saddhehi gandhehi rasehi potthabbehīti.’ Es’ eva nayo Dhamme Sañghe ca. Api ca Velāma-suttādi - vasenāpi saraṇāgamanana-va phala - viseso veditabbo. Evam saraṇa-gamana-phalam veditabbam.

Tattha ca lokiya-saraṇāgamanam tīsu vatthūsu aūñāpa-samsaya-micchā-ñāñādīhi sañkilissati na mahā-jutikam hoti na mahā-vippahāram, lokuttarassa n’ atthi sañkileso. Loka-yassa ca saraṇāgamanassa duvidho bhedo, sāvajjo anavajjo ca. Tattha sāvajjo aūñā-sattārādisu atta-niyyātanādīhi<sup>4</sup> hoti, so<sup>4</sup> aniñha-phalo. Anavajjo kāla-kiriyāya,<sup>5</sup> so avipākattā aphalo. Lokuttarassa pana n’ ev’ atthi bhedo, bhavantare pi hi ariya-sāvako aūñām satthāram na uddisatīti. Evam saraṇāgamanassa sañkileso ca bhedo ea veditabbo.

*Upāsakam mamp Bhānto Bhagacā dhāretūti, ‘mamp Bhagavā “Upāsako ayan” ti evam dhāretu jāñātūti’ attho. Upāka-saka-vidhi-kosallattham pan’ ettha ‘Ko upāsako? Kasmā upāsako ti vuceati? Kim assa sīlāñ? Ko ājivo? kā vipatti? kā sampattī?’ idam pakiñnakam veditabbam.*

Tattha ko upāsako ti? yo koci saraṇa-gato gahañtho. Vuttam h’ etam : ‘Yato kho Mahā-nāma Buddham saraṇam gato hoti Dhammam . . . Sañgham saraṇam gato hoti, ettāvatā kho Mahā-nāma upāsako hotīti.’

‘Kasmā upāsako’ ti? Ratana-ttayam upāsanato, so hi Buddham upāsatīti upāsako, ‘Dhammam . . . , Sañgham upāsatīti upāsako.<sup>6</sup>

<sup>1</sup> Bm upapajjanti.

<sup>2</sup> Bm repeats dibbena each time.

<sup>3</sup> Bm atta sanniy<sup>2</sup> (see below, p. 156).

<sup>4</sup> Bm so ca.

<sup>5</sup> Bm adds hoti.

<sup>6</sup> Bm tathā dhammam sañgham.

‘Kim assa sīlan’ ti? Pañca veramaṇiyo. Yath’ āha: ‘Yato kho Mahā-nāma upāsako pāṇātipātā paṭivirato hoti, adinnādānā, kāmesu micchācārā, musā-vādā, surā-meraya-majja-pamāda-tṭhānā paṭivirato hoti, etṭāvatā kho Mahā-nāma upāsako silavā hotiti.’

Ko ājivo ti? Pañca micchā-vanijjā<sup>1</sup> paliyā dhammena samena jīvika-kappanam.<sup>2</sup> Vuttam h’ etam: ‘Pañc’ imā bhikkhave vanijjā upāsakena akaraṇiyā. Katamā pañca? Sattha-vanijjā satta-vanijjā mañsa-vanijjā majja-vanijjā visa-vanijjā. Imā<sup>3</sup> kho bhikkhave pañca vanijjā upāsakena akaraṇiyā’ ti.

Kā vipattitī? Yā tass’ eva sīlassa ca ājīvassa ea vipatti ayam assa vipatti. Api ca yāya esa Caṇḍālo c’ eva hoti malañ ca patikiṭṭho ca sā pi’ssa vipattitī veditabbā. Te ca atthato assaddhiyādayo pañca dhammā honti. Yath’ āha: Pañcahi bhikkhave dhammehi samannāgato upāsako upāsaka-Caṇḍālo ca hoti upāsaka-malañ ca upāsaka-patikiṭṭho ca. Katamehi pañcahi? Assaddho hoti, dussilo hoti, kotūhala-maṅgaliko hoti, maṅgalam paceti no kammam, ito ca bahiddā dakkhiṇeyyan gavesati,<sup>4</sup> tattha ca pubba-kāram karotīti.’

Kā sampattitī? yā c’ assa sīla-sampadū ca ājīva-sampadā ca, sī sampatti, ye c’ assa ratana-bhāvādi-kaiā saddhādayo pañca dhammā. Yath’ āha: ‘Pañcahi bhikkhave dhammehi samannāgato upāsako upāsaka-ratanañ ca hoti upāsaka-padumāñ ca upāsaka-puṇḍarīkañ ca. Katamehi pañcahi? Saddho hoti, sīlavū hoti, na kotūhala-maṅgaliko hoti, kam-mam paceti no maṅgalam, na ito bahiddhā dakkhiṇeyyan gavesati, idha ca pubba-kāram karotīti.’

Ajjatagge ti, ettha ayam agga-saddo ādi-koṭi-koṭṭhāsa-setthesu dissati. ‘Ajjatagge samma dovārika āvarāmi<sup>5</sup> dvāram Nigaṇṭhānam Nigaṇṭhīnam’ ti ādisu hi ādiunhi dissati. ‘Ten’ eva aṅgul-aggena tam aṅgul-aggam parāma-

<sup>1</sup> Bm vanijjā throughout.

<sup>2</sup> Ss jīvikākappanam; Bm jīvita-kappanam (see I. 1. 21).

<sup>3</sup> Sdt Bm ime.

<sup>4</sup> Sdt āvarāmika.

<sup>5</sup> Bm pariyesati (below gavesati).

seyya uech-aggam vel-aggan' ti ādisu kotiyam. 'Ambil-aggam vā<sup>1</sup> madhur-aggam vā<sup>1</sup> tittak-aggam vā anujānāmi Bhikkhave vihār-aggena vā pariven-aggena vā bhājetun' ti ādisu kotthāse. 'Yāvatā bhikkhave sattā apadā vā . . . pe . . . Tathāgato tesam aggam akkhāyatitī' ādisu setthe. Idha panāyam ādimhi daṭṭhabbo. Tasma<sup>2</sup> ajjatagge ti ajjataṁ ādim katvā ti<sup>3</sup> evam ettha attho veditabbo. Ajjatan ti ajja-bhāvam. Ajjadagge ti vā pāṭho. Da-kāro pada-sandhi-karo. Ajja aggam katvā<sup>4</sup> ti attho.

*Pāṇupetan* ti pāñehi upetam, 'Yāva me jīvitam pavattati tāva upetam anañña-sathukam tihī saraṇagamanehi saraṇagataṁ upasakam kappiya-kārakam mām Bhagavā dhāretu jānatū. Aham hi sace pi me tikhīṇena asinā sīsam chindeyyum,<sup>5</sup> n'eva Buddhaṁ "na Buddho" ti vā Dhammam "na Dhammo" ti vā Saṅgham "na Saṅgho" ti vā vadeyyan' ti.

Evaṁ atta-sanniyyātanena saraṇam-gantvā attanā katarū aparādhām pakāsento, 'Accayo mām Bhante' ti ādim āha.

Tattha *accayo* ti aparādho. *Mām accagamā* ti mām atikkamma abhibhavitvā pavatto. *Dhammikam dhammarājānam* ti. Ettha dhammaipi caratīti dhammiko, dhammen' eva rājā jāto na piti<sup>6</sup>-ghātanādinā adhammenāti dhammarājā. *Jivitā voropesin* ti jīvitā viyojesim. *Paṭigāñhatutī*,<sup>7</sup> khamatu. *Āyatīm samvarāyāti* anāgate samvaraṇatthāya, puna evarūpassa aparādhassa dosassa khalitassa akaraṇatthāya.

*Tagghā* ti ekaūsena.<sup>8</sup>

*Yathā dhammam paṭikarositi, yathā dhamme<sup>9</sup> tħito tath'* eva karosi, khamāpesitī<sup>10</sup> vuttam hoti. *Tan te mayam patigāñhāmāti, tam tava aparādhām mayam khamāma.*

*Vuddhi h' esā, Mahārāja, ariyassa vinaye ti, esā Mahārāja ariyassa vinaye Buddhassa Bhagavato sāsane vuddhi nāma. Katamā?* Accayam<sup>11</sup> accayato disvā, yathā dhammam pati-

<sup>1</sup> Bm omits.

<sup>2</sup> Sg tasmāt.

<sup>3</sup> Sd Bm omit.

<sup>4</sup> Bm omits.

<sup>5</sup> Bm chindeyya.

<sup>6</sup> Bm pitu.

<sup>7</sup> Bm patigg'. (See pp. 213, 232.)

<sup>9</sup> Bm dhammo.

<sup>8</sup> Bm ekañse niipāto.

<sup>11</sup> Sd yayam; Bm yāyam accayam.

<sup>10</sup> Sg "pesim" ti.

karitā, āyatim samvarāpajjanā.<sup>1</sup> Desanam pana puggalā-dīṭhānam karonto Yo accayam accayato disrā yathā-dhammam patikaroti āyatim samvaram āpajjutti āha.

101. *Eram rutte ti evam Bhagavatā vutte.*

*Handa ca dāni mayam Bhante ti.* Ettha handāti vavasā-yatthe<sup>2</sup> nipāto, so hi gamana-vavasāyam katvā evam āha. *Bahu-kicca ti balava-kicca.* *Bahu-karaṇiyā ti* tass' eva vevacanam.

*Yassa dāni trai ti,* yassa idāni tvam Mahārāja gamanassa kālam maññāsi jānāsi, tassa kālam tvam eva jānāhīti vuttam hoti.

*Padakkhiṇam katvā pakkamiti,* tikkhattuṇi padakkhiṇam katvā dasa-nakha-samodhāna-samujjalam añjaliṇi sirasi patiṭṭhāpetvā yāva dassana-visayā<sup>3</sup> Bhagavato abhimukho va patikkamityā dassana-vijabanaṭṭhāne bhūmiyam pañce-patiṭṭhitena vanditvā pakkāni.

102. *Khatāyan bhikkhave rājā ti khato ayam bhikkhave rājā.* *Upahatāyan<sup>4</sup> ti upahato<sup>5</sup> ayam.* Idam vuttaṇ hoti, ‘Ayam bhikkhave rājā khato upahato<sup>6</sup> bhinna-patiṭṭho jāto, tathā nena attanā va attā khato yathā attano va patiṭṭhā na jātā’ ti.

*Virajan ti rāga-rajādi-virahitam.<sup>7</sup>* Rāga-malādīnam<sup>8</sup> yeva vigatattā rītu-malon. *Dhamma-cakkhun* ti dhammesu vā cakkhum, dhamma-mayam vā cakkhum. Aññesu ṭhānesu tiṇṇam Maggāṇam etam adhivacanam, idha pana Sotāpatti-Maggass' eva. Idam vuttaṇ hoti: ‘Sace iminā pitā glātito nābhavissa<sup>9</sup> idāni idh’ eva nisinuo Sotā-patti-maggam patto abhavissa.<sup>10</sup> Pāpamitta-samsaggena pan’ assa antarāyo jāto. Evam sante pi yasmā ayam Tathāgatam upasamkamitvā ratana-ttayam saraṇam gato, tasmā mama sāsana-mahanta-tāya yathā nāma koci purisa-vadham katvā puppha-muṭṭhi-mattena daṇḍena mucceyya, evam evāyam loha-kumbhiyam

<sup>1</sup> Bm adds ti.

<sup>3</sup> Sd visesa; Bm visayam.

<sup>5</sup> Sd upagato.

<sup>7</sup> So viravitaṁ; Sg the same, corrected from <sup>9</sup>bitam.

<sup>9</sup> Set n' abhavissa.

<sup>2</sup> Bm vacasāya (twice).

<sup>4</sup> Sd upagatāyan.

<sup>6</sup> Sd upagato.

<sup>8</sup> Se mal-

<sup>10</sup> SS abhavissāti.

nibbattetvā tiñsa vassa-sahassāni adho patanto hetṭhima-talam  
patvā tiñsa vassa-sahassāni uddham uggacchanto<sup>1</sup> puna  
uparima<sup>2</sup>-talam pāpuṇitvā muccissatīti.<sup>3</sup> Idam pi kira  
Bhagavatū vuttam eva, Pāliyam pana na ārūḍham.

Imam<sup>4</sup> pana suttam sutvā rañño ko<sup>5</sup> ānisañso laddho?  
Mahā ānisañso laddho. Ayan hi pitu-mārita-kālato paṭṭhāya  
n' eva rattim na divā niddam labhati. Satthāram pana  
upasam̄kamitvā imāya madhurāya ojavatiyā<sup>6</sup> Dhamma-desa-  
nāya suta-kālato paṭṭhāya niddam labhi.<sup>7</sup> Tiñnam ratanānam  
mahā-sakkāram akāsi. Pothujjanikāya saddhāya samannā-  
gato nāma iminā raññā sadiso nāma nāhosī.<sup>8</sup> Anāgate  
pana Vīdita-viseso<sup>9</sup> nāma Pacceka-Buddho hutvā parinibbā-  
yissatīti.

*Idam aroea Bhagarā, attamanā te Bhikkhū Bhagarato bhā-  
sitam abhinandun ti.<sup>10</sup>*

Sumaṅgala-Vilāsiniyā Dīgha-Nikāy-Aṭṭhakathāya  
Sāmañña-Phala-Sutta-Vāññanā  
nitthitā.

<sup>1</sup> Bm gacchanto.

<sup>2</sup> Sth upari.

<sup>3</sup> Bm idam.

<sup>4</sup> Bm koci.

<sup>5</sup> Bm adds ti.

<sup>6</sup> St ovadaniyā; Bm ojavantiyā.

<sup>7</sup> Sc Bm labhati.

<sup>8</sup> Sebh n' ahosi.

<sup>9</sup> Bm Vijitāvi.

<sup>10</sup> Bm adds iti.

## III.

## AMBATTHA-SUTTA-VANNANĀ.

## 1.

1. *Evaṁ me sutam . . . Kosalesūti Ambatṭha-suttam.* Tatrāyam apubba-pada-vanṇanā. *Kosalesūti*, Kosalā nāma jana-padino rāja-kumārā. Tesam nivāso eko pi janapado rūḍhi-saddena Kosalā ti vuccati. Tasmiṁ Kosalesu janapade. Porāṇā pan' āhu: ‘Yasmā pubbe Mahā-panādaṁ rāja-kumāram nānā-nātikādīni<sup>1</sup> disvā sitamattam pi akarontam sutvā rājā āha: “Yo mama puttam hasūpeti sabbālaṅkārena namī alaṅkaromīti.” Tato naṅgalāni pi chaddetvā mahājanānakāye<sup>2</sup> sannipatite manussā atirekāni satta-vassāni nānā kīlāyo dassetvā pi tam hasūpetum nāsakkhiṁsu. Tato Śakko deva-rājā nātakam pesesi. So dibba-nāṭakam dassetvā va hasāpesi. Atha te manussā attano attano vasanokūsābhī-mukhā pakkamiṁsu. Te patipathe mitta-suhajjādayo disvā paṭisanthāram karonto: “Kacci bho kusalam, kacci bho kusalan” ti āhamṣa. Tasmā tam kusalam kusalan ti vacanām upādāya so padeso Kosalā ti vuccatīti.’

*Cārikam caramāno* ti addhāna-gamanam gacchanto. Cārikā ca nam' esā Bhagavato duvidhā hoti, turita-cārikā ca aturita-cārikā ca. Tattha dūre pi bodhaneyya-puggalam disvā tassa bodhanatthāya sahasā gamanam turita-cārikā nāma. Sā Mahākassapa-thera-paccuggamanādisu daṭṭhabbā. Bhagavā hi Mahākassapa-theram paccuggacchanto muhuttena tigā-vuta-maggam agamāsi, Ālavakass' athāya tiñsa-yojanam,

<sup>1</sup> Se Bm nāṭak?.<sup>2</sup> Srāth ḡkāyo.

tathā Āngulimālassa, Pukkusādissa<sup>1</sup> pana pañca-cattālisa-yojanam, Mahākappinassa vīsam yojana-sataṁ, Dhaniyass' atthāya satta yojana-satāni agamāsi, Dhammasenāpatino saddhivihārikassa vanavāsi-Tissa-sāmañerassa tigāvutādhikam vīsam yojana-sataṁ.

Eka-divasam kira thero ‘Tissa - sāmañerassa santikam bhante gacchāmīti ’āha. Bhagavā ‘aham pi āgamissāmīti’ vatvā āyasmantam Ānandaṁ āmantesi : ‘Ānanda vīsatī-sahassānam chaṭṭabhiññānam āroechi, “Bhagavā vanavāsi-Tissa-sāmañerassa santikam gamissatītī.”’ Tato dutiyadivase vīsatī-sahassa - khīñāsava-parivāro ākāse uppatitvā vīsam yojana-sata-mattake<sup>2</sup> tassa gocara-gūma-dvāre otaritvā cīvaram pārupi.

Kammantam gacchamāuā manussā disvā, ‘Satthā no āgato, mā kaummantam agamitthāti’ vatvā, āsanāni paññā-petvā, yāgum datvā, pādavattam<sup>3</sup> karontā, ‘Kuhim bhante Bhagavā gacchatiti’ dahara-bhikkhū puechim̄su. Upāsakā ‘Na Bhagavā aññattha gacchati, idh’ eva Tissa-sāmañerassa dassanatthāya āgato’ ti. Te ‘Amhākaṁ kirakulūpaga-therassa dassanatthāya Satthā āgato, no<sup>4</sup> vata bho therona oramattako’ ti somanassa-jātā ahesum.

Atha Bhagavato bhatta-kicca-pariyosāne sāmañero gāme piñḍāya caritvā, upāsakā ‘mahā bhikkhu-samgho’ ti puechi. Ath’ assa te, ‘Satthā bhante āgato’ ti ārocesum. So Bhagavantam upasampkamitvā piñḍapātena āpucchi. Satthā tassa pattam hatthena gahetvā : ‘Alam Tissa nitthitam bhatta-kiccan’ ti āha. Tato upajjhāyam āpucchitvā attano pattāsane nisiditvā bhutta-kiccap akāsi. Ath’ assa bhatta-kicca-pariyosāne Satthā maugalan̄ vatvā nikhamitvā gāma-dvāre ṣhatvā, ‘Kataro te Tissa vasauatthāna-gamana-maggo?’<sup>5</sup> ti āha. ‘Ayam Bhagavā’ ti maggam desayamāno, ‘Purato yāhi Tissāti.’ Bhagavā kira Sadevakassa lokassa magga-desako samāno pi, ‘Sakale tigāvute magge sāmañeram

<sup>1</sup> Bm Pukkusātissa.

<sup>2</sup> Seht matthake.

<sup>3</sup> Bm pātarasa-bhattam.

<sup>4</sup> SS omit; Bm no vata no therō oramattiko.

<sup>5</sup> Bm -thānam gata-maggo.

daṭṭhum lacchāmīti' tam magga-desikam akāsi. So attano vasanatthānam gantvā Bhagavato vattam akāsi.

Atha nam Bhagavā: 'Kataro te Tissa cañkamo?' ti puechitvā tattha gantvā sūmañerassa nisidana-pāśāne nisiditva, 'Tissa imasmim thāne sukham vasasiti' puechi. So āha, 'Āma bhante imasmim me thāne vasautassa sīha-vyaggha-hatthi-miga-morādīnam saddam suñato arañña-saññā uppajjati, tāya sukham vasāmīti.' Atha nam Bhagavā: 'Tissa bhikkhu-samgham sannipātchi, buddhadāyajjam te dassāmīti' vatvā, sannipatite bhihkhusamghe tam upasampādetvā,<sup>1</sup> attano vasanatthānam yeva agamāsīti. Ayam turita-cārikā<sup>2</sup> nāma.

Yam pana gāma-nigama-paṭipātiyā devasikam yojana-addrhayojana<sup>3</sup>-vasena piṇḍapāta-cariyādīhi lokam anugāhantassa gamanam, ayam aturita-cārikā nāma. Imañ pana cārikam caranto Bhagavā mahā-maṇḍalam majjhima-maṇḍalam anto-maṇḍalam ti imesam tiṇṇam maṇḍalānam aññata-rasim carati. Tattha mahā-maṇḍalam nava-yojana-satikam majjhima - maṇḍalam cha-yojana-satikam anto - maṇḍalam ti-yojana-satikam. Yadā mahā-maṇḍale cārikam caritukāmo hoti mahā-pavāraṇāya pavāretvā pāṭipada-divase mahā-bhikkhu-samgha-parivāro nikkhunati. Samantā yojana-satam eka-kolāhalam hoti purimam purimam āgatā<sup>4</sup> nimantetum labhanti. Itaresu dvīsu maṇḍalesu sakkāro mahā-maṇḍale osarati. Tatra Bhagavā tesu tesu gāma-nigamesu ekāha-dviha-tihām<sup>5</sup> vasanto mahājanam āmisa-pariggahena<sup>6</sup> anugāhanto dhamma-dānuena c' assa vivatthāpanissitam<sup>7</sup> kusalam vadḍhento navahi māsehi cārikam pariyosāpeti.

Sace pan' assa anto-vasse bhikkhūnām samatha-vipassanā tarunā hoti,<sup>8</sup> mahā-pavāraṇāya apavāretvā, pavāraṇā-samgaham datvā, Kattika-puṇyamānya pavāretvā, Maggasirassa<sup>9</sup> paṭhama - divase mahā-bhikkhu-samgha-parivāro nikkhuntvā, majjhima-maṇḍalam otarati.

<sup>1</sup> Bm -samgham upasampadetva.

<sup>2</sup> See cārikam, and omit nāma.

<sup>3</sup> Bm dvīyojana.

<sup>4</sup> SS āgatā ti; Bm āgantvā.

<sup>5</sup> Bm ekāham dvihām.

<sup>6</sup> Bm paṭiggahena.

<sup>7</sup> Bm vivatthā-sannissitam.

<sup>8</sup> Bm honti.

<sup>9</sup> Bm Migasirassa.

Aññena pi kāraṇena majjhima-maṇḍale cārikam̄ caritu-kāmo cātumāsam̄ vasitvā va nikkhamati. Vutta-nayen' eva itaresu dvīsu maṇḍalesu sakkāro majjhima-maṇḍale osarati. Bhagavā purima-nayen' eva lokam̄ anugānhanṭo aṭṭhahi māsehi cārikam̄ pariyoṣāpeti.

Sace pana cātumāsam vuttha-vassassāpi Bhagavato veneyya-sattā apariṇākkindriyā honti tesam̄ indriya-paripākam̄ āgama-yamāno aparaṇ pi eka-māsam̄ vā dvi-ti-catu-māsam̄ vā tatth' eva vasitvā mahā-bhikkhu-saṅgha-parivāro nikkhamati. Vutta-nayen' eva itaresu dvīsu maṇḍalesu sakkāro anto-maṇḍale osarati. Bhagavā purima-nayen' eva lokam̄ anugānhanṭo sattahi vā chahi vā pañcahi vā catuhi vā māsehi cārikam̄ pariyoṣāpeti.

Iti imesu tisū maṇḍalesu yaththa kattha ei cārikam̄ caranto na cīvarādi-hetu<sup>1</sup> carati. Atha kho: ‘Ye duggata-bāla<sup>2</sup>-jīṇha-vyādhitā te kadā Tathāgataṁ āgantvā passissanti, mayi pana cārikam̄ carante mahājano Tathāgata-dassanam̄ labhissati, tattha keci cittāni pasādessanti, keci mālādīhi pūjessanti, keci kaṭacchu-bhikkhaṇi dassanti, keci micchā-dassanam̄ pahāya sammādiṭṭhikā bhavissanti, tam̄ tesam̄ bhavissati dīgha-rattanī hitāya sukhāyāti.’ Evan̄ lokānu-kampakāya cārikam̄ carati.

Api ca catuhi kāraṇehi Buddhā Bhagavanto cārikam̄ caranti: jaūghā<sup>3</sup>-vihāra-vasena sarīra-phāsukatthāya, aṭṭh-uppatti-kālam<sup>4</sup> abhikaṅkhanatāya, bhikkhūnam̄ sikkhāpadam̄ paññāpanattāya, tattha tattha paripāka-gat-indriye bodhaneyya-satte bodhanattāyāti. Aparehi pi catuhi kāraṇehi Buddhā Bhagavanto cārikam̄ caranti: ‘Buddham saraṇam gacchissantiti’ vā, ‘dhammam saraṇam gacchissantiti’ vā, ‘saṅgham saraṇam gacchissantiti’ vā, ‘mahatā dhamma-vassena<sup>5</sup> catasso parisā santappessāmāti<sup>6</sup> vā.

Aparehi pi pañcahi kāraṇehi Buddhā Bhagavanto cārikam̄ caranti: ‘Pāṇātipātā viramissantiti’ vā,

<sup>1</sup> Bm hetu.

<sup>2</sup> Bm bāla.

<sup>3</sup> Bm jaūgha-.

<sup>4</sup> Seth kalam; Bm kāla.

<sup>5</sup> Bm dhamma-desanāya.

<sup>6</sup> Bm cīmīti vā.

‘adinnâdânâ, kâmesu micchâcârâ, musâ-vâdâ, surâ-meraya-majja-pamâdatthânâ viramissantîti’ vâ.

Aparehi pi atthahi kârañehi Buddhâ Bhagavanto cârikam caranti: ‘Pañhamajjhânam pañilabhissantîti vâ, ‘dutiyam . . . pe . . . nevasaññânâsaññâyatana-samâpattim pañilabhissantîti’ vâ ti.

Aparehi pi atthahi kârañehi Buddhâ Bhagavanto cârikam caranti: ‘Sotâpatti-maggam adhigamissantîti’ vâ, ‘sotâpatti-phalam . . . pe . . . arahatta-phalam sacchikarissantîti’ vâ câti.

Ayam aturita-cârikâ idha cârikâ<sup>1</sup> ti adhippetâ. Sâ pan’ esâ duvidhâ hoti, anibaddha<sup>2</sup>-cârikâ nibaddha cârikâ câti. Tattha yam gûmanigama-nagara-pañipâti-vasen’ eva carati, ayam anibaddha-cârikâ nâma. Yam pana ekass’ eva bodhaneyya-sattassa atthâya gacchati ayam nibaddha-cârikâ nâma. Esâ idha adhippetâ. Tadâ kira Bhagavato pacchima-yâma-kicca-pariyosâne dasa-sahassimhi loka-dhâtuyâ ñâña-jâlam pattharitvâ bodhaneyya-bandhvam olokentassa Pokkharasâti brâhmaño sabbaññuta-ñâya-jâlassa anto paviñtho. Atha Bhagavâ: ‘Ayam brâhmaño mayham ñâña-jâle paññayati, atthi nu khvassa upanissayo’ ti vîmañsanto, sotâpatti - maggassa upanissayanî disvâ, ‘Esa mayi etam janapadam gate lakkhañ-pariyesanaittham Ambatthâ-antevâsim pahiñissati, so mayâ saddhiñi vâda-pañivâdam katvâ nâmappakâram asabhyâ-vâkyam<sup>3</sup> vakkhati, tam ahamp dametvâ nibbisevanañ karissâmi, so ãcariyassa kathessati, ath’ assa ãcariyo tam katham sutvâ ãgamma mama lakkhañâni pariyesissati, tassâham dhammadam desissâni, so desanâ-pariyosâne sotâpatti-phale patiñthahissati, desanâ mahâ-janassa saphalâ bhavissatiti,’ pañca-bhikkhu-sata-parivâro tam janapadam pañipanno. Tena vuttam Kosalesu cârikam caramâno mahatâ bhikkhu-sañghena saddhiñ pañca-mattehi bhikkhu-satehîti.

*Yena Iechânaigalan ti yena disâ-bhûgena Iechânaingalam avasaritabbam, yasmim vâ padese Iechânaingalam. Iechânaïkalan<sup>4</sup> ti pi pâtho.*

<sup>1</sup> Bm aturita-cârikâ.

<sup>2</sup> Bm -bandh- throughout.

<sup>3</sup> Sh abhâcaya-vâkyam; Bm asabbhi-vâkyam.

<sup>4</sup> Bm Ijjhânaingalan.

*Tad arasariti* tena avasari, tam vā avasari. Tena disābhāgena gato, tam vā padesam gato ti attho.

*Icchānaṅgale viharati* *Icchānaṅgala-vana-sañde* ti, *Icchānaṅgalam* upanissāya *Icchānaṅgala-vana-sañde* silakkhandāvāram bandhitvā samādhi-kontam ussāpetvā sabbaññuta-ñāṇa-saram<sup>1</sup> parivattayamāno dhamma-rājā yathābhirucitena vihārena viharati.

*Tena kho pana samayenāti*, yena samayena Bhagavā tattha viharati tena samayena. Tasmim samaye ti attho.

Brahmam aṇatīti *Brāhmaṇo*, mante sajjhāyatīti attho. Idam eva hi jāti-brāhmaṇānam nirutti-vacanam. Ariyā pana bāhita-pāpattā brāhmaṇā ti vuccanti.

*Pokkharasādīti* idam tassa nāmaṇi, Pokkharasātīti pi vuccati.<sup>2</sup> Tassa kira kāyo seta-pokkhara-sadiso deva-nagare ussāpita-rajata-torāṇam viya sobhati, sīsaṇi pan' assa kālavāṇṇam indanīla-maṇimayaṇi viya, massu pi canda-maṇḍale kāla-megha-rājī viya khāyati, akkhīni nīluppala-sadisāni, nāsā rajata-paṇālakā<sup>3</sup> viya suvaṭṭitā suparisuddhā, hatthapāda-talāni c'eva mukhaṇi ca kata-lākha-parikammam<sup>4</sup> viya sobhati, atisobhagga-ppatto brāhmaṇassa attabhāvo, arājakāṭṭhāne rājānaṇam kātum yuttam imam brāhmaṇam evam esa sassiriko, iti tam pokkhara-sadisattā Pokkharasādīti sañjānanti.

Ayam pana Kassapa-sammāsambuddha-kāle pi tiṇṇaṇi vedāṇam pāragū Dasabalassa dānam datvā dhamma-desanāṇi sutvā deva-loke nibbatti. So tato manussa-lokam āgacchanto mātu-kuechi-vāsam jīguechitvā Himavanta-padese mahā-sare paduma-gabbhe nibbatti. Tassa ca sarassa avidūre tāpaso paṇṇa-sālāya vasati. So tīre ṭhito tam padumam disvā : ‘Idam padumam avasesa-padumehi mahantaram, pupphitakāle nam gahessamīti’ cintesi. Tam sattāhenā pi na pupphati. Tāpaso : ‘Kasmā nu kho idam sattāhenāpi na pupphati? banda nam gahessāmīti’ otaritvā gaṇhi. Tam tena nālato<sup>5</sup>

<sup>1</sup> Bm -ñāṇa-padam.

<sup>2</sup> Bm Pokkharasātīti, idam tassa nāmaṇi. Kasma Pokkharasātī vuccati?

<sup>3</sup> Se paṇāla; Bm paṇālikā.

<sup>4</sup> Bm mukha-dvāraṇi ca kata-lākha-rasa-p.

<sup>5</sup> Sed kālato.

chinna-mattam yeva pupphitam. Ath' assa abbhantare suvanṇa-cūṇṇa-piñjaram viya rajata-bimbakam paduma-reṇu-piñjaram seta-vanṇam dārakam addasa. So 'Mahā-puñño esa bhavissati, handa nam jaggissamīti' pañṇa-sālam netvā patī-jaggitvā, satta-vassika-kālato paṭṭhāya tayo vede<sup>1</sup> uggaṭhā-pesi. Dārako tiṇṇam vedānam pāram gantvā paṇḍito vyatto Jambudipe agga-brāhmaṇo ahosi. So aparena samayena rāñño Kosalassa sippam dassesi. Ath' assa sippe passanno rājā Ukkattham nāma malā-nagaram brahma-deyyam adāsi. Iti nam pokkhare sayitattā<sup>2</sup> Pokkharasātīti pi sañjānanti.

*Ukkattham ejjhārasatīti* Ukkatthā-nāmake nagare vasati, abhibhavitvā vā āvasati. Tassa nagarassa sūmiko hutvā yāya mariyādāya tattha vasitabbam tāya mariyādāya vasati.<sup>3</sup> Tassa kira nagarassa vatthum ukkā ṭapetvā ukkāsu jalama-nāsu aggahesum. Tasmā tam Ukkatthan ti vuccati. Okkāṭhan ti pi pāṭho, so ev' attho. Upasagga-vasen' etha bhummatthe upayoga-vacanañ veditabbam. Tassa anupayogattā ca sesa-padesu tath' eva lakkhaṇa-saddatthato<sup>4</sup> pariyesitabbam.

*Satt-ussadan* ti sattehi ussadam, ussannañ bahujanam ākiṇṇa - manussam posāvaniya - hatthi - assa - mora - migādi aneka-satta-samākiṇṇaū cāti attho. Yasmā pan' etam nagarañ bahi āvijjhitvā jātena hatthi-assādīnam ghāsa-tiṇena c' eva geha-chadana-tiṇena ca sampanṇam, tathā dāru-kaṭṭhehi c' eva geha samblāra-kaṭṭhehi ca, yasmā c' assa abbhantare vaṭṭa-caturassādi-saṅṭhānā bahū pokkharaṇiyō jalaja-kusuma-vicittāni ca bahi anekāni talākāni udakassa nicca-bharitān' eva honti, tasmā *satīnakatthodakan* ti vuttam.

Saha dhaññena *sadhūñam*, pubbaṇṇaparanṇa-bhedam bahu-dhaññā-sannicayan ti attho. Etāvatā yasmin nagare brāhmaṇo setacchattam ussāpetvā rāja-līlhāya<sup>5</sup> vasati tassa samiddhi-sampatti dīpitā hoti.

Rāja laddham bhoggam<sup>6</sup> rāja-bhoggam.

<sup>1</sup> Bm bede, bedānam (and so below, p. 247).

<sup>2</sup> S<sup>e</sup> saddhūtattā; S<sup>d</sup> saddhiptattā; S<sup>h</sup> saddhinantā; S<sup>t</sup> saditattā.

<sup>3</sup> Bm yasi. (Comp. p. 258.)

<sup>4</sup> Bm tattba lakkaṇam sadda-attthato.

<sup>5</sup> Bm līlāya.

<sup>6</sup> Bm bhogam.

‘Kena dinnan’ ti ce, *Rāññā Pasenadīnā<sup>1</sup>* *Kosalena dinnam*. *Rāja-dāyan* ti *rañño dāya-bhūtam*, *dāyajjan* ti attho. *Brahma-deyyan* ti *settha-deyyam*, *chattam* *ussāpetvā rāja-samkhepe<sup>2</sup>* *bhuñjitabban* ti attho.

Atha vā *rāja-bhoggan* ti *sabbam* *chejja-bhejjam* *anusāsayantena<sup>3</sup>* *nadi-tittha-pabbatādisu<sup>4</sup>* *suñke gañhantena setacchattam* *ussāpetvā raññā<sup>5</sup>* *hutvā bhuñjitabbam*. *Rāññā Pasenadīnā<sup>6</sup>* *Kosalena dinnam rāja-dāyan* ti. Ettha tam *nagaram* *raññā dīpñattā rāja-dāyam*, *dāyakarāpi<sup>7</sup>* *dipanaththam* *pan’ assa raññā Pasenadi-Kosalena dinnan* ti *idam* *vuttam*. *Brahma-deyyan* ti *settha-deyyam*, *yathā dinnam* na puna *gahetabbam* hoti *nissañtham* *pariccattam* evam *dinnan* ti attho.

2. *Assositi* suni, upalabhi, sota-dvāra-sampatta-vacana-nigghosānusārena aññāsi.

*Kho* ti avadhāraṇatthe pada-pūraṇa-matte vā niñpto. Tattha avadhāraṇathena assosi eva, na tassa koci savan-antarāyo ahositi ayam attho veditabbo, pada-pūraṇena pada-vyañjana-siliñthatā mattam eva. Idāni yam attham brāhmaṇo Pokkhara-rasāti assosi tam pakāsento *samaṇo khalu bho Gotamo* ti ādim āha. Tattha samita-pāpattā *samaṇo* ti veditabbo. Vuttam h’ etam: ‘Samitā assa honti pāpikā akusalā dhammā’ ti ādi. Bhagavā ca anuttarena ariya-maggena samita-pāpo. Ten’ assa yathā bhūta<sup>8</sup>-guṇādhigatam etam nāmam yadidam *samaṇo* ti. *Khalūti* anussavatthe nipāto. *Bho* ti brāhmaṇassa jāti-samudāgatam ālapana-mattam. Vuttam pi h’ etam:

‘Bhovādi nāma so hoti sace hoti sakiñcano’ ti.

*Gotamo* ti Bhagavantam gotta-vasena parikitteti. Tasmā *samaṇo-khalu bho Gotamo* ti eththa *samaṇo* kira bho Gotama-gotto ti evam attho dañṭhabbo.

*Sakya-putto<sup>9</sup>* ti, idam puna Bhagavato uccā-kula-paridi-

<sup>1</sup> Set Pasenādinā; Bm Passenadīnā.

<sup>2</sup> Se Bm samkhepena.

<sup>3</sup> Bm anusāsantena.

<sup>4</sup> SS omit nadi.

<sup>5</sup> Sdñ rañño.

<sup>6</sup> Set Pasenādinā; Bm Passenad.nā.

<sup>7</sup> Su -piñ -; Sdñ dāyakarāpi; Bm dayaka-rājā; St dayakarapi, corrected to kārāpi.

<sup>8</sup> Bm bhucea (but bhūta below, p. 217).

<sup>9</sup> SS Sakya- (here only).

panam. *Sakya-kulā pabbajito* ti saddhā pabbajita-bhāva-paridipanam. Keci pārijuññena anadhibhūto<sup>1</sup> aparikkhiṇam yeva tam kulaṁ pahāya saddhā pabbajito ti vuttam hoti. Tato param vuttattham eva.

*Tam kho panāti ādi Sāmaññaphale vuttam eva.*<sup>2</sup>

*Sādu* *kho panāti* sundaram kho pana, atthāvaham sukhāvahan ti vuttañ hoti. *Tathā-rūpānam arahatan* ti, *yathārūpo* so bhavañ Gotamo evarūpānam yathābhūtam guṇādhigamena loke arahanto ti laddha-saddānam arahatam. *Dassanām hotiti* pasāda-sommāni akkhīni ummīletvā<sup>3</sup> dassana-mattam pi sādhu hotīti evam ajjhāsayam katvā.

3. *Ajjhāyako* ti, idam ‘Na dānime jhāyanti na dānime, jhayantitī kho Vāsettha ajjhāyakā, ajjhāyakā<sup>4</sup> tveva dutiyam<sup>5</sup> akkharanam upanibbattan’ ti evam paṭhama-kappika-kāle jhānavirahitānam brāhmaṇānam garaha-vacanam uppānam.<sup>6</sup> Ajjhāyatitī ajjhāyako, mante parivattetitī iminā athena pasaṇsū-vacanam katvā voharanti. Mante dhāretitī *manta-dhāro*.

*Tiṇṇam redānam*<sup>7</sup> ti Irubbeda-Yajubbeda-Sāmavedānam.<sup>7</sup>

Otṭha-pahata-karaṇa-vasena pāram gato ti *pāragū*.

Sanighāṇḍunā ea ketubhena ea *sanighāṇḍu* - *ketubhāṇam*. Nighāṇḍutī nāma nighāṇḍu-rukkhādinam vevacana-pakā-sakam sattham. Ketubhan ti kiriyā-kappa-vikappo, kavīnam upakārāya<sup>8</sup> sattham.

Saha akkhara-ppabheda sākkhara-ppabhedānam. Akkhara-ppabhedo ti sikkhā ea nirutti ea.

*Itihāsa-pañcamānan* ti. Athabbaṇa-Vedam<sup>9</sup> eatuttham katvā itiba āsa itiba āsātī<sup>10</sup> idisa-vacana-patisamyutto purāṇa-kathā-saṅkhāto itihāso pañcamo etesan ti itihāsa-pañcamā. Tesam itihāsa-pañcamānam vedānañ.

Padam tadavasesañ ea vyākaraṇam adhīyati vedeti eāti *padako reyyākarano*.

*Lokāyatam* vuceati vitaṇḍa-vāda-sattham.<sup>11</sup>

<sup>1</sup> Bm anabhibhuto.

<sup>2</sup> See pp. 173-179.

<sup>3</sup> Bm ummīltvā.

<sup>4</sup> Sc Bm omit.

<sup>5</sup> Bm tatiyam.

<sup>6</sup> Bm Idāni pana tam

<sup>7</sup> Bm bedānam (see p. 245).

<sup>8</sup> Bm upakāravaham.

<sup>9</sup> Bm ātabbaṇa-vedam.

<sup>10</sup> Bm asa . . . asatī.

<sup>11</sup> See above, p. 91. The word recurs C. 5. 33. 2, and A. 3. 58. 1.

*Mahāpurisa-lakkhaṇan* ti mahāpurisānām Buddhâdīnam lakkhaṇa - dīpakam dvādaśa - sahassa - gandha<sup>1</sup> - ppamāṇam sattham. Yattha soḷasa-sahassa - gāthā - pada - parimāṇā Buddha-mantā nāma ahesum yesam vasena iminā lakkhaṇena samannāgatā Buddhā nāma honti iminā Pacceka-Buddhā dve agga-sāvakā asīti mahā-sāvakā Buddha-mūtā Buddha -pitā aggūpaṭṭhāko aggūpaṭṭhāyikā rājā cakkavattitī ayam viseso paññāyatī.

*Anavayo* ti imesu lokāyata-mahāpurisa-lakkhaṇesu anūno paripūra-kārī, avayo na hotiti vuttam hoti. Avayo nāma yo tāni athato ca ganthato<sup>2</sup> ca santānetum<sup>3</sup> na sakkoti.

*Anuññāta-paṭiññāto* ti anuññāto c' evā paṭiññāto ca. Ācariyena assa: ‘*Yan aham jānāmi tam trām jānāsīti*’ adīnā nayena anuññāto, ‘Āma ācariyātī’ attanā tassa paṭivacana-dāna-paṭiññāya paṭiññāto ti attho. Katarasminī adhikāre? *Sake<sup>4</sup> ācariyake terijjake pāracune.*

4. *Ayam tātāti.* Esa kira brāhmaṇo cintesi: ‘Imasmīm loke “aham Buddho aham Buddho” ti uggatassa nāmam gaḥetvā bahujanā vicaranti. Tasmā na me anussavamatten’ eva upasam̄kamitum yuttam, ekaccam hi upasam̄kamantassa<sup>5</sup> apakkamanam pi garu<sup>6</sup> hoti anattho pi uppajjati. Yan nūnāham mama antevāsikam pesetvā, Buddho vā no vā ti jānitvā va upasam̄kameyyan’ ti. Tasmā māṇavam āmantetvā ‘Ayam tātāti’ adīm āha.

*Tam bharantan* ti tassa bhavato.<sup>7</sup>

*Tathā santam yerāti tathā sato yeva.* Etthāpi hi ittham-bhūtākkhyānattha-vasen’ eva upayoga-vacanam.

5. *Yathā kathaṇ panāhaṇ bho tan* ti. Ettha kathaṇ panāhaṇ bho tan bharantam Gotamam jānissāmi, yathā sakkā soñātum tathā me ācikkhāti attho. *Yathā* ti vā nipāta-mattam eva etam. *Kathan* ti ayam ākāra-puechā, ‘Ken’ ākārenāham tam Bhavantam Gotamam jānissāmīti’ attho.

Evaṁ vutte kira nam upajjhayo: ‘Kim tvam tāta paṭha-

<sup>1</sup> St. gantha.

<sup>2</sup> Sc. hatthato; Bm. gandhato.

<sup>3</sup> Bm. sandhāretum.

<sup>4</sup> SS. sace.

<sup>5</sup> Scht. -kantassa.

<sup>6</sup> Bm. garum.

<sup>7</sup> Bm. tassa bhoto Gotamassa.

viyam thito "paṭhavim na passāmīti" viya candima-suriyā-nām obhāse thito "candima-suriye na passāmīti" viya vadāsīti? ādīni vatvā jānanākāram dassento āgatāni kho tātāti ādim āha.

Tattha *mantesūti* vedesu.<sup>1</sup>

'Tathāgato kira uppajjissatīti' patigacc' eva Suddhāvāsā devā vedesu lakkhaṇāui pakkhipitvā 'Buddha-mantā'<sup>2</sup> nāma ete' ti brāhmaṇa-vcesena vede<sup>3</sup> vācenti. Tad anusārena mah-sakkhā sattā Tathāgataṁ jānissantīti. Tena pubbe vedesu mahāpurisa-lakkhaṇāni āgacchanti. Parinibbute pana Tathāgate anukkamena antaradbhāyanti. Tena etam etarahi n'athi.<sup>4</sup>

*Mahāpurisassuti* pañidhi-samādāna - nāṇa - karuṇādi - guṇa-mahato purisassa.

*Dre va gatiyo* ti dve eva niṭṭhā. Kāmañ cāyam gati-saddo 'Pañca kho pan' imā Sāriputta gatiyo' ti ādisu bhava-bhede vattati, 'Gati migānam pavanan' ti ādisu nivāsana-ṭṭhāne, 'Evañ adhimatta-gatimante'<sup>5</sup> ti ādisu paññāya, 'Gati-gatan' ti ādisu visaṭa-bhāve. Idha pana niṭṭhāya vattatīti veditabbo. Tattha kiñcāpi yehi lakkhaṇchi samannāgato rājā cakkavattī hoti na teh' eva Buddho hoti jāti-sāmaññato pana tāni yeva tāntīti vuēcanti. Tena vuttam yehi samannāgatassāti.

*Sace agāram ajjhāvasatīti* yadi agāre vasati.

*Rājā hoti cakkavattīti*. Catuhī acchariya-dhammehi saṅga-havatthūhi ca lokāñ rañjanato rājā. Cakka-ratanām vatteti catuhī sampatti-eakkchi vattati tehi ca parivattehi parahitāya ea iriyāpatha-eakkānam vatto etasmim atthīti *cakkavattī*. Ettha ca rājāti sāmaññam cakkavattīti viscesanam. Dhammena caratīti *dhammiko*, nāyena samena pavattatīti attho. Dhammena rajjam labhitvā rājā jāto ti *dhamma-rājā*. Parahita-dhamma-karaṇena vā dhammiko, attahita-dhamma-karaṇena dhamma-rājā.

Caturātāya issaro ti *caturanto*, catusamuddantāya catubidha-dīpa-bhūsitātāya<sup>6</sup> ca paṭhaviyā issaro ti attho.

<sup>1</sup> Bm tisu bedesu.

<sup>2</sup> Seṭ māṭā; Sh māṭā; Sd mahā (but see p. 248).

<sup>3</sup> Bm nāmeteti brahmaṇavesen eva bede.

<sup>4</sup> Bm natthīti.

<sup>5</sup> Bm gati manto ti.

<sup>6</sup> Bm bhūsitāya ea pathaviyā.

Ajjhattam̄ kodhādi-paccatthike bahiddhā ca sabba-rājāno vijetīti *vijitāri*. *Janapada-tthāvariya-ppatto* ti janapadesu dhuva-bhāvam̄ thāvara-bhāvam̄ vā patto na sakkā kena ci cāletum, janapado vā tamhi thāvariya-ppatto anussukko<sup>1</sup> sakamma-nirato<sup>2</sup> acalo asampavedhīti janapada-tthāvariya-ppatto.

*Seyyathidān* ti nipāto. Tassidha tāni katamānīti attho.

Cakka-ratanai ti ādisu eakkañ ca tam rati-jananaṭṭhena ratanañ cāti *cakka-ratanam*. Esa nayo sabbattha. Imesu pana ratanesu ayam cakkavatti-rājā cakka-ratanena ajitam jināti, hatthi-assa-ratanehi vijite yathā sukham̄ anuvicarati, pariṇāyaka-ratanena vijitam anurakkhati, sesehi upabhoga-sukham̄ anubhavati. Pathamena c' assa ussāha-satti-yogo, pacchimena manta-satti-yogo, hatthi-assa-gahapati-ratanehi pabhu-satti-yogo suparipuṇṇo hoti. Itthi-maṇi-ratanehi tividha-satti-yoga-phalam. So itthi-maṇi-ratanehi bhoga-sukham̄ anubhavati, sesehi issariya-sukham̄. Visesato e' assa purimāni tīni adosa-kusala-mūla-janita-kammānubhāvena sampajjanti, majjhimāni alobha-kusala-mūla-janita kammānubhāvena, pacchimam̄ ekañ amoha-kusala-mūla-janita-kammānubhāvenāti veditabbañ. Ayanī ettha saṃkhepo. Vitthāro pana Bojjhaṅga-saṃyutte Ratana-suttassa upadesato galhetabbo.

*Paro sahassan* ti atireka-sahassam̄. *Sūrā* ti abhīruka-jātikā. *Viraṅga-rūpā* ti deva-putta-sadisa-kāyā. Evam tāv' eke vanṇayanti, ayam pan' ettha sabbhāvo.<sup>3</sup> *Vīrā*<sup>4</sup> ti uttama-sūnā vuceanti. *Vīrānam* aiṅgam̄ vīraṅgam̄.<sup>5</sup> *Vīra-kāraṇam* viriyān ti vuttam̄ hoti. *Viraṅga-rūpām* etesan ti *vīraṅga-rūpā* viriyamaya-sarīrā viyātī vuttam̄ hoti. *Parasena-ppamaddanā* ti, sace paṭimukhan tiṭṭheyā parasenā tam madditum samatthā ti adhippāyo.

*Dhammenāti* pāṇo na hantabbo ti ādinā pañca-silā-dhammena.

*Arahām hoti sanomāsambuddho loke vivatta-ecchalo* ti. Ettha

<sup>1</sup> Bm anuyutto.

<sup>2</sup> Se sakammaṇirato; Bm sakamma-niyato.

<sup>3</sup> Bm sabbhāvo.

<sup>4</sup> Bm Sūrā.

<sup>5</sup> Bm Dhīraṇam̄ aṅgam̄ dhīraṅgam̄. Dhīra-,

rāga-dosa-moha-māna-ditthi-avijjā-duccarita-chadanehi sattahi paṭicchanne kilesandhakāre loke tam chadanaṁ vivattetvā<sup>1</sup> samantato sañjātāloko hutvā ti vivatta-cchado. Tathā paṭhamena padena pūjārahatā, dutiyena tassā hetu yasmā sammāsambuddho ti, tatiyena buddhatta-hetu bhūtā-vivatta-cchadatā vuttā ti veditabbā. Attha vā vivatto ca vicchado cāti vivattacchado, vaṭṭa-rahito chadana-rahito cāti vuttam hoti. Tena araham vaṭṭabhāvena, samināsambuddho chada-nābhāvenāti evam purima-pada-dvayass' eva hetu-dvayam vuttam hoti. Dutiya-vesārajjena c' ettha purima-siddhi, paṭhamena dutiya-siddhi tatiya-catutthehi tatiya-siddhi hoti, purimañ ca dhamma-cakkhum dutiyam buddha-cakkhum tatiyam samanta-cakkhum sādhetīti veditabbam.

*Tam mantanam patiggahetā<sup>2</sup> ti, iminā 'ssa mantesu sūrabhāvam janeti.*

6. So pi tāya ācariya-kathāya lakkhaṇesu vigata-sammo ho ekobhāsa-jāto viya buddha-mante sampassamāno evam bho ti āha.<sup>3</sup> Tass' attho yathā bho tvam vadasi evam harissāmīti.

*Vajavā-ratham āruyhāti vajavā-yuttam ratham abhiruhitvā.<sup>4</sup> Brāhmaṇo kira yena rathena sayam vicarati tam eva datvā mānavam pesesi. Māṇavakā ti Pokkharaśādiss' eva antevāsikā. So kira tesam 'Ambaṭṭhena saddhim gacchāthāti' saññam adāsi.*

*Yāratikā yānassa bhūmīti yattākam sakkā hoti yānena gantum.*

*Yānā paccorohitvā ti ayāna-bhūmim<sup>5</sup> dvāra-koṭṭhaka-samīpam gantvā, yānato paṭi-orohitvā.*

7. *Tena kho pana samayenāti yasminī samaye Ambaṭṭho ārūnam pāvisi tasminī pana samaye, thita-majjhantika-samaye. Kasinā pana tasminī sainaye caṅkamantīti? paññata-bhojana-paccayassa thīna-middhassa vinodanattham. Divā padhānikā vā te. Tādisānam hi pacchā-bhattam cankanitvā*

<sup>1</sup> Bm vivattetvā (Chil. s v. nivattetvā).

<sup>2</sup> Sc patiggahitaṇṭā; Sd patiggahīṇṭā; St patiggahitā.

<sup>3</sup> Bm adīm āha.

<sup>4</sup> St āruhitvā; Bm abhiruyhitvā.

<sup>5</sup> SS abhūmim.

nahāyitvā sarīram utum gaṇhāpetvā nisajja samaṇa-dhammam karontanam cittam ekaggam hoti.

*Yena te bhikkhū ti.* So kira ‘Kuhim samaṇo Gotamo ti pariveṇato pariveṇam anāgantvā<sup>1</sup> pucchitvā va pavississāmīti’ vilokento, araññe hatthī viya mahā-caṅkame caṅkamamāne pañsu-kūlakē<sup>2</sup> bhikkhū disvā, tesam santikam agamāsi. Tam sandhāya idam<sup>3</sup> *yena te bhikkhū ti ādi vuttam.*

*Dassanāyāti*<sup>4</sup> datthum, passitu-kāmā hutvā ti attho.

*8. Abhiññātā-kolūñño* ti pākaṭa-kulajo. Tadā kira Jambudīpe Ambatthā-kulam nāma pākaṭam kulam ahosi.

*Abhiññātāsāti rūpa-jāti-manta-kula-padesehi pākaṭassa.*

*Agarāti abhāriko.*<sup>5</sup> ‘Yo hi Ambatthāpi nāpetum na sakkuneyya, tassa tena saddhim kathā-sallāpo garu bhaveyya. Bhagavato pana tādisānam mānavānam satenāpi sahassenāpi pañham putthassa vissajjane dandhāyittattā n’atthīti’ maññāmānā agaru *kho panāti* cintayin̄su.

*Vihāro* ti gandhakutim sandhāya āhamsu.

*Ataramāno* ti ataranto,<sup>6</sup> sañikam pada-pamānaṭhāne padam nikhipanto vattam katvā susammaṭham muttā dala<sup>7</sup>-sinduvāra-santhara<sup>8</sup>-sadisam vālikam avināsento ti attho.

*Ālindan*<sup>9</sup> ti painukham.

*Ukkasitrā* ti ukkāsita-saddam katvā.

*Aggalan*<sup>10</sup> ti kavāṭam.<sup>11</sup>

*Ākotehitī* agga-nakhena īsakam<sup>12</sup> kuñcika-chidda-samipe ākotehitī vuttam hoti. Dvāram kira ati-upari amanussā atihetṭhā<sup>13</sup> dīgha-jātikā koṭenti, tathā anākotetvā majjhe chidda-samipe koṭetabban ti idam dvāra-koṭṭhaka-vattan ti dīpentā vadanti.

*9. Vicari Bhagarā drāran* ti, na Bhagavā utthāya<sup>14</sup> dvāram vivari, ‘vivariyatūti’ pana hattham pasāresi. Tato Bhagavā

<sup>1</sup> SS āgantryā.

<sup>2</sup> St Bm kūlike.

<sup>3</sup> Bm omits.

<sup>4</sup> Sc iññā dassanā ti.

<sup>5</sup> Sā agāriko.

<sup>6</sup> Bm aturito.

<sup>7</sup> Sd muttāda; St muttāla.

<sup>8</sup> Bm sindhvāra-santhāra.

<sup>9</sup> Sd ālindan.

<sup>10</sup> Sc aggala-aggalan; St aggalan.

<sup>11</sup> Bm dvāra-kavāṭam.

<sup>12</sup> Bm sañikam.

<sup>13</sup> St adds ti.

<sup>14</sup> St ussāya; Sed upāya.

‘Tumhehi anekāsu kappa-kotisudānam dadamānehi na sahatthā dvāra-vivaraṇa-kammam katan’ ti sayam eva dvāram vivatam. Tam pana yasmā Bhagavato manena vivatam tasmā vivari Bhagavā drārān ti vattum vattati.

*Bhagavatā saddhim sammodiṁsūti.* Yathā khamanīyādīni pucehanto Bhagavā tehi evam te pi Bhagavatā saddhim samappavattamodā ahesum, sītodakam viya uṇhodakena sammoditam ekibhāvam agamaṁsu, yāya ca ‘kacci bho Gotama khamanīyam kacci yāpanīyam’ ‘kacci bhoto ca Gotamassa Gotama-sāvakānaṁ ca appābādham vā appātaṅkam lahuṭṭhānaṁ balam phāsu-vihāro’ ti ādikāya kathāya sammodiṁsu. Tam pīti-pāmojja-saṁkhāta-sammoda-jananato sammoditum yutta-bhāvato ca sammodanīyam, attha-vyañjana-madhuratāya suciram pi kalaṁ sāretum nirantaram pavattetum araha-rūpato<sup>1</sup> saritabba-bhāvato ca sārāṇīyam, sūyamāna-sukhato sammodanīyam, anussariyamāna-sukhato ca sārāṇīyam, tathā vyañjana-parisuddhatāya sammodanīyam, attha-parisuddhatāya sārāṇīyan ti evam anekehi pariyāyehi sammodanīyam katham sārāṇīyam ritisāretrā pariyośāpetvā niṭṭhapetvā ekamantam nisūdiṁsu.

*Ambaṭṭho pana māraro ti.* So kira Bhagavato rūpa-sampattiym citta-ppasādamattam pi akaritvā ‘Dasabalaṁ apasā-dessāmīti’ udare baddha-sāṭakam muñcītvā, kanythe olambetvā, ckena hatthena dasā-kaṇṇam gahetvā, caṅkamam abhirūhitvā, kālena uram kālena bāham kālena piṭṭhim dassento, kālena hattha-vikālam kālena bhamuka-vikāram karonto, ‘kacci vo<sup>2</sup> bho Gotama dhātu-samatā, kacci bhikkhāhārena na kilamatha, akilamanākāro yeva ea pana vo paññāyati, thūlāni hi vo aṅga-paccaṅgāni, pāsādikattham gata-gata-tṭhāne vo bahujanā “rāja-pabbajito” tīca “buddho” ti ca uppanna-bahumānā pañītam ojavantam āhāram denti, passatha bho geham eitta-sālā viya dibba-pāsādo viya, imam mañcam passatha, bimbohanam passatha, kim evarūpe ṭhāne vasantassa samāṇa-dhammam kātum dukkarā? ti evarūpam uppāḍana-katham<sup>3</sup> anācāra-bhāvam sārāṇīyam katheti.

<sup>1</sup> Bm bhāvato.

<sup>2</sup> Sed uppācāna-katham.

<sup>2</sup> Bm te.

Tena vuttam *Ambattho pana māṇavo cañkamanto pi nisinnena Bhagaratā kañci kañci kathaṁ sārāṇīyaṁ rītisāreti thito pi nisinnena Bhagaratā kañci kañci kathaṁ sārāṇīyaṁ rītisāretitī.*

10. *Atha kho Bhagarā ti.* Atha kho Bhagavā ‘Ayam māṇavo hattham pasāretvā bhavaggam gahetu-kāmo viya, pādām pasāretvā avicin̄ vicaritu-kāmo viya, mahū-samuddam taritu-kāmo viya, Sinerum ārohitu-kāmo viya ca, atthāne vāyamati, handa tena saddhiṁ mantemāti’ Ambattham māṇavam etad avoca.

*Ācariya-pācariyehītī* ācariyehi ca tesam ācariyehi ca. *Gacchanto rā ti.* Ettha kāmam tīsu iriyāpathesu brāhmaṇo ācariyena brāhmaṇena saddhiṁ sallapitum arahati. Ayam pana māṇavo mānatthaddhatāya kathā-sallāpam<sup>1</sup> karonto, ‘Cattāro pi iriyāpathie yojessamāti’ sayāno rā hi bho Gotama sayānenāti’ āha. Tato kira tam Bhagavā ‘Ambatthā gacchantassa vā gacchanta, ḥtitassa vā ḥtitenā, nisinassā vā nisinnena ācariyena saddhiṇi kathā nāma sabbācariyesu labbhati, tvaṁ pana sayāno sayānenā ācariyena saddhiṁ kathesi. Kin te ācariyo gorūpam udāhu tuvan<sup>2?</sup> ti āha. So kujjhivā ye ca kho bho Gotama muṇḍakā ti ādim āha. Tattha muṇḍe muṇḍā ti samaṇe ca samaṇāti ca vattum vatṭeyya, ayam pana hīlento muṇḍakā samāṇakā ti āha.

*Ibbhā ti gahapatikā.*

*Kiñhā<sup>3</sup> ti kañhā, kālakā ti attho.*

*Bandhupādāpaccaā ti.* Ettha bandhūti Brahmā adhippeto, tam hi brāhmaṇā pitāmaho ti voharanti. Pādānam apaceā pādāpaccaā, Brahmaṇo piṭṭhi-pādato jātā ti adhippāyo. Tassa kira ayam laddhi: ‘brāhmaṇā Brahmaṇo mukhato nikkhantā, khattiyā urato, vessā nābhito, suddā jānuto, samaṇā<sup>4</sup> piṭṭhi-pādato’ ti. Evam kathento ca pan’ esa kiñcāpi aniyametvā katheti atha kho ‘Bhagavantam eva vadāmāti’ katheti.

11. *Atha Bhagavā ‘Ayam Ambattho āgata-kālato paṭṭhāya mayā saddhiṁ kathayamāno mānam eva nissāya katheti,*

<sup>1</sup> Sed pañcasam.

<sup>2</sup> St Bm tvan.

<sup>3</sup> Bm kañhā.

<sup>4</sup> Se samaṇa.

<sup>4</sup> Se samaṇa.

āśīvisam givāya gaṇhanto viya aggikkhandham āliṅganto viya matta-vara-vāraṇam<sup>1</sup> sonḍāya parāmasanto viya attano pamāṇam na jānāti, handa uam jānāpessāmīti' cintetvā, athikavato kho pana te Ambatthāti ādim āha.

Tattha āgantvā kattabba-kicea-saṃkhāto attho etassa athiti athikam. Tassa māṇavassa eittam Athikam assa athiti athikavā. Tassa athikavato tara idha āgamanam ahosīti attho. *Kho panāti* nipātamattam.

*Yāy' eva kho pan' atthāyāti* yen' eva kho pana atthena.

Āgaccheyyāthāti mamaṇ vā aūñassa vā santikam yadā kadāci āgaccheyyātha.

*Tam eva atthan ti idam purisa-liṅga-vasena vuttaṇi.*

*Manasikareyyāthāti* citte kareyyātha. Idam vuttam hoti ‘Tvam ācariyena attano karaṇiyena pesito na amhākam paribhavanatthāya, tasmā tam eva kiċcaṇi manasi-karohīti’ evam assa aūñesam̄i santikam āgatānam vattam dassetvā māna-niggaṇhanattham arusitavā yera kho panāti ādim āha. Tass’ attho ‘Passatha bho ayan Ambattho māṇavo ācariya-kule avusitavā asikkhito appassuto ca<sup>2</sup> samāno ca<sup>3</sup> vusitavā-mānī,<sup>4</sup> “aham vusitavā sikkhito bahussuto” ti attānam maññāti. Etassa<sup>5</sup> hi evam pharusa-vacana-samudāhāre<sup>6</sup> kāraṇam̄i kim aññatra arusitattā.<sup>7</sup> Ācariya-kule asaṇivaddhā<sup>8</sup> asikkhitā appassutā yeva hi evam vadantīti.’

12. *Kupito* ti kuddho. *Anattamano* ti asakamano. Kim pana Bhagavā tassa kujjhama-bhāvaṇi nātvā evam āha, udāhu aūñatvā<sup>9</sup> ti? Nātvā<sup>10</sup> Kasmā nātvā āhāti? Tassa<sup>11</sup> māna-nimmmaddanattham. Bhagavā hi aūñāsi: ‘Ayam<sup>12</sup> mayā evam<sup>12</sup> vutte kujjhītvā mama nātakē akkosissati, ath’ assāhaṇi yathā nāma kusalo bhisakko dosam ukkile-detvā<sup>13</sup> nīharati evam eva gottena gottam kula-padesena

<sup>1</sup> Bm madda-vāraṇam.

<sup>3</sup> Bm omits.

<sup>2</sup> Sc omits; St Bm va.

<sup>5</sup> SS pan' assa.

<sup>4</sup> Bm Vusitamānīti; SS vusitava-mānī.

<sup>7</sup> Bm adds ti.

<sup>6</sup> Bm samudācārena.

<sup>9</sup> SS aūñathā.

<sup>8</sup> Bm asambuddhā.

<sup>11</sup> SS omit.

<sup>10</sup> Bm omits.

<sup>12-12</sup> Bm omits.

<sup>13</sup> Sd ukkiledetvā; Bm ugglilitvā nīharati.

kulapadesam uṭṭhāpetvā bhavaggappamāñena viya vutthitam<sup>1</sup> mānaddhajam mūle chetvā nipātessāmīti.'

*Khūṇsento ti ghaṭṭento. Vambhento ti hīlento.*

*Pāpiko bharissatiti, caṇḍa-bhāvādi-dosam pāpito<sup>2</sup> bhavissati.*

*Caṇḍā ti māna-nissita-kopa-yuttā.<sup>3</sup> Pharusā ti kharā. Lahuśā ti lahuκā, appaken' eva tussanti vā russanti<sup>4</sup> vā udaka-piṭhe lābu-kaṭāham viya appakena pi uppilavanti.<sup>5</sup> Rabhasā<sup>6</sup> ti bahu-bhāṇino, Sakyānam mukhe vivāṭe aññassa vacan-okāso vā n' atthīti adhippāyen' eva vadati.*

*Samānā ti, idam santā ti purima-padass' eva vevacanam.*

*Na sakkarontiti na brāhmaṇānam sundare kāre<sup>7</sup> karonti. Na garukarontiti<sup>8</sup> brāhmaṇesu gāravam na karonti. Na mānenitti na manena piyāyanti. Na pūjentiti mālādīhi nesam pūjam na karonti. Na apacāyantiti abhivādanādīhi nesam apacāyana<sup>9</sup>-kammaṇi nīca-vuttiṇi na dassenti.*

*Tayidān ti tam idam.*

*Yad ime Sakyā ti, yanī ime Sakyā na brāhmaṇe sakkaronti . . . pe . . . apacāyanti, tam tesam asakkaraṇādi-sabbam na yuttam nānuloman ti attho.*

### 13. Aparuddhun ti aparajjhīmsu.

*Ekaṇ idāhan ti. Ettha idān ti nipāta-mattam,<sup>10</sup> ekam ahan ti attho. Santhāgāraṇ ti rajjaṇ anusāsana-sālā.*

*Sakyā ti abhisitta-rājāno. Sakyā-kumārā ti anabhisittā.*

*Uccesūti yathānurūpesu palāṅka-piṭhaka-vettāsana-phalaka-cittattharakādi-bhedesu.*

*Sañjayghantā ti uppāṇḍana-vasena mahā-hasitam hasantā. Saṅkīlantā ti sitamattakaraṇa-aṅgulisaṅghattana-pāṇippahārādīni karontā.*

*Mamāṇi yera maññū ti evam aham maññāmi : 'mam yeva<sup>11</sup> anuhasantā<sup>12</sup> na aññan' ti. Kasmā pana te evam akaṇṣūti ?*

<sup>1</sup> Se Bm utthitam.

<sup>2</sup> Sdh vāpito; St vāpi.

<sup>3</sup> Bm -kodha-.

<sup>4</sup> Bm dussanti.

<sup>5</sup> Sd upari lavanti (comp. p. 53).

<sup>6</sup> Se rabhāsā; Bm bhassā.

<sup>7</sup> Bm sundarena karena; Set omitt kāre.

<sup>8</sup> Bm garūm karontiti.

<sup>9</sup> St apacāya-; Bm apacite.

<sup>10</sup> Bm hasika-matta.

<sup>11</sup> Se Bm maññe va; Sd mam deva.

<sup>12</sup> Se anūhasantā; St anuvahasantā; Bm anubasanti.

Te kira Ambatthassa kula-vānsam jānanti. Ayañ ea tasmim samaye yāva pādantā<sup>1</sup> olambetvā nivattha-sātakassa ekena hatthena dasā-kanṇam<sup>2</sup> gahetvā khandhaṭṭhikam<sup>3</sup> nāmetvā māna-madena matto viya āgacchatī. Tato ‘Passatha bho amhākam dāsassa Kanhāyana-gottassa Ambatthassa āgamanā-kāran’<sup>4</sup> ti vadantā evam akāmsu. So pi attano kula-vānsam jānati, tasmā mamañ yera maññe ti takkayittha.

*Asanenāti.* ‘Idam ūsanam ettha nisidhāhīti’ evam ūsanena nimantanā nāma hoti. Tathā na koci akāsi.

14. *Laṭukikā*<sup>5</sup> ti khetta-leḍḍūnam antare nivāsinī khuddaka-sakuṇikā. *Kulārake* ti nivāsatthāne. *Kāma-lāpinī* ti yad-icchaka-bhāṇī.<sup>6</sup> Yam yam iechati tam tam lapati, na tam koci haṇso vā koṇeo vā moro vā āgantvā ‘kim tvam lapasiti?’ nisedheti.

*Abhisajjituñ* ti kodha-vasena laggitum. Evam vutte māṇavo ‘Ayam Samaṇo Gotamo attano nātakē laṭukikā<sup>7</sup>-sadise katvā amhe haṇsa-koṇca-mora-same karoti nimmāno dāni jāto’ ti maññamāno uttarīm<sup>8</sup> eattāro vanṇe dasseti.

16. *Nimmādetūti* nimmadati,<sup>9</sup> nimmāne<sup>10</sup> karoti.

*Yan nūnāhan* ti yadi panâham.

*Kanhāyano’ham asmi bho Gotamāti.* Idam kira vacanam Ambattho tikkhattum mahāsaddena avoca. Kasmā avoca? Kim asuddha-bhāvanī na jānātī? Ama jānāti. Jānanto pi: ‘Bhava-paticchannam etam kāraṇam, tam anena na dittham, apassanto mahāsamaṇo kim vakkhatī?’ maññamāno mānatthaddhatāya avoca.

*Mātāpettikan* ti matā-pitunnam santakam. *Nāma-gottan* ti, paññatti<sup>11</sup>-vasena nāmam, paveṇī-vasena gottam. *Anussarato* ti sarantassa, kula-koṭīm sodhentassa.

*Ayya-puttā* ti sāmino.<sup>12</sup> *Dāsi-putto* ti ghara-dāsiyā va putto. Tasmā yathā dāsenā sāmino upasamkamitabbā, evam

<sup>1</sup> Sd padantā.

<sup>2</sup> Bm dussa-kanṇam.

<sup>3</sup> Sd bandhitthikam; Sd bandaṭṭhikam.

<sup>4</sup> Bm āgamanā-kāraṇan.

<sup>5</sup> Bm Leddukikā (below la).

<sup>6</sup> Sd bhāśinī.

<sup>7</sup> Bm ladḍukikā.

<sup>8</sup> Bm uttari.

<sup>9</sup> Bm nimmade.

<sup>10</sup> Sc nimmade; St nimmāne.

<sup>11</sup> Sc pannatti; St Bm paññatti.

<sup>12</sup> Bm samino puttā.

anupasamkantam tam disvā Sakyā anujagghimsūti dasseti. Ito param tassa dāsa-bhāvam Sakyānañ ca sāmi-bhāvam pakāsctvā, attano ca Ambatthassa ca kula-vaiśam āharanto *Sakyā* *kho panāti* ādim āha.

Tattha *dahantīti* thapenti. Okkāko no pubba-puriso ti evam kathentīti<sup>1</sup> attho. Tassa kira rañño kathana-kāle ukkā<sup>2</sup> viya mukhato pabhā niecharati, tasmā nam Okkāko ti sañjāniṁsu.

*Pabbājesīti* nīhari. Idāni te nāma-vasena dassento *Okkāmukhan* ti ādim āha. Tatrāyam anupubba-kathā.<sup>3</sup> Pathāma-kappiyānam kira rañño Mahā-sammattassa Rojo nāma putto ahosi. Rojassa Vara-rojo, Vararojassa Kalyāṇo, Kalyāṇassa Vara-kalyāṇo, Vara-kalyāṇassa Mandhātā, Mandhātussa Vara-mandhātā, Vara-mandhātussa Uposatho, Uposathassa Caro, Carassa Upacaro, Upocarassa Makkhā-devo.<sup>4</sup> Makkhādeva-paramparāya caturāsīti khattiya-sahassāni ahesum. Tesam pacchato tayo Okkāka-vaisā ahesum.

Tesu tatiya-Okkākassa pañca mahesiyo ahesum : Bhattā,<sup>5</sup> Cittā, Jantu, Jālinī, Visākhā ti. Ekekissā pañca pañca itthi-satāni parivāro. Sabba-jetthāya cattāro puttā : Okkāmukho Karakaṇḍu<sup>6</sup> Hatthiniko Siniśūro<sup>7</sup> ti, pañca dhītaro : Piyā Suppiyā Ānandā Vijatā Vijitasenā ti. Iti sā nava putte vijāyitvā kālam akāsi. Atha rājā aññam dahariṁ abhirūpam rāja-dhītaram ānetvā aggamaheśīthāne thapesi. Sā Jantu-nāma-puttam vijāyi. Atha nam pañcama-divase alaṅkaritvā rañño dassesi. Rājā tuṭṭho tassā varam adāsi. Sā nātakehi saddhiṁ mantetvā puttassa rajjam yāci. Rājā : ‘Nassā<sup>8</sup> vasali ! mama puttānam antarāyam icchasi’ tajjesi. Sā punappuna raho rājānañ paritosetvā ‘Mahā-rāja musā-vādo nāma na vattatī’ adīni vatvā yācati yeva.

Atha rājā putte āmantetvā : ‘Ahām tātā tumhākam kānīṭham Jantu-kumāram disvā tassa mātuyā sahasā varam

<sup>1</sup> Sdh kapentīti; Bm karontīti.

<sup>2</sup> SS okkā (but see p. 245).

<sup>3</sup> Bm anupubbi-kathā.

<sup>4</sup> Bm Maṛgha-devo (omitted in the Mahāvānsa II. 2-3, but see J. 1. 137).

<sup>5</sup> Bm Hatthā.

<sup>6</sup> Sdh Kirakāṇḍu.

<sup>7</sup> SS Hatthiukūśinipuro.

<sup>8</sup> So all MSS. Comp. Fausboll's note at Dasaratha, p. 23.

adāsim. Sā puttassa rajjam pariṇāmetum icchatī. Tumhe ṭhapetvā maṅgala-hatthim maṅgala-assam maṅgala-rathañ ca yattake icchatha tattake hatthi-assa-rathe gahetvā gaccha-tha, mam' accayena āgantvā rajjam kareyyāthāti,' atthahi amacehi saddhim uyyojesi.

Te nānappakūram kanditvā roditvā 'Tāta amhākam dosam khamathāti' rājānañ c' eva rājorodhe ca khamāpetvā, 'Mayam pi bhātūhi saddhim gacchāmāti' rājānam āpuechitvā nikkhantā bhaginiyo ādāya, caturaṅginiyā senāya parivutā nagarā nikkhāmīsu.

'Kumārā pitu accayena āgantvā rajjam kāressanti, gacchāma te upaṭṭhahāmāti' cintetvā bahū manussā anubandhimīsu. Pathama-divase yojana-mattā senā ahosi, dutiye dvi-yojoana-mattā, tatiye ti-yojoana-mattā. Kumārā manta-yīsu 'Mahā ayam bala-kāyo, sace mayam kañci sāmantarājānam madditvā janapadam gaṇheyāma so pi no nappa-heyya,<sup>1</sup> kiñ paresam pīlāya katāya, mahā Jambudīpo, araññe nagaram māpessāmāti?' Ilīavantābhīmukhā gantvā nagara-vatthum pariyesīsu.

Tasmiñ ca samaye amhākam Bodhisatto brāhmaṇa-mahā-sāra<sup>2</sup> - kule nibbattitvā, Kapila - brāhmaṇo nūma hutvā, nikkhamma isi - pabbajjam pabbajitvā Ilīavanta - passe pokkharaniyā tīre sākasandē<sup>3</sup> pañña-sālam māpētvā vasati. So kira bhūmicālam<sup>4</sup> nāma vijjam jānāti yāya uddham asiti hatthe ākāse heṭṭhā ca bhūmiyam guṇa-dosam passati. Ekaśmiñ ca padese tiṇagumba-latā dakkhiṇāvattā<sup>5</sup> pācīna-mukhā<sup>6</sup> jāyanti. Sīha-vyagghādayo migā-sūkara-bilūlā<sup>7</sup> ca maṇḍūka-mūsike anubandhamānā tam padesam patvā na sakkonti te anubandhitum, aūñadatthu tehi te santajjīta nivattanti yeva. So 'Ayam pathaviyā agga-padeso' ti ñatvā tattha attano pañña-sālam māpcesi.

Atha te kumāre nagara-vatthum pariyesamāne attano

<sup>1</sup> Bm nappasaheyya.

<sup>3</sup> Bm sāka-vanasande (as at D. 3. 1. 16).

<sup>5</sup> So all MSS. (Childers t̄).

<sup>7</sup> Bm sūkare sappa-bilūrā.

<sup>2</sup> Bm mahāsāla.

<sup>4</sup> Bm bhūmi-jālam.

<sup>6</sup> Bm ābhīmukhā.

vasanokāsam āgate disvā, pucchitvā, tam pavattim ūnatvā, tesu anukampam janetvā avoca, ‘Imasmim paññasālatthāne māpita-nagaram Jambudīpe agga-nagaram bhavissati, ettha jātapurisesu ekeko<sup>1</sup> purisa-satam pi purisa-sabassam pi abhibhavitum sakkhissati, ettha nagaraññā māpetha, paññasālatthāne rañño gharam karotha, imasmim hi okāse thatvā Cañḍāla-putto pi cakkavattim balena atiseyyāti,’ ‘Nanu bhante ayyassa vasanokāso’ ti. ‘Mama vasanokāso’ ti mā cintayittha, mayham eka-passe pañña-sālam katvā nagaram māpetvā “Kapila-vatthun” ti nāmam karoθhāti.’ Te tathā katvā tattha nivāsam kappesum.

Athāmacca: ‘Ime dārakā vayappattū, yadi<sup>2</sup> nesañ pitā santike bhavcyya, so ca āvāha vivāhami kareyya idāni pana amhākam bhāro’ ti ciutetvā, kumārehi saddhim manta-yim̄su, ‘Kumārā amhākam sadisā Khattiya-dhītarō nāma na passāma, nāpi bhaginīnam sadise khattiya-kumāre, asadisa-sampayogena<sup>3</sup> ca no uppannā puttā mātito vā pitito vā aparisuddhā jāti-sambhedam pāpuṇissanti, tasmā mayam bhaginīhi yeva saddhim samvāsam karomāti.’<sup>4</sup> Te jāti-sambheda-bhayena jetṭhaipi bhaginim mātiṭṭhāne thapetvā avasesābhi samvāsam kappesum.

Tesam puttehi ca dhītāhi ca vaḍḍhamānānam aparena samayena jetṭha-bhaginiyā kuṭṭha-rogo udapādi, koviṣāra-puppha-sadisāni gattāni ahesum. Rāja-kumārā: ‘Imāya saddhim ekato nisajjatthānabhojanādīni karontānam pi upari ayam rogo samkamatiti’ ciutetvā, ekadivasam uyyāna-kīlañi gacchantā viya tam yāue āropetvā araññam pavisitvā bhūmi-ghara-samkhepena<sup>5</sup> pokkharaññūn khaṇāpetvā, tattha khādaniya-bhojaniyena saddhim tam pakkipitvā upari paṭiechādetvā pañsum datvā pakkamim̄su. Tena samayena Rāmo nāma Bārāṇasi-rājā kuṭṭha-rogi orodhehi<sup>6</sup> ca nātakehi ca jiguechiyamāno, tena samvegena jetṭha-puttassa rajjam datvā, araññam pavisitvā, tattha [pañña-salam

<sup>1</sup> Bm ekekam . . . na sakkhissati.

<sup>2</sup> Bm sace.

<sup>3</sup> Bm kumārake, asadisa-payoge.

<sup>4</sup> Bm rocemāti, Sd karocemāti.

<sup>5</sup> Bm bhūmiyam.

<sup>6</sup> Bm -rogo nātikiththi ca orodhehi ca.

māpetvā]<sup>1</sup> vana-patta-phalāphalāni<sup>2</sup> paribhuñjanto na cirass'  
 eva arogo suvañña-vanñño hutvā ito e' ito ca vicaranto  
 mahantam susira-rukkham disvā, tass' abbhantare sołasa-  
 hattha-ppamāñam okāsam sodhetvā, dvārañ ca vātapānañ  
 ca yojetvā, nisseiñm bandhitvā, tattha vāsam kappesi. So  
 aṅgāra-kaṭāhe aggim katvā rattim migā-sakuñādīnam<sup>3</sup> sare<sup>4</sup>  
 sunānto sayati. So 'asukasmīm padese sīho saddam akāsi  
 asukasmīm vyaggho' ti sallakkhetvā pabhāte tattha gantvā  
 vighāsa-mānsam ādāya paeitvā khādati.

Ath' ekadivasam tasmīm paccūsa-samaye aggim jāletvā  
 nisinne, rāja-dhitāya sarīra-gandhena āgantvā vyaggho  
 tasmīm padese pañsum viyūhanto padare vivaram akāsi.  
 Tena ea vivarena sā vyaggham disvā bhītā vissaram akāsi.  
 So tam saddam sutvā 'Itthi-saddo eso' ti ca sallakkhetvā,  
 pāto va tattha gantvā 'ko ethāti?' āha. 'Mātugāmo  
 sāmīti.' 'Kim jātikā'siti?' 'Okkāka-mahārājassa dhītā  
 sāmīti.'<sup>4</sup> 'Nikkamāti.' 'Na sakkā sāmīti.' 'Kim kāraṇā'  
 ti? 'Chavi-rogo me athīti.'

So sabbam pavattim puechitvā khattiya-mānena anikkha-  
 mantim 'Aham pi khattiyo' ti attano khattiya-bhāvam  
 jānāpetvā, nisseiñm datvā uddharitvā, attano vasanokāsam  
 netvā, sayam paributta-bhesajjāni yeva dassetvā,<sup>5</sup> na cirass'  
 eva arogam suvañña-vanñnam katvā, tāya saddhim samvāsam  
 kappesi. Sā pathama-samvāsen' eva gabbham gaphitvā dve  
 putte vijāyi. Puna pi dve ti. Evam sołasakkhattunī vijāyi.  
 Evam te dvattim sa bhātaro ahesum. Te anupubbena  
 vuddhipatte<sup>6</sup> pitā sabba-sippāni sikkhāpesi.

Ath' ekadivasam eko Rāma-rañño nagara-vāsī vana-  
 carako<sup>7</sup> pabbate ratanāni gavesanto rājānam disvā sañjāni,  
 'Jānām' aham deva tumhe' ti cāha.<sup>8</sup> Tato nam rājā sabbam  
 pavattim puechi. Tasmīm yeva khaṇe te dārakā āgamim̄su.  
 So te disvā, 'ko ime?' ti āha, 'Puttā me' ti ca yutte, tesam

<sup>1</sup> SS omit.<sup>2</sup> Bm mūla-phalāni.<sup>3</sup> Bm sūkarādinam sadde.<sup>4</sup> Bm dhitāmhitī.<sup>5</sup> Bm datvā.<sup>6</sup> Bm vuddhipatte.<sup>7</sup> SS omit.<sup>8</sup> Bm sañjānitvā āha : 'Janāma deva tumhe' ti.

mātivāñsam pucchitvā, ‘laddham dāni me pābhatan’ ti nagaram gantvā rāñño ārocesi. So ‘Pītarām ānessāmīti’ caturañginiyā senāya saddhim tattha gantvā, pitaram vanditvā, ‘Rajjam deva pañcchāti<sup>1</sup> yāci. So ‘Alam tāta, na tattha gacchāmi, idh’ eva me imam rukkham apanetvā nagaram māpehīti’ āha.

So tathā katvā tassa nagarassa kola<sup>2</sup>-rukkhām apanetvā katattā Kola-nagarau ti ca, vyaggha-pathe katattā Vyagghapajjan<sup>3</sup> ti cāti dve nāmāni āropetvā pitaram vanditvā attano nagaram agamāsi. Tato vayappatte kumāre mātā āha, ‘Tātā tumhākam Kapila-vatthu-vāśino Sakyā mātulā honti, mātulādhītānam pana vo evarūpam nāma kesa-gahañam hoti evarūpam dussa-gahañam, yadā tā nahānatitham āgacchanti, tadā gantvā, yassa yā ruccati, so tam gāñhatūti.’ Te tath’ eva gantvā, tāsu nahātvā<sup>4</sup> sīsam sukklāpayamānāsu, yam yam icchim̄su tam tam gahetvā nāmam sāvetvā agamām̄su.<sup>5</sup> Sakyā-rājāno sutvā ‘Hoto bhañe amhākam nātakā eva te’ ti tuñhi ahesum.

Ayam Sakyā-Koliyānam<sup>6</sup> uppatti. Evam tesam Sākiya<sup>7</sup>-koliyānam aññamaññam āvāha-vivāham karontānam yāva Buddha-kālā anupacchinno va vañso āgato. Tattha Bhagavā Sākiya-vāñsam dassetum te ratthasmā pabbājītā *Himaranta-passe pokkharanīyā tire* ti ādim āha.

Tattha *sammantīti* vasanti.

*Sakyā rata bho* ti *rāṭhamhā pabbājītā* araññe vasantā pi jāti-sambhedam akatvā kula-vāñsam anurakkhitum sakyā,<sup>8</sup> samathā pañibalā ti attho.

*Tadagge* ti tanū aggam̄ katvā, tato pañthāyāti attho.

So ca nesam pubba-puriso ti. So Okkāko rājā etesam pubba-puriso, n’ atthi etesam gahapati-vāñsena sambheda-mattam pīti evam Sakyā-vāñsam pakāsetvā, idāni Ambatthavañsam pakāsento rāñño kho panāti ādim āha.

<sup>1</sup> Bm sampaticchāti.

<sup>2</sup> Sd kōla (twice).

<sup>3</sup> Bm Vyagghapathan.

<sup>4</sup> Bm nhatvā; SS nahāntva.

<sup>5</sup> Sd āgamām̄su; Bm āgamiñsu.

<sup>6</sup> SS Koliyānam (omitting Sakyā).

<sup>7</sup> Bm Sakyā.

<sup>8</sup> Bm sakka.

*Kanham nama<sup>1</sup> janesiți kāla-vanṇam anto kuechiyam yeva sañjāta-dantam parūlha-massu-dāṭhikam puttam vijāyi.*

*Paccābhāsiti.<sup>2</sup> ‘Yakkho jāto’ ti bhayena palāyitvā dvāram pidhāya thitesu ghara-mānusakesu ito c’ito ca vicaranto ‘dhopetha<sup>3</sup> man’ ti adīni vadanto, uccā-saddam akāsi.*

17. *Te māṇavakā Bhagavantam etad arocun ti, attano upārambhe mocanatthāya, etam Mā-bharan-ti-ādi-vacanam avocum. Tesam kira etad ahosi, ‘Ambattho amhākam ācariyassa jetṭhantevāsī, sace mayam evarūpc thāne eka-dvevacana-mattam pi na vakkhāma, ayam no acariyassa santike paribhindissatīti’ upārambha-mocanattham etam avocum. Cittena pan’assa nimmada-bhāvam ūkañkhanti. Ayam kira māna-nissitattā tesam pi appiyo va.*

*Kalyāṇa-rākkarano ti madhura-vacano.*

*Asmiñ vacane ti attanā uggahite vedattaya-vacane. Patimantetun ti pucchitam pañham paṭikathetuñ, vissajjetun ti attho. Etasmim vā dāsi-putta-vacane paṭimantetun ti uttaram kathetuñ.*

18. *Atha kho Bhagarā ti, atha Bhagavā ‘Sace ime māṇavakā ettha nisinnā evam uccā-saddam karissanti, ayam kathā pariyośānam na gamissati. Handa ne nissadde katvā Ambatthen’ eva saddhiñ kathemīti,’ te māṇavake etad avoca.*

*Tattha mantarho ti mantayatha. Mayā saddhiñ mantetūti mayā saha kathetu.*

19. *Evam vutte māṇavakā cintayimsu ‘Ambattho tāva “Dāsi-putto” sīti’ vutto puna sīsañ ukkipituñ nāsakkhi. Ayam kho pana jāti nāma dujjānā, sace aūñam pi kañci samañgo Gotamo “Tvam dāso” ti vakkhati, ko pana tena saddhiñ attam karissati. Ambattho attanā bandham<sup>4</sup> puṭakam attanā va mocetūti’ attanām parimocetvā tass’ eva upari khipantā Sujāto ra bho Gotamāti ādim ūhañsu.*

20. *Sahadhammiko ti sahetuko sakāraṇo.*

*Akūmā ryākātabbo ti attanā anicchantena pi vyākaritabbo, avassam vissajjetabbo ti attho.*

<sup>1</sup> Se kañhama; Sdt kañhamañ; Sh kañha.

<sup>2</sup> Sdu pacayābhāsiti; Bm pabyāhāsiti.

<sup>4</sup> Bm bandha-.

<sup>3</sup> Bm dhovatha.

*Aññena rā aññām paṭicarissasiti aññena vā vacanena aññām vacanam paṭicarissasi, ajjhottiharissasi paṭicchādessasiti attho. Yo hi ‘Kim gotto tvan?’ ti evam puṭṭho, ‘Aham tayo vede jānāmīti ādīni vadati, ayam aññena aññām paṭicarati nāma.*

*Pakkamissasi rāti, pucchitam pañhaṇi jānanto va akathetu-kāmatāya utṭhabhāyāsanā gamissasi vā.*

*Tuṇhi aksitī. ‘Samaṇo Gotamo manū sāmam yeva dāsi-putta-bhāvam kathāpetu-kāmo sāmam yeva kathite dāso nāma jāto yeva hoti, ayam pana dvattikkhattum codetvā tuṇhi bhavissati, tato aham parivattetvā pakkamissāmīti’ cintetvā, tuṇhi ahosi.*

21. Vajiram pāñimhi assāti *Vajirapāni*. *Yakkho* ti na yo vā so vā yakko Sakko devarājā ti veditabbo.

*Ādittan* ti aggivanṇam. *Sampajjalitan* ti sutṭhu pajjalitam. *Sajotibhūtan* ti samantato joti-bhūtam, ekaggi-jāla-bhūtan ti attho.

*Thito hotīti, mahantam sīsam kandaṭa-makula-sadisā dāṭhā bhayānakāni akkhi-nāsādīnīti evam virūpa-rūpam māpetvā thito. Kasmā pan’ es’ āgato ti? Dīṭṭhi-vissajjāpanatthaṇi. Api ca: ‘Ahañ c’ eva kho pana dhammam deseyyanī pare ca me na ājāneyyun’ ti evam dhamma-desanāya apposukka-bhāvam āpanne Bhagavati Sakko Mahā-Brahmunā saddhiṃ āgantvā: “Bhagavā dhammam desetha,<sup>1</sup> tumhākam āṇāya avattamāne pana mayam vattāpessāma, tumhākam dhamma-cakkam hotu amhākam āṇā-cakkan” ti patiūnām akāsi. Tasmā ‘Ajja Ambaṭṭham nāsetva pañham vissajjāpessāmīti’ āgato.*

*Bhagarā c’ eva passati Ambaṭṭho cāti. Yadi hi tam aññe pi passeyyumi tam kāraṇam agaru assa. ‘Ayam Samaṇo Gotamo Ambaṭṭham attano vāde anotarantam nātvā yakkham āvahetvā dassesi.<sup>2</sup> Tato Ambaṭṭho bhayena kathesiti, vadeyyum, tasmā Bhagavā c’eva passati Ambaṭṭho ca. Tassa tam disvā va sakala-sarirato sedā muccimṣu. Antukucchi viparivattamānā<sup>3</sup> mahāravam ravi.<sup>4</sup> So ‘Anne pi nu*

<sup>1</sup> Sc Bm desetu.

<sup>2</sup> Bm āvahetvā dasseti.

<sup>3</sup> Bm parivattamāno

<sup>4</sup> Bm viravi.

kho passantīti' olokento kassa ei lomahaiisa-mattam pi na addasa. Tato 'Idam bhayam mam eva uppannam, sačāham "Yakkho" ti vakkhāmi, "Kim tuyh'eva<sup>1</sup> akkhīni atthi? tvam eva yakkham passasi, paṭhamam yakkham adisvā Samanena Gotamena vāda-samghāte pakkhitte<sup>2</sup> va yakkham passasīti" vadeyyun' cintetva, 'Na dāni me idha aññam patisaranam atthi aññatra Samanā Gotamā' ti maññamāno, *Atha kho Ambattho māṇuro . . . pe . . . Bhagarantam etad avoca.*

*Tāna<sup>3</sup>-gavesīti tāṇan ti<sup>4</sup> gavesamāno. Lenā<sup>5</sup>-gavesīti leṇan ti<sup>6</sup> gavesamāno. Sarana-gavesīti saraṇan ti gavesamāno.* Ettha va tāyati rakkhatīti tāṇam, nīliyanti eththāti leṇam, sariṇātīti<sup>7</sup> saraṇam bhayam hiṇsatī viddhaṇsetīti attho. *Upanisiditrā* ti upagamma heṭṭhāsane nisiditvā. *Brūmetūti* vadatu.

23. *Dakkhiṇa-janapadan* ti, dakkhiṇa-patho ti pākaṭam Gaṅgāya dakkhiṇato pākaṭa<sup>8</sup> - janapadan. Tadā kira dakkhiṇāpāthe bahū tāpasā<sup>9</sup> honti. So tattha gantvā ekam tāpasam vattapaṭivattiyā ārādhesi. So tassa upakāraṇi disvā āha 'Ambho purisa mantam te demi, yam icehasi tam mantam gaṇhāti.' So āha 'Na me ācariya aññena mantena kiccaṇi atthi, yass' ānubhāvena āvudham na parivattati tam me mantam dehīti.' So 'bhaddam bho' ti tassa dhanu-agamanīyan Ambattham nāma vijjam adāsi. So tam vijjam uggalietyā tath' eva vīmaṇisitvā 'Idāni mama manoratham pūressāmīti,' isi-vesam gahetvā Okkākassa santikam āgato. Tena vuttam *dakkhiṇa-janapadan gantrā brahme mante adhyiitrā rājānam* Okkākam upasamkanitrā ti.

Ettha ca *brahme mante* ti ānubhāva-sampannatāya setṭha-mante.

*Ko n' eva re māyāp dāsi-putto* ti, ko nu eva are ayam mama dāsi-putto.

<sup>1</sup> Seh tumhe va; Bm tavam eva.

<sup>2</sup> Bm samghātē pakkhitto.

<sup>3</sup> St Bm tāṇam.

<sup>4</sup> Bm omits.

<sup>5</sup> Bm leṇam; SS lena (thrice).

<sup>6</sup> Bm omits.

<sup>7</sup> Se parinātīti; Bm saratīti.

<sup>8</sup> Bm omits.

<sup>9</sup> Bm Brahmaṇa-tāpasā.

*So tam khurappan ti, So tam rājā māretu-kāmatāya sannihitam<sup>1</sup> saram tassa mantānubhāvena n' eva khipitum na apanetum asakkhi. Tāvad eva sakala-sarīre sañjāta-sedo bhayena vedhamāno atthāsi.*

*Amaccā ti mahā-amaccā. Pārisijjā ti itare parisāvacarā.<sup>2</sup>*

*Etad arocun ti. ‘Danḍaki - rañño Kisavaccha<sup>3</sup> - tapase aparaddhassa āvudha-vuṭṭhiyā sakala-raṭṭham vinatṭham, Nālikīro<sup>4</sup> pañcasu tāpasesu Ajjuno ca Aigirase aparaddho paṭhavim bhinditvā nirayam paviṭṭho’ ti cintayantā bhayena etam sotthi bhadante ti ādi-vacanam avocum.*

*Sotthi bhavissati rañño ti. Idam vacanam Kaṇho ciram tuṇhī hutvā tato aneka-ppakāram yāciyamāno ‘Tumhākam raññā amhādisassa<sup>5</sup> isino khurappam sandahantena<sup>6</sup> bhāriyam kammam katan’ ti ādīni ca vatvā pacchā abhāsi.*

*Udāyissatiti<sup>7</sup> bhijjhissati, bhusa<sup>8</sup>-muṭṭhi viya vippakiri-yissatiti.<sup>9</sup> Idam so ‘Janam tūsessāmīti’ musā bhaṇati, sara-tthambhana<sup>10</sup> - matte yeva hi’ ssa vijjāya ānubhāvo nāññatra. Ito paresu pi vacanesu es’ eva nayo.*

*Pallomo ti panna-lomo, loma-haṇsa-mattam pi’ ssa na bhavissatiti. Idam kira so ‘Sace me rājā tam dārikam dassatiti’ paṭiññam kāretvā avaca.*

*Kumāre khurappam patiṭṭhāpesi. Tena ‘saro otaratūti’ mante parivatti, te kumārassa nābhīyam patiṭṭhāpesi.*

*Dhitaram adāsiti, sīsam̄ dhovitvā adāsam̄ bhujissam̄<sup>11</sup> katvā dhitaram adāsi, uṭāre ca nam̄ ṭhāne ṭhāpesi.*

*Mā kho tumhe māṇaṇakā ti. Idam Bhagavā ‘Ekena pakkhena Ambattho Sakyānamūti hotīti’ pakāsento tassa samassāsanattham aha. Tato Ambattho ghati - satena abhisitto viya passaddha-daratho hutvā samassāsitvā ‘Samaṇo Gotamo mām “na nāsessāmīti”<sup>12</sup> ekena pakkhena nātīm karoti, khattiyo kirāham asmīti’ cintesi.*

<sup>1</sup> Bm sannahitam (see below, note 6).

<sup>2</sup> Bm parisā janā.

<sup>3</sup> Bm Kisavaccha.

<sup>4</sup> SS Nālikī-rañño : Bm nālikero.

<sup>5</sup> Bm mādisassa.

<sup>6</sup> Bm sannayantena (see above, note 1).

<sup>7</sup> Bm Undriyissatiti.

<sup>8</sup> Bm thusa.

<sup>9</sup> Bm vippakarissatiti.

<sup>10</sup> St cṭṭhaba : Sc sārattham bhanā ; Bm sāra-saṇṭhabhana.

<sup>12</sup> Bm mām tosessāmīti.

<sup>11</sup> Sēdū bhujissam̄ ; Bm bhujissam̄.

24. Atha Bhagavā ‘Ayam Ambattho “Khattiyo ‘smīti” saññam karoti, attano akhattiya-bhāvam na jānāti, handa nam jānāpessāmīti,’<sup>1</sup> Khattiya-vānsam dassetum uttarim desanam vadḍhento *Tan kim maññasi Ambattho ti ādim āha.*

Tattha *idhāti imasmiṁ loke.*

*Brāhmaṇesūti Brāhmaṇānam antare.*

*Āsanam vā udakam vā ti aggāsanam va aggodakam vā.*

*Saddhe ti matake uddissa kata-bhatte. Thālipāke ti maṅgalādi-bhatte. Yaññe ti yañña-bhatte. Pāhuṇe ti pāhuṇakānaṁ kata-bhatte, paññākāra-bhatte vā.<sup>2</sup>*

*Api nu’ ssāti api nu assa khattiya-puttassa.*

*Ārāṭam vā assa anāratam vā ti Brāhmaṇa - kaññāsu nivāraṇam bhaveyya vā no vā, Brāhmaṇa-dārikam labheyya vā na vā labheyyāti attho.*

*Anuppanno ti khattiya-bhāvam appatto, aparisuddho ti attho.*

26. *Itthiyā vā itthim karitrā ti itthiyā vā itthim pariyesitvā.*

*Kismicid eva pakaraṇe ti kismicid eva dose, Brāhmaṇānam ayutte akatabba-karaṇe.*

*Assa<sup>3</sup> puṭenāti bhasma-puṭena, sīse chārikam okiritvā ti attho.*

28. *Jane tasmin ti janatasmiṁ,<sup>4</sup> pajāyāti attho.*

*Ye gotta-paṭisārino ti ye jane tasmin gottam paṭisaranti ‘Aham Gotamo, aham Kassapo’ ti, tesu loke gotta-paṭisārisu khattiyo settho.*

*Anumatā mayā ti mama sabbaññuta-ñāṇena saddhim samsanditvā<sup>5</sup> desitā, mayā anuññatā.*

## 2.

1. Imāya pana gāthāya *vijjā-caranya-sampanno* ti idaṁ padam sutvā, Ambattho cintesi: ‘Vijjā nāma tayo Vedā, caranam pañca sīlāni, tayidaṁ amhākam yeva atthi, vijjā-

<sup>1</sup> Sh jānāpemiti.

<sup>3</sup> Bm bhassa-.

<sup>5</sup> Bm samsandetvā.

<sup>2</sup> SS omit.

<sup>4</sup> Bm janitasmiṁ.

carāṇa-sampanno ce setṭho, mayam eva setṭhā' ti niṭham gantvā vijjā-caranam puechanto, *Katamam pana tam bho Gotama caranam katamā sa vijjā ti āha*. Ath' assa Bhagavā tam Brāhmaṇa-samaya-siddham jāti-vādādi-paṭisamyuttam vijjā-caranam paṭikkhipitvā anuttaram vijjā-caranam desetu<sup>1</sup>-kāmo *Na kho Ambatthati ādim āha*.

Tattha jāti-rādo ti jātiṁ ārabbha vādo. Brāhmaṇass' eva idam vattati na Suddassāti ādi-vacanan ti attho. Esa nayo sabbattha.

*Jāti-rāda-vinibaddhā*<sup>2</sup> ti jāti-vāde vinibaddhā. Esa nayo sabbattha.

2. Tato Ambattho: 'Yattha dāni "mayam laggissāmāti" cintayimha tato no Samāṇo Gotamo mahā-vāte blusam punanto<sup>3</sup> viya dūram eva avakkhipi,<sup>4</sup> yattha pana mayam alaggā<sup>5</sup> [tattha no miyojesi,] ayam no vijjā-carāṇa-sampadā nātum vattatiti' cintetvā, puna vijjā-caranam<sup>6</sup> puechi. Ath' assa Bhagavā samudāgamato pabhuti vijjā-caranam dassetum *Idha Ambattho Tathāyato ti ādim āha*.

Ettha Bhagavā carāṇa-pariyāpannam pi tividhami sīlam vibhajanto 'idam assa hoti carāṇasmin' ti aniyātētēvā.<sup>7</sup> *Idam pi'ssa hoti sīlasmin ti sīla-vasen'* eva nīyātesi. Kasmā? Tassa pi hi kiñci sīlam atthi, tasmā 'Carāṇa-vasena-niyyāti-yamāne<sup>8</sup> te mayam pi carāṇa-sampaṇnā' ti tattha tatth' eva laggeyya. Yam pana tena supinena pi na diṭṭha-pubbam, tass' eva vasena niyyātentō *pāṭhamajjhānam upasampajja viharati*. *Idam pi'ssa hoti carāṇasmin . . . pe . . . catutthajjhānam upasampajja viharati*. *Idam pi'ssa hoti carāṇasmin* ti āha. Ettāvatā attha pi samāpattiyo earaṇan ti niyyātitā honti. Vipassanā-nāṇato paṭṭhāya atṭhavidhā pi paññā vijjā ti niyyātitā.

3. *Apāya-mukhānīti* vināsa-mukhāni.

*Anabhisambhuṇamāno* ti asampāpuṇanto, avisahamāno vā.

<sup>1</sup> St Bm dassetu- (see below on III. 2. 2).

<sup>2</sup> Bm -bandhā (twice).

<sup>3</sup> Bm bhūṣam dhunanto.

<sup>4</sup> J.m avakkhasī.

<sup>5</sup> na laggāma; SS omit t.n.n.

<sup>6</sup> Bm carāṇa-sampadām.

<sup>7</sup> Bm amiyād<sup>2</sup> (thrice).

<sup>8</sup> Se -yamāṇo; Sh -yamāṇ ne.

*Khārim vidham<sup>1</sup> ādāyāti.* Ettha khārīti arañi-kamaṇḍalu-sūcādayo<sup>2</sup> tāpasa-parikkhārā. Vidho<sup>3</sup> ti kāco,<sup>4</sup> tasmā khārī-bharitam kācam ādāyāti attho. Ye pana khāri-vividhan ti paṭhanti te khārīti kājassa nāmam, vividhan ti bahum<sup>5</sup> kamaṇḍalu ādi-parikkhāran ti vanṇayanti.

*Paratta-phala-bhojano* ti patita-phala-bhojano.

*Paricārako* ti kappiyakaraṇa-pattapataṭiggahaṇa-pādadho-vanādi vatta-karaṇa-vasena paricaraṇako, kāmañ ca guṇādhiko pi khīṇāsava-sāmaṇero puthujjana-bhikkhussa vutta-nayen' eva paricārako hoti. Ayam pana na tādiso, guṇavasena pi veyyāvacca-karaṇa-vasena pi lāmako yeva. Kasmā pana tāpasa - pabbajjā sāsanassa vināsa - mukhan ti vuttā ti? Yasmā gacchantam gacchantam sāsanam tāpasa - pabbajjā-vasena osakkissati. Imasmim hi sāsane pabbajitvā tisso sikkhā pūretum asakkontam<sup>6</sup> lajjī<sup>7</sup> sikkhā-kāmā 'N' atthi tayā saddhiṃ uposatho vā pavāraṇā va samgha-kammaṇ vā' ti jīgucchitvā parivajjenti.<sup>8</sup> So: 'Dukkaram khuradhārū-pamam sāsane paṭipatti - pūraṇam, tāpasa-pabbajjā pana sukarā c' eva bahujana-sammatā cāti' vibbhamitvā tāpaso hoti. Añño tam disvā 'Kim tayā katan?' ti puechatī. So: 'Bhāriyam tumhākam sāsane kammaṇ, idha pana saechanda-cārino mayan' ti vadati. So pi: 'Yadi evam, aham pi eth' eva pabbajjāmīti' etassa anusikkhanto tāpaso hoti. Evam añño pi añño pīti kamenā tāpasā bahukā honti. Tesam uppanna-kāle sāsanam osakkitam nāma bhavissati. 'Loke evarūpo Buddho nāma uppajji, tassa īdisam nāma sāsanam ahositi' suti - mattam eva bhavissati. Idam sandhāya Bhagavā tāpasa-pabbajjā-sāsanassa vināsa-mukhan ti āha.

*Kuddālu-piṭakan* ti kanda - mūla - phala - gahaṇatham kuddālañ c' eva piṭakañ ca. Gāma-sāmantam vā ti-vijjā-caraṇa-sampadādīni anabhisambhuṇanto, kasi-kammādīhi ca jīvitam nipphādetum dukkhan ti maññamāno, bahujana-

<sup>1</sup> SS khārim vividham (see Udāna VI. 2).

<sup>2</sup> Bm -sujā-cāmar-.

<sup>3</sup> SS vividho (but see C. 5. 11. 2. and the O C. at Pāc. 86. 2. 2).

<sup>5</sup> Bm bahukam.

<sup>4</sup> St Bm kājo, kājam.

<sup>7</sup> Sd lajjī-; Bm lajjino.

<sup>6</sup> St Bm asakkonā.

<sup>8</sup> Bm parivajjanti.

kuhāpanattham gāma-sāmante vā nigama-sāmante vā aggī-sālam katvā sappi-tela-dadhi-madhu-tila-taṇḍulādīhi c' eva nānā-dārūhi ca homa-karaṇa-vasena aggim paricaranto acchatī.

*Catudvāram āgāram karitrā ti catumukham dānāgāram karitvā.*<sup>1</sup> Tassa dvārc maṇḍapam katvā, tattha pāniyam upatthapetvā āgatāgate pāniyena āpucchati. Yam pi'ssa addhikā kilantā pāniyam pivitvā parituṭṭhā bhatta-puṭam vā taṇḍulādīni vā denti, tam sabbam gahetvā ambila-yagu-ādīni katvā bahutaram āmisa-gahaṇattham kesañ ci tāni deti, kesañ ci bhatta-pacana-bhājanādīni deti, tehi pi dinnam āmisam vā pubbaṇṇāparanṇāni<sup>2</sup> vā gaṇhāti. Tani vaḍḍhiyā payojeti. Evāmī vadḍhamāna-vibhavo go-mahisa-dāsi-dāsa-pariggaham karoti, mahantaṁ kuṭumbam saṇṭhapeti. Imam sandhāy' etam vuttam *catudvāram āgāram karitrā acchatīti.*

*Tam aham yathā sattim yathā balam paṭipūjessāmīti idam pan'assa paṭipatti-mukham, iminā hi mukhena so evam paṭipajjatīti.*

Ettāvatā ca Bhagavatā sabbā pi tāpasa-pabbajjā niddiṭṭhā honti. Katham? Atṭhavidhā hi tāpasā: saputtabhariyā unchā-cariyā<sup>3</sup> anaggapakkhikā<sup>4</sup> asāmapākā asamamuṭṭhikā<sup>5</sup> dantavakkalikā pavatta-phala-bhojino<sup>6</sup> paṇḍupalasikā ti. Tattha ye Keniya-jaṭilo viya kuṭumbam saṇṭhapetvā vasanti, te saputta-bhariyā nāma. Ye pana 'Sakalattabhbāvo'<sup>7</sup> nāma pabbajitassa ayutto' ti lāyana-maddanatṭhānesu vīhi-muggamāsa-tilādīni samkaḍḍhitvā pacitvā paribhuñjanti, te unchā-cariyā<sup>8</sup> nāma. Ye 'Khalena khalam vicaritvā vīhiñ āharitvā koṭjetva pāribhuñjanan nāma ayuttan' ti gāmanigamesu taṇḍula-bhikkhaṁ gahetva pacitvā paribhuñjanti, te anaggapakkhika<sup>9</sup> nāma. Ye pana 'Kim pabbajitassa sāmapākenāti?' gāmañ pavisitvā pakka-bhikkham eva

<sup>1</sup> Bm pānāgaram katvā. <sup>2</sup> Se pubbaṇṇaparaṇṇāni; Bm pubbaṇṇādīni.

<sup>3</sup> Sedt uechā- (below Sdū lañjā-)

<sup>4</sup> Bm pakkikā; MSS. anagī (but SS all have a at p. 270, n. 9, and 271, n. 7

<sup>5</sup> Bm ayamutthikā (SS below asammuthikā).

<sup>6</sup> Bm bhojanā (but below p. 271 note 9 -bhojī).

<sup>7</sup> Bm saputtadāra-bhāvo.

<sup>8</sup> Se ujjā; St uechā; Sdū lañjā.

<sup>9</sup> Bm anaggipakkikā (see note 4).

gaṇhanti, te asāmapākā nāma. Ye 'Divase divase bhikkhā-pariyetṭhi nāma dukkhā pabbajitassāti' mutṭhi - pāsāṇena ambāṭakādīnam rukkhānam taceṭ kotṭetvā khādanti, te asamamuṭṭhikā<sup>1</sup> nāma. Ye pana 'pāsāṇena tacāṭ kotṭetvā vicaraṇan nāma dukkhan' ti danteh' eva uppāṭetvā khādanti, te dantavakkalikā nāma. Ye 'Dantehi tacāṭ uppāṭetvā khādanam nāma dukkhaṇ pabbajitassāti' ledḍu-danḍādīhi paharitvā patitāni phalāni paribhuñjanti, te pavatṭa-phala-bhōjino<sup>2</sup> nāma. Ye pana 'Ledḍhu - danḍādīhi pātētvā paribhogo nāma asāruppo pabbajitassāti' sayam patitān eva puppha-phala-palāsāni<sup>3</sup> khādantā yāpentī, te paṇḍupalāsikā nāma. Te tividhā ukkaṭṭha - majjhima - muduka - vasena. Tattha ye nisinnatṭhānato anuṭṭhāya hatthena pāpuṇatṭhāne<sup>4</sup> yeva patitām gahetvā khādanti te ukkaṭṭhā. Ye eka-rukkhato aññāṇ rukkhaṇ na gacchanti te majjhimā. Ye tam tam rukkha-mūlaṇ gantvā pariyesitvā khādanti te mudukā.

Imā pana atṭha pi tāpasa-pabbajjā imāhi catuhī yeva samgahāṇ gacchanti. Katham? Etāsu hi saputtabhariyā ca uñchā-cariyā<sup>5</sup> ca dānāgāram<sup>6</sup> bhajanti, anaggapakkhika<sup>7</sup> ca asāmapākikā ca agyāgāram bhajanti, asammuṭṭhikā<sup>8</sup> ca danta-yakkalikā ca kanda-mūla-phala-bhojanāṇ bhajanti, paṇḍu - palāso<sup>9</sup> pavatta - phala - bhojanāṇ bhajati. Tena vuttam<sup>10</sup> 'Ettāvatā ca Bhagavatā sabbā pi tāpasa-pabbajjā niddiṭṭhā hontiti.'

4. Idāni Bhagavā sācariyakassa Ambatṭhassa vijjā-caraṇa-sampadāya apāya-mukham pi apatta-bhāvam dassetuṁ tam kiñ maññasi Ambatṭhāti ādim āha. Tam uttānatthaṇ eva.

5. Attanā ḥāpāyiko pi aparipūramāno ti<sup>11</sup> attanā vijjā-caraṇa-sampadāya ḥāpāyikenāpi aparipūriyamānenā.<sup>12</sup>

6. Datīkan<sup>13</sup> dinnakam. Sammukhibhāram pi na dadātīti. Kasmā pana na dadāti? So kira sammukhā-āvajjanin<sup>14</sup> nāma

<sup>1</sup> Bm ayamthikā.

<sup>2</sup> Bm bhojanā.

<sup>3</sup> Bm puppha-phala-paṇḍu-palāsādīni.

<sup>4</sup> Seh papunana-tṭhāne.

<sup>5</sup> Sd uechā-.

<sup>6</sup> Bm agāram.

<sup>7</sup> Bm anaggipakkikā.

<sup>8</sup> Bm ayamutṭhikā.

<sup>9</sup> St adds ca; Bm pavatta-phala bhojī ca paṇḍu-palāsiko ca . . . bhajanti.

<sup>10</sup> Above p. 270.

<sup>11</sup> SS pi.

<sup>12</sup> Bm aparipūramānenā; SS -māno.

<sup>13</sup> Sc yattinadan; Sdāt nadan.

<sup>14</sup> Bm āvaṭṭanāṇ; Sdā āvajjanāṇ (nim below, comp p. 265).

vijjam jānāti. Yadā rājā mahārahena alaṅkārena alaṅkato hoti, tadā rañño samipe ḥatvā tassa alaṅkārassa nāmam gaṇhāti. Rājā nāme gahite ‘Na demītī’ vattum na sakkoti. Datvā puna chana-divase ‘Alaṅkāram āharathāti’ vatvā, ‘N’ atthi deva, tumhehi brāhmaṇassa dinno’ ti vutte, ‘Kasmā me dinno?’ ti puechi. Te amaccā ‘So Brāhmaṇo sammukkhā āvajjaniṇī<sup>1</sup> māyam<sup>2</sup> jānāti, tāya tumhe āvatṭetvā gahetvā gacchatītī’ āhamṣu. Apare raññā saha tassa atisahāya-bhāvam asahantā āhamṣu: ‘Deva etassa Brāhmaṇassa sarire sañkha-palita-kuṭṭham nāma, tumhe etam disvā va āliṅgatha parūmasatha, idañ ca kuṭṭham nāma kāya-samsagga-vasena anugacchati, mā evam karothāti.’ Tato paṭṭhāya tassa rājā sammukhībhāvam na deti.

Yasmā pana so Brāhmaṇo paṇḍito khatta-vijjāya<sup>3</sup> kusalo tena saha mantetvā kata-kammaṇi nāma na virujjhati, tasmā sañi-pākārassa auto ḥatvā bahi ḥitena tena saddhim manteti. Tam sandhāya vuttam tiro-dussan tena mantetītī.<sup>4</sup> Tattha tiro dussaṇ tenatī tiro-dussan tena. Ayam eva vā pāṭho.

*Dhammikan* ti anavajjam. *Payatān*<sup>5</sup> ti abhīharityā dinnam.

*Kathan* tassa rājā ti. Yassa rañño Brāhmaṇo īdisam bhikkhaṇi patigaṇheyya kathan tassa Brāhmaṇassa so rājā sammukhī-bhāvam pi na dadeyya? Ayam pana adinnakam māyāya gaṇhati, ten’ assa sammukhībhāvam rājā na dadātīti niṭṭham eva gantabban ti ayam ettha adhīppāyo. “Idam paua kāraṇam ḥapetvā rājānam c’ eva Brāhmaṇau ca na añño koci jānāti, tad etam evam rahassam patie-channam pi jānāti, a ldhā sabbaññu samaṇo Gotamo” ti niṭṭham gamissatīti’ Bhagavā pakāsesi.

7. Idāni ayañ ca Ambattho ācariyo c’ assa mante nissāya atimānino, tena nesaṇ manta-nissita-māna-nimmaddana-ttham uttarīṇ desanam vadḍhento, *Tuṇ kiṁ maññasi Ambattha. Idha rājā ti ādim āha.*

<sup>1</sup> Bm āvatṭanīm.

<sup>2</sup> St māsām; Sdīh mā; Bm āyam (see below, line 23).

<sup>3</sup> Bm khetta-vijjāya (see above, p. 93).

<sup>4</sup> SS tiro-dussanena mante tiṇīti.

<sup>5</sup> Bm payatān.

Tattha *rathūpatthare* ti *rathamhi* *rañño* *ṭhānattham* *attharitvā* *sajjita-padese*.

*Uggahi cāti*<sup>1</sup> *uggat-uggatehi* *vā* *amaceehi*.

*Rājaññchiti* *anabhisitta-kumārehi*.

*Kañcid* *eva* *mantañan* *ti* ‘*Asukasmim* *padesa* *tañkam* *vā* *mātikam* *vā* *kātum* *vattati*, *asukasmim* *gāmam* *vā* *nigamam* *vā* *nagaram* *vā* *nivesetun*’ *ti* *evarūpa-pākāta-mantañam*.

*Tad* *eva* *mantañan* *ti*. *Yam* *īdisam* *raññā* *mantitam* *tad* *eva* *tādiseh*’ *eva* *sisukkhepa-bhamukukkhepādīhi* *ākārehi* *manteyya*.

*Rāja-bhañitan* *ti*. *Yathā* *raññā* *bhañitam* *tassa* *tassa* *atthassa* *sādhana-samattham*, *api* *nu* *so* *pi* *tassa* *tassa* *atthassa* *sādhana-samattham* *eva* *bhañitam* *bhañatīti* *attho*.

8. *Parattāro* *ti* *pavattayitāro*.

*Yesan* *ti* *yesam* *santakam*.

*Manta-padan* *ti* *veda*<sup>2</sup>-*samkhātam* *mantam* *eva*.

*Gitan* *ti* *Atthakādīhi* *dasahi* *porāṇaka-brāhmaṇehi* *sarasampatti-vasena* *sājjhāyitam*.

*Paruttan* *ti* *aññesam* *vuttam*, *vācitan* *ti* *attho*.

*Samihitan* *ti* *samupabbūlhām*,<sup>3</sup> *rāsi-rāsi-katam*<sup>4</sup> *piñḍam* *katvā* *ṭhapitan* *ti* *attho*.

*Tad* *anugāyantili* *etarahi* *brahmaṇā* *tañ* *tehi* *pubbe* *gītam* *anugāyanti* *anusajjhāyanti*.

*Tad* *anubhāsantiti* *tañ* *anubhāsanti*, *idam* *purimass'* *eva* *vevacanam*.

*Bhāsitam* *anubhāsantiti* *tehi* *bhāsitam* *sajjhāyitam* *anusa-jjhāyanti*.

*Vācītam* *anuvācentiti* *tehi* *aññesam* *vācītam* *anuvācenti*.

*Seyyathidān* *ti* *te* *katame* *ti* *attho*.

*Atthako* *ti* *adīni* *tesam* *nāmāni*. *Te* *kira* *dibbena* *cakkhunā* *oloketvā* *parūpaghātam* *akatvā* *Kassapa-sammāsambuddhassa* *Bhagavato* *pāvacanena* *saha* *samsandetvā* *mante* *ganthesum*.<sup>5</sup> *Aparāparam* *pana* *Brāhmaṇā* *pāṇātipātādīni* *pakkhipityā* *tayo* *vede* *bhinditvā* *Buddha-vacanena* *saddhim* *viruddhe*<sup>6</sup> *akamṣu*.

<sup>1</sup> Bm uggehi vāti.

<sup>2</sup> Bm bedattaya.

<sup>3</sup> Bm samupabyūlhām.

<sup>4</sup> Bm rāśikatam.

<sup>5</sup> Bm gandhimsu.

<sup>6</sup> Bm viruddham.

*N' etam thānam vijjatīti* yena tvam isi bhaveyyāsi etam kāraṇam na vijjati. Idha Bhagavā yasmā ‘Esa pucchiyamāno pi attano avatthāraṇa-bhāvam ūṭvā paṭivacanam na dassatīti’ jānāti, tasmā patiūñam agahetvā va isi-bhāvam paṭikkhipi.

9. Idāni yasmā te porūpā dasa brāhmaṇā nirāmagandhā<sup>1</sup> anitthigandhā rajojalla-dharā brahma-cārino arauñayatane pabbata-pādesu vana-mūla phalāhārā vasimṣu, yadā katthaci gantu-kāmā honti iddhiyā ākāsen’ eva gacchanti n’atthi tesam yānena kiccaṁ, sabba-disāsu ca tesam mettādi-brahma-vihāra-bhāvanā’va ārakkhā hoti n’atthi tesam pākāra-purisa-guttīhi<sup>2</sup> attho, iminā ca Ambatthēna suta-pubbā ca<sup>3</sup> tesam paṭipatti, tasmā imassa sācariyakassa tesam paṭipattito āraka-bhāvam dassetum *Tan kiṁ maññasi Ambatthāti ādim āha.*

10. Tattha *vicita-kālakan* ti vicinitvā apanīta-kālakam.

*Veṭhakantipassāhīti*<sup>4</sup> dussa-paṭṭadussa-veṇi-ādībi veṭhakehi namita-phāsukāhi.<sup>5</sup>

*Kuttarālehitī* sobhā-karaṇattham kappetum yutta-tīhānesu kappita-vālehi. Ettha ca valavānaṁ yeva vālā, kappitānam rathānam valava-yuttattā pana rathā pi kutta-vālā ti vuttā.

*Ukkīṇa-parikhāsūti* khāta-parikhāsu.<sup>6</sup> *Ukkhitta-palighāsūti*<sup>7</sup> thapita-palighāsu. *Nagarūpakārikāsūti*. Ettha upakārikā ti paresam ārohaṇa-nivāraṇattham samantā nagara-pākārassa adhobhāge kata-sudhākammam vuccati. Idha pana tāhi upakārikāhi yuttāni nagarān’ eva nagarūpakārikāyo ti adhippetā. *Rakkhāpentīti*, tādisesu nagaresu vasantā pi attānam rakkhāpenti.

*Kaṅkhā* ti ‘Sabbaññu na<sup>8</sup> sabbaññūti’ evam samsayo. *Vimatīti* tass’ eva vevacanam. Virūpā mati, vinicchetum asamatthā ti attho. Idam Bhagavā : ‘Ambatthassa iminā attabhāvena magga-pātubhāvo n’atthi, kevalam divaso vīti-vattati, ayam kho pana lakkhaṇa-pariyesanattham āgato, tam

<sup>1</sup> Sedh nirāgamandhā.

<sup>2</sup> Sc Bm guttīti.

<sup>3</sup> Sct omitt ca.

<sup>4</sup> Sd veṭhakantipassāhīti; Bm veṭhakanata<sup>a</sup>.

<sup>5</sup> Sdt -thāsukahi; Bm pāsukāhi.

<sup>7</sup> Bm okkhatta-.

<sup>6</sup> Bm khata-.

<sup>8</sup> Sd am.

pi kiccam na sarati, hand' assa sati-jananattham nayam demīti' āha.

11. Evam vatvā pana yasmā Buddhanām nisinnānam vā nipannānam<sup>1</sup> vā koci lakkhaṇam pariyesitum na sakkoti, thitānam pana caṇkamantānam vā sakkoti, āciṇṇa-cetam Buddhanām lakkhaṇam pariyesanattham āgata-bhāvam īyatvā utṭhāyāsanā caṇkamādhitthānam nāma tena Bhagavā utṭhāyāsanā bahi nikkhanto, tasmā *Atha kho Bhagarā ti ādi-vuttam*.

*Samannesiti* gavesi, ekam dve ti vā gaṇayanto samānayi.

*Yebhuyyenāti* pāṭhena,<sup>2</sup> bahukāni addasa appāni na addasāti attho. Tato yāni na addasa tesam dīpanattham vuttam *!hapetrā dve ti*.

*Kaṅkhatīti*, 'aho vata passeyyan' ti patthanam appādeti. *Vicikicchatīti* tato tato tāni vicinanto kiechati, na sakkoti datthum. *Nādhimuccatīti* tāya vicikicchāya sannītthānam na gacchati. *Na sampasidutīti* tato 'Paripuṇṇa-lakkhaṇo ayan' ti Bhagavati pasādām nāpajjati. Kaṅkhāya vā dubbalā vimati vuttā, vicikicchāya majjhimā, anadhimuccanatāya balavatī, asampasādena tehi tīhi dhammehi citassa kalusa-bhāvo.<sup>3</sup>

*Kosohite* ti vatthi-kesena paṭicchanne. *Vatthaguyhe* ti aṅgajāte. Bhagavato hi vārapass' eva kosohitam vattthaguyham suvaṇṇa-vanṇam paduma-gabbha-samānam. Tam so vattha-paticchannattā apassanto antomukha-gatāya ca jīvhāya pahūta-bhāvam asallakkhento, tesu dvīsu lakkhaṇesu kaṅkhī ahosi vicikicchī.

12. *Tathārūpan* ti. *Katham*<sup>4</sup> rūpam kim ettha aññena vattabbam? Vuttam<sup>5</sup> etam Nāgasena-ttheren' eva Milinda-raññā puṭṭhena: “Atidukkaram<sup>6</sup> bhante Nāgasena Bhagavatā katan” ti. “Kim mahārājāti”? “Mahājanena hiri-karaṇ - okāsam Brahmāyu - brāhmaṇassa ca antevāśinam<sup>7</sup> Uttarassa ca Bavāriyassa antevāśinam soḷasa brāhmaṇānan

<sup>1</sup> Sh Bm nippannānam.

<sup>2</sup> Bm pāyena.

<sup>3</sup> Bm kālussiya-bhāvo (only one s at p. 95).

<sup>4</sup> Bm Tam.

<sup>5</sup> Not in the published text. But comp. pp. 168, 9.

<sup>7</sup> Sh antevāsi.

<sup>6</sup> Sd atidukkharām; Bm Aha ca dukkaram.

ca Selassa ca brāhmaṇaṭṭa antevāśinam ti-sata-māṇavānāū ca dassesi bhante' ti. "Na Mahārāja Bhagavā guyham dasseti, chāyam Bhagavā dasseti, iddhiyā abhisamkharitvā nivāsana-nivattham kāya-bandhana-baddham cīvara-pārūtam chāyā-rūpaka-mattam dasseti<sup>1</sup> Mahārājāti." "Chāyam<sup>2</sup> ditthe sati dittho<sup>3</sup> yeva nanu bhante" ti. "Tiṭṭhat" etam Mahārāja, hadaya-rūpam disvā bujjhanaka-satto bhaveyya hadaya-maṇsam nintetvā<sup>4</sup> dasseyya sammā-sambuddho" ti. "Kusalo<sup>5</sup> 'si bhante Nāgasenāti."

*Ninnāmetrā* ti nīharitvā. *Anumasiti* kathina-sūcim<sup>6</sup> viya katvā anumajji. Tathā karaṇena c' ettha mudu-bhāvo, kaṇṇasotānumasanena dīgha-bhāvo, nāsika-sotānumasanena tanubhāvo, nalāṭa-paṭicchādanena puthula-bhāvo pakāsito ti veditabbo.

13. *Patimānento*<sup>7</sup> āgamento, āgamanam<sup>8</sup> assa patthento udikkhanto ti attho.

14. *Kathā-sallāpo* ti kathā ca sallāpo ca, kathana-paṭikathanan ti attho.

15. *Aho ratāti* garaha-vacanam etam. *Re* ti hīlana-vasena āmantanam. *Pañḍitukā* ti tam eva jīguechhanto āha. Sesadvaye pi es' eva nayo.

*Ecarūpena kira bho puriso attha-carakenāti*, idam 'Yādiso tvam edise attha-carake hita-kārake sati puriso nirayam y' eva gaccheyya, na aññatrāti' imam attham sandhāya vadati.

*Āsaṭṭa āsaṭṭāti* ghāttēvā ghāttetvā.

*Amhe pi*<sup>9</sup> evam upaneyya upaneyyāti. 'Brāhmaṇo kho pana Ambattho Pokkharūsūtīti' ādini vatvā evam upanetvā upanetvā paṭicchanna-kāraṇam āvikaritvā suddadāsādibhāvam<sup>10</sup> āropetvā avaca tay' amha<sup>11</sup> akkosāpīti ti adhippāyo.

*Padasā yera parattesiti* pādena<sup>12</sup> paharitvā bhūmiyam pātesi, yañ ca so pubbe ācariyena saddhim ratham abhirūhitvā<sup>13</sup>

<sup>1</sup> Bm dassesi.

<sup>2</sup> St chāya.

<sup>3</sup> Bm dittham.

<sup>4</sup> Bm nīharitvā.

<sup>5</sup> Bm kutto.

<sup>6</sup> Bm kathina-sūcim.

<sup>7</sup> Bm paṭimānento (see below p. 280, note 7).

<sup>8</sup> Bm āgamanassa for a a.

<sup>9</sup> Sd amhāpi.

<sup>10</sup> Bm sutṭhu-dās<sup>2</sup>.

<sup>11</sup> Bm tayā amhe.

<sup>12</sup> Sd pāde.

<sup>13</sup> Bm āruhitvā sārathī hutvā.

agamāsi, tam pi 'ssa ṭhānam acchinditvā rathassa purato padasā yeva<sup>1</sup> gamanam akāsi.

16. *Atirikālo* ti suṭṭhu vikālo, sammodaniya-kathāya pi kālo n' atthi.

17. *Āgamā num idha<sup>2</sup> bho* ti āgamā nu idha<sup>3</sup> bho.

19. *Adhirāsetūti* sampaṭicchatu. *Ajjatānāyāti*, yam me tumhesu kāraṇ karoto ajja bhavissati puññaū ca pīti-pāmojjañ ca tadaṭṭhāya.

*Adhvāsesi Bhagarā tuṇhi-bhāvenāti*, Bhagavā kāyaṅgam vācaṅgam vā avopetvā<sup>4</sup> abbhantare yeva khantiṁ cārento<sup>5</sup> tuṇhi-bhāvena adhvāsesi Brāhmaṇassa anuggahattham,<sup>6</sup> manasā ca sampaṭicchīti vuttam hoti.

20. *Paṇītenāti* uttamena. *Sahatthā* ti sahatthena. *Santappetvā* ti suṭṭhu tappetvā, paripuṇṇam suhitam yāvadattham katvā. *Samparāretrā* ti suṭṭhu pavāretvā, ‘Alam̄ alam’ ti hattha-saṇṇāya paṭikkhipāpetvā.

*Bhuttārin* ti bhuttavantam. *Onita<sup>7</sup>-patta-pāṇin* ti pattato onita-pāṇim, apanita-hatthan ti vuttam hoti. *Onitta-patta-pāṇin* ti pi pāṭho. Tass' attho onittam nānā-bhūtam vina-bhūtam pattam pāṇito<sup>8</sup> assāti onitta-patta-pāṇi. Tam onita-patta-pāṇim hatthe ca pattāū ca dhowitvā ekamante pattam nikkipitvā nisinnan ti attho.

*Ekamantam nisiditi* Bhagavantam evam bhūtam ñatva ekasmim okāse nisiditi attho.

21. *Anupubbikathan* ti anupaṭipāṭi-katham. Anupubbikathā<sup>9</sup> nāma dānānantaram sīlam sīlānantaro saggo saggānantaro maggo ti etesam atthānam dipana-kathā. Ten' eva seyyathiduṇ dāna-kathān ti ādim āha. *Okārun* ti avakāram lāmaka-bhāvam.

*Sāmukkaiṣikā* ti sāmam ukkaṇsikā, attanā yeva uddharitvā gahitā sayambhu-ñāṇena diṭṭhā asādhāraṇā aññesan ti attho. Kā pana sā ti. Ariya-sacca-desanā. Ten' ev' āha dukkham samudayañ nirodham maggan ti.

<sup>1</sup> Bm yevassa.

<sup>2</sup> Bm nukhvidha.

<sup>3</sup> Bm nu kho idha.

<sup>4</sup> Bm acopetvā.

<sup>5</sup> Bm dhārento.

<sup>6</sup> Bm anuggahanattham.

<sup>7</sup> Sdh n throughout.

<sup>8</sup> Sa Bm pāṇito.

<sup>9</sup> H. anupubbikathā.

*Dhamma-cakkhun ti idha sotāpatti-maggo adhippeto. Tassa uppatti-ākāra - dassanattham yam kiñci samudaya-dhamman sabban tam nirodha-dhamman ti āha. Tam hi nirodham ārammaṇam katvā kicca-vasena evam sabba-samkhataṁ pativijjhantam uppajjati.*

22. *Ditṭho ariya-sacca-dhammo etenāti ditṭha-dhammo. Es' eva nayo sesa-padesu pi. Tiṇṇā vi cikicchā anenāti tiṇṇaricikiccho. Vigatā kathamkathā assāti rigata-kathayikatho. Vesārajjappatto ti visārada-bhāvam patto. Kattha? Satthu sāsane. Nāssa paro paccayo, na parassa saddhāya etha vattatīti aparapaccayo.*

Sesam sabbattha pubbe vutta-nayattā uttānatthattā ca pākataṁ evāti.

Iti<sup>1</sup> Sumaṅga-la-Vilāsiniyā Dīgha-Nikāy-Atthakathāya  
Ambattha-Sutta-Vāññanā  
niṭṭhitā.<sup>2</sup>

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<sup>1</sup> SS omit.

<sup>2</sup> B<sup>m</sup> adds tatiyam.

## IV.

## SONADANDA-SUTTA-VANNAÑĀ.

*Evaṁ me sutam . . . pe . . . Aṅgesūti* Soṇadañḍa-suttam.  
Tatrāyam apubba-pada-vanṇanā.

*Aṅgesūti.* Aṅgā nāma aṅga-pāśādikatāya evam laddha-vohārā jānapadino rāja-kumārā. Tesam nivāso eko pi jana-pado rūḍhi-saddena Aṅgāti vuccati. Tasmim Aṅgesu janapade.<sup>1</sup>

*Cārikan* ti, idhāpi aturita-cārikā c' eva nibaddha<sup>2</sup>-cārikā ca adhippetā.

Tadā kira Bhagavato dasa-sahassī-lokadhātum oloken-tassa Soṇadañḍa-Brāhmaṇo nāṇa-jālassa anto paññāyittha. Atha Bhagavā: ‘Ayaṁ Brāhmaṇo mayhaṁ nāṇa-jāle paññā-yati, atthi nu kho assa upanissayo’<sup>3</sup> ti vimānsanto addasa<sup>4</sup> ‘Mayi tattha gate etassa antevāsinō dvādasah’ ākārehi Brāhmaṇassa vanṇam bhāsitvā mama santike ūgantum nadassanti, so pana tesam vādaṁ bhinditvā ekūna-tiñsāya<sup>5</sup> ākārehi mama vanṇam bhāsitvā mam upasam̄kamitvā pañham pucchissati, so pañha-vissajjana<sup>6</sup>-pariyosūne saranam gamissatī,’ pañca-sata-bhikkhu-parivāro tam janapadam patipanno. Tena vuttam Aṅgesu cārikam caramāno . . . pe . . . yena Campā tad avasariti.

*Gaggarāya pokkharaṇiyā* tire ti, tassa Campā-nagarassa avidūre Gaggarāya nāma rāja-mahesiyā<sup>7</sup> khāṇitattā<sup>8</sup> Gaggarā ti laddha-vohārā pokkharaṇī atthi. Tassa tire samantato

<sup>1</sup> On this paragraph comp. above, p. 239.

<sup>2</sup> Bm nibandha. (See above, pp. 239-243.)

<sup>3</sup> Bm khassūpanissayo.

<sup>4</sup> So all MSS. See above, p. 243.

<sup>5</sup> Bm -tiñsab’.

<sup>6</sup> Bm pañha-visajjana-.

<sup>7</sup> Bm rājaggamahesiyā.

<sup>8</sup> Se khān<sup>2</sup>; Bm khan<sup>2</sup>.

nilādi-pañca-vāñña-kusuma-patimāñḍitam mahantam campaka-vanam. Tasmim Bhagavā kusuma-gandha-sugandhe campaka-vane viharati. Tam sandhāya *Gaggarāya pokkhara-niyā* ti vuttam.

*Māgadhenā Seniyena Bimbisārenāti.* Ettha so rājā Māgadhanam issarattā Māgadho. Mahatiyā senāya samannāgatattā Seniyo. Bimbīti suvañṇam, tasmā sāra-suvañṇasadisa-vāñṇatāya Bimbisāro ti vuccatīti veditabbo.<sup>1</sup>

3. Bahū bahū hutvā<sup>2</sup> sañjhātā ti *sanghā*, ekekisā disāya samgho<sup>3</sup> etesam atthīti *sanghū*, pubbe nagarassa anto agaṇā bahi nikhamitvā gaṇa-sampannā<sup>4</sup> ti *gaṇī-bhūtā*.

*Khattam āmantesi*, khattā vuccati pucchita<sup>5</sup>-pucchita-pañham<sup>6</sup> vyākaraṇa-samattho mahāmatto, tam āmantesi.

*Āgamentūti*, muhuttam patimāñentum<sup>7</sup> āgachantūti vuttam hoti.

4. *Nānā-verajjakānan* ti nānā-vidhesu aññesu aññesu Kāsi-Kosalādisu rajjesu jātā, tāni vā tesam nivāso,<sup>8</sup> tato vā āgatā ti nānā-verajjakā. Tesañ nānā-verajjakānam.

*Kenacīd eva karaṇiyenāti.* Tasmiñ kira nagare dvīhi karaṇiyehi Brāhmaṇā sannipatanti yaññānubhavanattham vā manta-sajjhāyanattham vā. Tadā ca tasmim nagare yañño n' athi, Sonadandassā pana santike mante sajjhāyanattham ete sannipatitā. Tam sandhāya vuttam kenacīd eva karaṇiyenāti. Te tassa gamanam sutvā cintesum: ‘Ayam Soṇadandō uggata<sup>9</sup>-Brāhmaṇo, yebhuyyena ca aīñe Brāhmaṇā Samaṇam Gotamam saraṇam gatā, ayam eva ca na gato. Svāyam sace tattha gamissati addhā Samaṇassa Gotamassa āvat̄taniyā<sup>10</sup> māyāya āvat̄tito tam saraṇam gamissati. Tato etassāpi geha-dvāre Brāhmaṇānam asanipāto bhavissati.<sup>11</sup> Hand’ assa gamanantarāyam karomāti’ sammantaytvā tattha agamanatu. Tam sandhāya *atha kho te Brāhmaṇā* ti ādi vuttam.

<sup>1</sup> Bm vuccati.

<sup>2</sup> Bm Bahū hutvā.

<sup>3</sup> Bm sañjhā.

<sup>4</sup> Bm gaṇatām pattā.

<sup>5</sup> Se Bm pucchita once only.

<sup>6</sup> Bm pañhā.

<sup>7</sup> Bm patimāñentum (see above, p. 276, note 7).

<sup>8</sup> Se vāsā; Sdt vāso.

<sup>9</sup> Bm uttamā.

<sup>10</sup> Bm āvat̄taniya.

<sup>11</sup> Sh asanipāto bhavissati; Bm sannipāto na bhavissatiti.

5. Tattha *iminā p' aṅgenāti iminā pi kāraṇena.*

*Evam ekam kāraṇam vatvā, puna 'Attano vannē bhaññā-māne atussanaka-satto nāma n' atthi. Hand' assa vannā-bhaṇanena gamanam nivāremāti' cintetvā Bharam hi Sonadāydo ubhato sujāto ti ādīni kāraṇāni āhaṁsu.*

*Ubhato ti dvīhi pakkhehi, mātito ca pitito cāti. 'Bhoto mātā Brāhmaṇī mātu mātā Brāhmaṇī tassā pi mātā Brāhmaṇī, pitā Brāhmaṇo pitu pitā Brāhmaṇo tassa pi pitā Brāhmaṇo' ti evam bhavam ubhato sujāto mātito ca pitito ca.*

*Samsuddha-gahaṇiko ti saṁsuddha<sup>1</sup>-mātu-gahaṇī, kucchiti attho. 'Samavepākiniyā gahaṇiyā' ti<sup>2</sup> ettha ca pana kammaja-tejo-dhātu gahaṇī ti vuccati.*

*Yāva sattamā pitāmaha-yugā ti, ettha pitu pitā pitāmaho, pitāmahassa yugam pitāmaha-yugam. Yukan ti āyu-ppamāṇam vuccati, abhilāpa-mattam eva c' etam. Attato pana pitāmaho yeva pitāmaha-yugam, tato uddhami sabbe pi pubba-purisā pitāmaha-yuga<sup>3</sup>-gahaṇen' eva galitā. Evam yāva sattamo puriso tāva samsuddha-gahaṇiko, atha kho akkhitto anupakkutṭho<sup>4</sup> jāti-vādenāti dassenti.*

*Akkhitto ti 'apanetha etam, kim iminā' ti evam akkhitto anavakkhitto. Anupakkutṭho ti na upakkutṭho, na akkosam vā nindam vā patta<sup>5</sup>-pubbo. Tena kāraṇenāti jāti-vādena. 'Iti pi hīna-jātiko eso' ti evarūpena vacanenāti attho.*

*Adyho ti issaro. Mahaddhano ti mahatā dhanena saman-nāgato. Bhavato hi gehe paṭhaviyam pañsu-vālikā viya bahum dhanam. Samaṇo pana Gotamio adhano bhikkhāya udaram pūretvā yāpetīti dassenti. Muhābhogo ti pañca-kāma-guṇa-vasena mahā-upabhogo. Evam yam yam gunam vadanti 'tassa tassa paṭipakkha-vaseua Bhagavato agunam yeva dassemāti' maññamānā vadanti.*

*Abhirūpo ti aññehi manussehi adhikarūpo. Dassanīyo ti divasam pi passantānāti atitti-karaṇato dassana-yāgo. Dassanen' eva citta-ppasāda-jananto pāsādiko.*

<sup>1</sup> Se Bm samsuddhā te (see A. 3. 58). <sup>2</sup> Mahā-sudassarūputta, I. 52.

<sup>3</sup> Bm omits yuga.

<sup>4</sup> Bm anupakkutṭho (always).

<sup>5</sup> Settutta; Sd panna; Bm laddha.

Pokkharatā vuccati sundara-bhāvo, vanṇassa pokkharatā vanṇa-pokkharatā, tāya vanṇa-pokkharatāya vanṇa-sampatti� yetto ti attho. Porāna pan' āhu: 'Pokkharan ti sarīram vadanti, vanṇam vanṇam evāti.' Tesam matena vanṇañ ca pokkharañ ca vanṇa-pokkharañi, tesam bhāvo vanṇa-pokkharatā. Iti paramāya vanṇa-pokkharatāyātī uttama-parisuddhena vanṇena c' eva sarīra-saṅthāna-sampatti� cāti attho.

Brahmā-rāṇī ti setṭha-vanṇī, parisuddha-vanṇesu pi setṭhena suvanṇa-vanṇena va samannāgato ti attho. Brahma-raccasiti<sup>1</sup> Mahābrahmuno sarīra-sadisena sarīrena samannāgato. Akkhudlārakāso dassanāyātī, 'bhoto sarīre dassanassa<sup>2</sup> okāso na khuddako mahā, sabbān' eva te aṅga-paccāngāni dassanīyān' eva tāni cāpi mahantān' evāti' dīpentī.

Silam assa atthīti silavā. Vuddham vaddhitam silam assāti ruddha-sīli. Vuddha-sīlenātī vuddhena vaddhitena sīlena. Samannāgato ti yutto. Idam vuddha-sīli-padass' eva vevacanam. Sabbam etam pañca-sīla-mattam eva sandhāya vadanti.

Kalyāna-vāco ti ādisu kalyāñā sundarā parimañḍala-padavyāñjanā vācā assāti kalyāna-vāco. Kalyāñam madhuram vākkaraṇam assāti kalyāna-vākkarayo. Vākkaraṇan ti udā-hāra<sup>3</sup>-ghoso. Guṇa-paripuṇṇa-bhāvena pure-bhavā ti porī, pure vā bhavattā poriyā<sup>4</sup> nāgarikitthiyā sukumālattena<sup>5</sup> sadisā ti porī. Tāya poriyā.

Vissatthāyātī apalibuddhāya, sandiddha<sup>6</sup>-vilambitādi-dosarahitāya.

Anelagalāyātī ela-galana-virahitāya. Yassa kassaci hi kathentassa elā galati lālā paggharati khela-phusitāni vā nikkhampanti tassa vācā elagalā nāma hoti, tabbiparitāyātī attho.<sup>7</sup>

Attassa viññāpaniyātī, ādi-majjha-pariyosānam pākaṭam katy bhāsitatthassa viññāpana-samatthāya.

<sup>1</sup> Se vā, 'ti; Sd vāḍhasiti; Bm vacchasi. <sup>2</sup> Bm dassanāya.

<sup>3</sup> Bm ua. ma-.

<sup>4</sup> Bm pori (but see p. 76).

<sup>5</sup> SS. suku. attanena; Bm sukhumālattunena.

<sup>6</sup> Sdt sandit. Bm sannidha (see B. on C. VII. 4, 6).

<sup>7</sup> Bm elā thi. thout; SS vary; Bm galō; St galō; Sd vary throughout (comp. S. VIII. 2; C. IV. 14. 5; M. V. 13. 9).

*Jinno* ti jarā-jinnatāya *jinno*. *Vuddho* ti aṅga-paccaṅgā-nam vuddhi-bhāvam mariyādaṁ patto. *Mahallako* ti jāti-mahallakatāya samannāgato, cira-kāla-ppasūto ti vuttam hoti. *Addhagato* ti addhānam gato. Dve tayo rāja-parivatte atito ti adhippāyo. *Vayo anuppatto* ti pacchima-vayaṁ sampatto. Pacchima-vayo nāma vassa-satussa pacchimo tatiya-bhāgo.

Api ca *jinno* ti porāṇo, cira-kāla-ppavatta-kulanvayo<sup>1</sup> ti vuttam hoti. *Vuddho* ti sīlācārādi-guṇa-vuddhippatto.<sup>2</sup> *Mahallako* ti vibhava-mahantatāya samannāgato. *Addhagato* ti magga-paṭipanno, Brāhmaṇānam vata-cariyādi-mariyādaṁ avitikkamma caraṇa-silo.<sup>3</sup> *Vayo anuppatto* ti jāti-vuddha-bhāvam pi antima-vayaṁ anuppatto.

6. *Eram vutte* ti evam tehi Brāhmaṇehi vutte. Soṇa-danḍo, ‘Ime Brāhmaṇā jāti-ādīhi mama vanṇam vadanti, na kho pana me yuttam attano vanṇe rajjitung, handāham etesam vādam bhinditvā Samaṇassa Gotamassa mahanta-bhāvam paññāpetvā etesam tattha gamanam karomīti’ cintetva, *Tena hi bho mama pi suṇathāti*<sup>4</sup> ādim āha. Tattha ye pi ubhato sujāto ti ādayo attano guṇehi sadisā guṇā<sup>5</sup> ti pi ‘Ko cāham ke<sup>6</sup> ea Samaṇassa Gotamassa jāti-sampatti-ādayo guṇā’ ti attano guṇehi uttaritare yeva maññamāṇo, itare pana ekantena va Bhagavato mahanta-bhāva-dīpannatham pakāseti.

*Mayam era arahāmāti*, evam niyamento v'ettha idam dīpeti: ‘Yadi guṇa-mahantatāya upasam̄kamitabbo nāma hoti, yathā Sinerum upanidhāya sāsapo mahāsamuddam upanidhāya gopadakam<sup>7</sup> sattsu mahā-saresu udakam upanidhāya ussāvabindu paritto lāmako, evam eva Samaṇassa Gotamassa jāti-sampatti-ādayo pi guṇe upanidhāya amhākam guṇā parittā lāmakā. Tasmā mayam era arahāma tam bhavantam Gotamam dassanāya upasam̄kamitun’ ti.

*Mahantam ūtī-saṇgham ohāyāti* māti-pakkhe asīti kula-

<sup>1</sup> Sed kulavaiso.

<sup>2</sup> Bm vuddhiyā yutto.

<sup>3</sup> Sc carasi; Sdt carayi.

<sup>4</sup> Sc supati; Bm suṇāthāti.

<sup>5</sup> Sdt guno.

<sup>6</sup> SS. ko.

<sup>7</sup> Sdt gopadelakam.

sahassāni piti-pakkhe asītin ti<sup>1</sup> evam saṭṭhi-kula-sata-sahassam ohāya pabbajito.

*Bhūmigatañ ca rehāsaṭṭhañ cāti*, ettha rājangaṇe c'eva uyyāne ca sudhā-mattā-pokkharanāyo satta-ratana-pūrā<sup>2</sup> katvā bhūmiyām ṭhapita-dhanam bhūmi-gatam nāma, pāsādā-niyyūhādayo pi pūretvā ṭhapitam vehāsaṭṭham<sup>3</sup> nāma. Etan tāva kula-pariyāyena āgatam. Tathāgatassa pana jātadivase yeva saṅkho elo uppalo puṇḍarīko ti cattāro niḍhayo upagatā, yesu<sup>4</sup> saṅkho gāvutiko elo addha-yojaniko uppalo tigāvutiko puṇḍarīko yojaniyo ti tesu pi gahita-gahitam pūrati yeva. Iti *Bhagavā pahūtam hirañña-suraññam ohāya pabbajito* ti veditabbo.

*Duharo va samāno* ti taruno va samāno. *Susu-kāla-keso*<sup>5</sup> ti suṭṭhu-kāla-keso, añjana-vanṇa-keso va hutvā ti attho. *Bhaddenāti laṭṭhakena*,<sup>6</sup> paṭhamena vayasāti tiṇṇam vayānaṃ paṭhamā-vayena.

*Akāmakānan* ti anicchamānānam, anādaratthe sāpi<sup>7</sup>-vacanām. Assūni mukhe etesan ti *assu-mukhā*, tesam assu mukhānam, assu-kilinna-mukhānan ti attho. *Rudantānan* ti kanditvā rodamānānam.

*Akkhuddārakāso* ti, ettha Bhagavato aparimāṇo yeva dassanāvakāso<sup>8</sup> ti veditabbo.

Tatr' idam vatthup. Rājagahe kira aññataro Brāhmaṇo, 'Samaṇassa Gotamassa pamāṇam gahetum na sakkā'<sup>9</sup> ti sutvā, Bhagavato piṇḍāya pavisana-kāle satṭhi-hatṭham veṇum gahetvā nagara-dvārassa bahi ṭhatvā, sampatte Bhagavati veṇum gahetvā samīpe atthāsi. Venu Bhagavato jānuka-mattam pāpuṇi. Puna-divase dve veṇū ghaṭetvā samīpe atthāsi. Bhagavā pi dvīṇṇam veṇūnam upari dve-veṇu-mattam<sup>10</sup> eva paññāyamāno 'Brāhmaṇa kiṁ karosīti' āha. 'Tumhākām pamāṇam gaṇhāmīti.' 'Brāhmaṇa sace pi tvam sakala-cakkavāla-gabbham pūretvā ṭhita-veṇū

<sup>1</sup> Bm pitu-p. asīti k. sahassanīti.

<sup>3</sup> SS vehāsa-gatan.

<sup>2</sup> Bm satta-ratanānam pure.

<sup>5</sup> Bm sukāla-; Sd Dussu-kāla-.

<sup>4</sup> Bm uggatā tesu.

<sup>7</sup> SS sāpi-.

<sup>6</sup> Bm lakkhaṇena.

<sup>9</sup> St Bm sakko.

<sup>8</sup> Bm dassanāya okāso.

<sup>10</sup> Bm kaṭi-mattam.

ghaṭetvā āgamissasi n' eva me pamāṇam gahetuṁ sakkhissasi.  
Na hi mayā cattāri asaṅkheyyāni kappa-sata-sahassāni ca  
tathā pāramiyo pūritā yathā me paro pamāṇam gaṇheyya.  
Atulo Brāhmaṇa Tathāgato appameyyo' ti vatvā Dhamma-  
pade<sup>1</sup> gātham āha.

Te tādise pūjayato nibbute akutobhaye<sup>2</sup>

Na sakkā puññam saṅkhātum im' ettam<sup>3</sup> api kenaci.

Gāthā-pariyosāne caturāśiti pāṇa-sahassāni amatam pivimsu.

Aparam pi vatthu. Rāhu kira Asurindo cattāri yojana-sahassāni atṭha ca yojana-satāni ucco, bāhantaram assa dvā-dasa yojana-satāni, [bahalantarena cha-yojana-satāni,] <sup>4</sup> hatthatala-pādātalānam puthulattena tīṇi yojana-satāni, aṅguli-pabbāni paññāsa yojanāni, bhāmuk-antaram paññāsa yojanam, [mukham dvi-yojana-satam ti-yojana-satam gambhīram ti-yojana-satam parimaṇḍalam, gīvā ti-yojana-satam]<sup>5</sup> nalāṭam<sup>6</sup> ti-yojana-satam, sīsam nava-yojana-satam. ‘So ’ham ucco ’smi satthāram onāmitvā oloketum na sakkhissāmīti’ n’ āgacchati.<sup>7</sup> So ekadivasam Bhagavato vaṇṇam sutvā, ‘Yathā kathañci<sup>8</sup> olokessamīti’ āgato. Bhagavā tassa ajjhāsayam vidiyā: ‘Catusu iriyāpathesu katareṇa dassessāmīti’ cintetva, ‘thitako nāma nico pi ucco viya paññāyati, nipanno v’ assa attā<sup>9</sup> dassessāmīti,’ ‘Ānanda gandha-kuṭi-pariveṇe mañeakam paññāpehīti’ vatvā, tattha sīha-seyyam kappesi. Rāhu āgantvā<sup>10</sup> nipannam Bhagavantam givam unnaṁetvā nabha-majjhe puñña-candam viya ulokesi. ‘Kim idam Asurindāti’ ca vutte, ‘Bhagavā onāmitvā<sup>11</sup> oloketum na sakkhissāmīti n’ āgañchin<sup>12</sup> ti.’ ‘Na mayā Asurinda adhomukhena pāramiyo pūrita, uddhaggam eva katvā dānam dinnan’ti. Tam divasam Rāhu saranam agamāsi. Evam Bhagavā akhuddāvakaśo dassanāya.

<sup>1</sup> Bm omits.

<sup>2</sup> Bm akulobhaye.

<sup>3</sup> Bm imettham (comp. Dhp. 196; SS omit the verses).

<sup>5</sup> SS omit.

<sup>4</sup> SS omit

<sup>7</sup> Sd nāgacchāti; Bm cintetvā nāgacchi.

<sup>6</sup> So Bm kathañ ca.

<sup>9</sup> St attānam.

<sup>10</sup> So Bm nabha-

<sup>11</sup> Bm onāmetvā.

<sup>12</sup> So Bm n’āgacchin (cch separately).

Catu-pārisuddhi-silena silarā. Tam pana silam ariyam uttamam parisuddham, tenâha arya-sīlē ti. Tad etam anavajatthena<sup>1</sup> kusalam, tenâha kusala-sīlē ti. Kusalena silenāti idam assa vevacanam.

Bahunnam<sup>2</sup> ācariya-pācariyo ti. Bhagavato ekekāya dhamma-desanāya caturāsītīm pi pāṇa-sahassāni aparimānā pi devamanussā maggaphalāmatam pivanti. Tasmā bahunnam ācariyo. Sāvaka-veneyyānam pana pācariyo ti.

Khiṇa-kāma-rāgo ti, eththa kāmam Bhagavato sabbe pi kilesā khīnā, Brūhmaṇo pana te na jānāti attano jānanaṭṭhāne yeva gunam katheti.

Vigata-cāpallo ti ‘Patta-maṇḍanā cīvara-maṇḍanā senāsa-na-maṇḍanā imassa vā pūti-kāyassa kelanā paṭikelanā’<sup>3</sup> ti evam-vutta-cāpalya<sup>4</sup>-virahito.

Apāpa-purekkhāro ti, āpāpe nava lok-uttara-dhamme purato katvā vicarati. Brahmaññāya pajāyāti Sāriputta-Moggallāna-Mahākassapādi-bhedāya Brāhmaṇa-pajāya [etissāya ca pajāya]<sup>5</sup> purekkhāro. Ayam hi pajā Samaṇam Gotamam purakkhatvā<sup>6</sup> caratīti attho. Api ca apāpa-purekkhāro ti na pāpam purekkhāro, na pāpam purato katvā carati pāpam na icchatīti attho. Kassā. Brahmaññāya pajāya. Attanā saddhim paṭiviruddhāya pi brāhmaṇa-pajāya aviruddho hita-sukh-atthiko yevāti vuttam hoti.

Tiro-ratthā ti para-ratthato. Tiro-janapadā ti para-janapadato. Sampucchitum<sup>7</sup> āgacchantīti, khattiya-paṇḍitādayo c’ eva deva-brahma-nāga-gandhabbādayo ca ‘pañhe abhisam-kharitvā pucchissāmātī’ āgacchanti. Tattha keci pucchāya vā dosam vissajjana-sampaṭiechane<sup>8</sup> vā asamatthatam sallakkhetvā apucchitvā va tuṇhī niśidanti, keci pucchanti, kesañ ci Bhagavā va pucchāya ussāham janetvā vissajjeti. Evam sabbesam pi tesam vimatiyo, tīram patvā mahā-samuddassa ūmiyo viya, Bhagavantam patvā va bhijjanti.

<sup>1</sup> Sct -atthana; Sd -atthāna.

<sup>2</sup> Bm bahūnam (twice).

<sup>3</sup> Bm . . . pa . . . kelāvanā patikelāyanā.

<sup>5</sup> Not in SS.

<sup>4</sup> Sdt cāpala-; Bm cāpalla.

<sup>7</sup> Bm pañham pucchitum.

<sup>6</sup> Bm purakkhitvā.

<sup>8</sup> Sc sampavissajjane; Sd sampavijjane.

*Ehi-sâgata*<sup>1</sup>-vâditi deva-manussa-pabbajita-gahatthesu tam tam attano santike<sup>2</sup> âgatam ‘ehi sâgatan’ ti evam-vâdîti attho.

*Sakhilo* ti. Tattha katamam sâkhalyam? ‘Yâ sâ vaca nelâ kanña-sukhâ’ ti<sup>3</sup> âdinâ nayena vutta-sâkhalyena saman-nâgato mudu-vacano<sup>4</sup> ti attho.

*Sammodako* ti patisanthâra-kusalo.<sup>5</sup> Âgatânam catunnam parisânam ‘kacci bhikkhu khamañiyam kacei yâpaniyam’ ti âdinâ nayena sabbam addhâna-daratham vûpasamento viya pathamataram sammodanîya-katham kattâ ti attho.

*Abbhâkuñiko* ti, yathâ ekacce parisam katvâ<sup>6</sup> thaddhamukhâ sanñkucita-mukhâ honti na ediso. Parisa-dassanena pan’ assa bâlâtapa-dassanena<sup>7</sup> viya padumam mukha-padumam vikasati<sup>8</sup> puñña-canda-sassirikam hoti.

*Uttâna-mukho* ti, yathâ ekacce nikkujjita-mukhâ viya sampattâya parisaya na kiñci kathenti atidullabha-kathâ honti na evarûpo. Samaño pana Gotamo sulabha-katho, na tassa santikam âgatâgatânam ‘Kasmâ mayam idh ’âgata’ ti vippañisâro uppajjati, dhammam pana sutvâ attamanâ va hontîti dasseti.

*Pubba-bhâsiti* bhâsanto va pañhamataram bhâsatî. Tañ ca kho kâla-yuttam pamâña-yuttam attha-nissitam eva bhâsatî na niraththaka-katham.

*Na tasmin gâme râ* ti, yaththa kira Bhagavâ pañivasati, tattha mahesakkhâ devatâ ârakkham gañhanti. Tâ nissâya manussânam upaddavo na hoti. Pañsupisâcakâdayo eva hi manusse vihethenti,<sup>9</sup> te tâsam ânubhâvena dûram apakkamanti. Api ca Bhagavato mettâ-balena pi na amanussâ manusse vihethenti.

Samghî ti âdisu anusâsitabbo sayam vâ uppâdito samgho assa aththîti *samghî*. Tâdiso c’assa gaño aththîti *gañî*. Puri-ma-padassa vâ vevacanam etam. Âcâra-sikkhâpana-vasena gañassa âcâriyo ti *gañâcariyo*. *Puthu-tittha-karânan* ti bahunnam<sup>10</sup> tittha-karânam.

<sup>1</sup> Bm svâgata (twice).

<sup>2</sup> Bm santikam.

<sup>3</sup> D. I. 9.

<sup>4</sup> Sdt mudâ-vacano.

<sup>5</sup> Bm patisandhâra-.

<sup>6</sup> Se Bm patvâ.

<sup>7</sup> Bm samphassen’ eva ca.

<sup>8</sup> Se vikasiti; Bm vikasitam.

<sup>9</sup> Bm vihethenti (twice).

<sup>10</sup> Sed bahunñam; Bm bahûnam.

*Yathā rā tathā rā ti yena vā tena vā Acelakādi-matta-kenāpi kāraṇena. Samudāgacchatī samantato udāgacchati, abhivaddhati.*

*Atithino te hontīti te amhākam āgantuka-navakā pāhuṇakā hontīti attho.*

*Pariyāpuṇāmīti jānāmi.*

*Aparimāṇa-vanṇo ti tathā-bhūten<sup>1</sup> eva sabbaññunā pi appameyya-vanṇo ‘Pag eva mādisenāti’ dasseti. Vuttam pi c’etam :*

Buddho pi Buddhassa bhaṇeyya vanṇam  
Kappam pi ce aññam abhāsamāno.  
Khīyetha kappo cira-dighamantare  
Vanṇo na khīyetha Tathāgatassāti.

7. Imā pana Satthu<sup>2</sup> guṇa-katham sutva te Brāhmaṇā cintayimṣu : ‘*Yathā Sonadandō Brāhmaṇo Samanassa Gotamassa vanṇe bhāsati anomā-guṇo so bhavaṇ Gotamo, evam tassa guṇe jānamānenā kho pana ācariyena aticirām adhivāsitam, handa nam anuvattāmāti’ anuvattayimṣu. Tasmā evaṇ rutte te Brāhmaṇā ti-ādi vuttam.*

Tattha alam evāti yuttam eva. *Api puṭaṇsenāti, puṭaṇsam<sup>3</sup> vuccati pātheyyam, pātheyyam<sup>4</sup> gahetvā pi upasam̄kamitum yuttam evāti attho.<sup>5</sup>* Puṭo añse assāti puṭaṇso. Tena puṭaṇ-sena. Añsena pātheyya-puṭam vahantenāpīti vuttam hoti.

8. *Tiro vanasāṇḍa-gatussāti anto vana-saṇḍe gatassa, vihāra-abbhantaram paviṭṭhassāti attho.*

9. *Añjaliṇ paṇāmetrā ti.* Ye te ubhato-pakkhikā te evam cintayimṣu : ‘Sace no micchā-ditthikā codessanti, “Kasmā tumhe Saṇaṇam Gotamam vanditthāti ?” tesam “Kim añjali matta-karaṇena pi vandantam nāma hotīti ?” vakkhāma. Sace no sammā-ditthikā codessanti, “Kasmā tumhe Bhagavantam vanditthāti ?” tesam “Kim sīsena bhūmim paharantem’ eva vanditam hoti, nanu añjali-kammam pi vandanā evāti ?” vakkhāmāti.’

<sup>1</sup> Bm taṭhārūpen’.

<sup>3</sup> Bm putosenāti puṭosam.

<sup>5</sup> B adds Puṭaṇsenāti pi paṭho. Tassattho.

<sup>2</sup> SS omit.

<sup>4</sup> Bm tam.

*Nāma-gottan* ti. ‘Bho Gotama aham asukassa putto Datto nāma, Mitto nāma, idha āgato’ ti vadantā nāmam sāventi nāma, ‘Bho Gotama aham Vāsetṭho nāma Kaccāyano nāma idh āgato’ ti vadantā gottam sāventi nāma. Ete kira daliddā jinñā kula-pūttā ‘parisa-majjhe nāma-gotta-vasena pākaṭā bhavissāmāti’ evam akamsu.

Ye pana *tunhī-bhūtā nisidim̄su* te kerāṭikā c’ eva andha-bālā ca. Tattha kerāṭikā ‘Ekam dve kathā-sallāpe pi karonto vissūsiko hoti, atha vissāse sati ekam dve bhikkhā adātum na yuttan’ ti tato attānam mocetvā tunhī nisidanti. Andha-bālā aññānatā yeva avakkhitta-mattikā-piṇḍo viya yattha kattha ci tunhī-bhūtā nisidanti.

11. *Cetasā ceto pariritakkan* ti. Bhagavā, ‘Ayam Brāhmaṇo āgata-kālato paṭṭhāya adho-mukho thaddha-gatto kiñci cintayamāno nisinno, kin nu kho cintetiti’ āvajjanto, attano cetasā tassa cittam aññāsi. Tena vuttam *cetasā ceto-pariritakkam aññāyāti*.

*Vihāññatiti* vighātam āpajjati.

13. *Anuriloketrā parisān* ti. Bhagavatā saka-samaye pañha-pucchanena uade miyyamāno ukkhipitvā thale ṭhapito viya samapassaddha<sup>1</sup>-kāya-citto hutvā parisam samgañhanattham ‘Diṭṭhi-sañcaren’<sup>2</sup> eva upadhārentu me bhavanto<sup>3</sup> vacanan’ ti vadanto viya anuviloketvā parisam Bhagavantam etad avoca.

*Sujam paggañhantānan* ti yañña-yajanatthāya sujam paggañhantesu Brāhmaṇesu paṭhamo vā dutiyo vā ti attho. Sujāya dīyamānam mahā-yāgam paṭigāñhantānan ti Porāṇā.

14. Iti Brāhmaṇo saka-samaya-vasena sammad eva pañham vissajjesi. Bhagavā pana visesato uttama-brāhmaṇassa dasanattham *Imesam panāti* ādim āha.

17. *Etad avocun* ti, ‘sace jāti-vanna-manta-sampanno Brāhmaṇo na hoti, atha ko carahi loke Brāhmaṇo bhavissati. Nāseti no ayan Sonadaṇḍo, hand’ assa vādām paṭikkhipāmāti’<sup>4</sup> cintetvā etad avocum.

<sup>1</sup> Seht samassattha.

<sup>3</sup> Sd bhagavanto; Bm bhonto.

<sup>2</sup> Se sacaren'; Bm sañjānen'.

<sup>4</sup> Bm paṭikkhipissāmāti.

*Aparadatiti* paṭikkhipati. *Anupakkhandatiti* anupavisati. Idam ‘sace tvām pasāda-vasena Samāṇam Gotamam saraṇam gantu-kāmo gaccha, mā Brāhmaṇa<sup>1</sup>-samayam bhindīti’ adhippāyena āhamṣu.

18. *Etad avocāti*. ‘Imesu Brāhmaṇesu evaṁ ekappahārena va vicarantesu ayam kathā pariyosānam na gamissati. Handa te nissadde katvā<sup>2</sup> Sonadañden’ eva saddhim kathemīti’ cintetvā etam *Sace<sup>3</sup> kho tunhākan ti ādikam vacanam avoca.*

19. *Saha dhammenāti sakāraṇena*.<sup>4</sup>

20. *Samasamo ti ṭhapetvā eka-desa-samatam<sup>5</sup> sama-bhāvena samo, sabbākārena samo ti attho.*

*Aham assa mātā-pitaro jānāmīti, bhaginiyā-puttassa mātā-pitaro kiṁ na jānissati. Kula-koṭi-dīpanam sandhāya evam<sup>6</sup> vadati.*

*Musā pi bhāsceyyāti attha-bhaūjakaṁ musā-vādam kareyya.<sup>7</sup>*

*Kim vajno karissatīti abbhantare guṇe asati kiṁ karissati?* Kim assa Brāhmaṇa-bhāvam rakkhitum sakkhissatīti attho. Athāpi ‘Siyā puna “pakati-sile ṭhitassa Brāhmaṇa-bhāvam sādhethīti.” Evam pi silam eva sādhessati. Tasmiṁ hi ‘ssa asati Brāhmaṇa-bhāvo nāhositī’ sammoha-mattam vajṇādayo.

21. Idam pana sutvā te Brahmaṇā ‘Sabhāvam ācariyo āha, akāraṇā va mayam ujjhāyimhāti’ tunhī ahesum. Tato Bhagavā ‘Kathito Brāhmaṇena pañho.<sup>8</sup> Kim pan’ ettha pati-ṭṭhātum sakkhissatīti na sakkhissatīti?’ Tassa vīmaṇsan-atham *Imesam pana Brāhmaṇāti* ādim āha.

*Sīla-paridhotā ti sīla-parisuddhā.*

*Yattha sīlam tattha paññā ti, yasmiṁ puggale sīlam tath’ eva paññā. Kuto dussile paññā ti paññā-rabite vā jaṭe elāmūge kuto<sup>9</sup> sīlan ti. Sīla-paññānan ti sīlañ ca paññānan ca.<sup>10</sup> Paññānan ti paññā yeva.*

22. *Eram etam Brāhmaṇāti* Bhagavā Brāhmaṇassa vaca-

<sup>1</sup> Bm brahmaṇassa.

<sup>2</sup> Sch nissadetvā; Sāt nissandetvā.

<sup>3</sup> Bm sace nu.

<sup>4</sup> Bm saha kāraṇena.

<sup>5</sup> Bm samattam.

<sup>6</sup> Bm -padipanam sandhāy’ eva.

<sup>7</sup> Sc kareyyām; Bm katheyya.

<sup>8</sup> SS pañho ti; Bm kathite . . . pañhe.

<sup>9</sup> SS omit.

<sup>10</sup> SS add sīla; Bm adds sīla-paññānan.

nam anujānanto āha. Tattha *sīla-paridhotā paññā* ti catuparisuddhi-silena dhotā. Katham pana silena paññām dhotatī? Yassa puthujjana-silam saṭṭhi asīti vassāni akhanḍam hoti, so maraṇa-kāle pi sabba-kilese jhāpetvā<sup>1</sup> silena paññām dhovitvā arahattam gaṇhāti, Katthaka<sup>2</sup>-sāla-pariveṇe Mahā<sup>3</sup>-Satthivassa-tthero viyo. There kira maraṇa-maṇice nipajjītvā balava-vedanāya nitthanante,<sup>4</sup> Vasabha-mahārājā<sup>5</sup> ‘theram passissāmīti’ gantvā parivena-dvāre ṭhito tam saddam sutvā pucchi : ‘Kissa saddo ayan’ ti? ‘Therassa niṭṭhanana<sup>6</sup>-saddo’ ti. ‘Pabbajjāya satṭhi-vassena vedanā pariggaha-mattam pi na kataṃ. Na dāni tam vandissāmīti’ nivattitvā Mahābodhim vanditum gato. Tato upatthāka-daharo theram āha, ‘Kim no bhante lajjāpetha.<sup>7</sup> Saddho rājā vippaṭisārī hutvā “na vandissāmīti” gato’ ti. ‘Kasmā āvuso’ ti?

‘Tumhākām nitthanana<sup>8</sup>-saddam sutva’ ti.

‘Tena hi me okāsam karothāti’ vatvā, vedanam vikkham-bhetvā<sup>9</sup> arahattam patvā daharassa saññām akāsi:<sup>10</sup> ‘Gacch’ āvuso, idāni rājānam amhe vandāpehīti.’ Daharo gantvā, ‘Idāni kira theram vandathāti’ āha. Rājā sumsumāra<sup>11</sup> patitena theram vandanto : ‘Nāham ayyassa arahattam vandāmi, puthujjana-bhūmiyam pana ṭhatvā rakkhita-silam eva vandāmīti’ āha. Evam silena paññām dhovati nāma. Yassa pana abbhantare sīla-saṃvaro n’ atthi, ugghaṭitaññutāya pana catuppadiya-gāthā-pariyosāne paññāya sīlam dhovitvā saha paṭisambhidāhi arahattam pāpuṇāti. Ayam paññāya silan dhovati nāma, seyyathāpi Santati mahāmatto.<sup>12</sup>

*Katamam pana tam Brāhmaṇāti.* Kasmā āha? Bhagavā kira cintesi : ‘Brāhmaṇānam samaye pañca silāni silan ti paññāpenti, veda-ttaya-ugghaṭaṇa-paññām<sup>13</sup> paññā ti, upari

<sup>1</sup> St ghāṭetvā ; Sed omit.

<sup>2</sup> Bm Kandara.

<sup>3</sup> So Sedt.

<sup>4</sup> Bm therō . . . nitthunanto (see J. I. 463; II. 362, 363; IV. 416).

<sup>5</sup> King of Ceylon A.D. 66–110, but Bm has Tissa-mahārājā.

<sup>6</sup> SS nitthana ; Bm niṭṭhuna.

<sup>7</sup> Set lajjāpetha = Bm.

<sup>8</sup> Bm niṭṭhuna.

<sup>9</sup> Bm vikkham-bhetvā.

<sup>10</sup> Bm adāsi.

<sup>11</sup> Bm susumāra.

<sup>12</sup> See the story in the Dhp. Com. pp. 306–311.

<sup>13</sup> SS omit paññām ; Bm omits ugghaṭaṇa.

visesam̄ na jānanti, yan nūnāham Brāhmaṇassa uttari-visesa-bhūtam magga-silam̄ phala-silam̄ magga-paññam̄ phala-paññāñ ca<sup>1</sup> dassetvā arahatta-nikūṭena desanam niṭṭhapeyyan’ ti. Atha nam̄ kāthetu-kamyatāya pucchanto: *Katamāñ pana tam Brāhmaṇa silam katamā sā pañña ti āha.* Atha Brāhmaṇo, ‘Mayā saka-samaya-vasena pañho vissajjito. Samāṇo pana Gotamo mām puna nivattitvā puechati. Idāni ’ssāham cittam paritosetvā vissajjituṁ sakkuṇeyyam vā, na vā? Sace sakkhissam̄ paṭhamam̄ uppannā pi me lajjā bhij-jissati asakkontassa pana na-sakkomīti-vacane doso n’ athiti’ nivattitvā, Bhagavato yeva bhāram karonto: *Ettaka-paramāra mayan ti ādim āha.* Tattha *ettaka-paramā* ti ‘ettakam̄ sīla-paññāñan ti vacanam eva paramam̄ amhākam̄, te mayam ettaka-paramā. Ito param̄ bhāsitassa etassa attham na jānāmāti’ attho.

23. Ath’ assa Bhagavā sīla-paññāñam̄<sup>2</sup>-mūla-bhūtassa Tathā-gatassa uppādato pabbuti sīla-paññāñan dassetum Idha Brāhmaṇa Tathāgato ti ādim āha. Tass’ attho Sāmaññā-phale vutta-nayen’ eva veditabbo. Ayam pana viseso. Idha tividham pi silam ‘idam pi ’ssa hoti sīlasmin’ ti evam silam icc eva niyātitam,<sup>3</sup> paṭhamajjhānādīni cattāri jhānāni athato<sup>4</sup> paññā-sampadā. Evam paññā-vasena pana aniyātetvā vipassanādi-paññāya padaṭṭhāna-bhāva-mattena dassetvā vipassanā-paññāto<sup>5</sup> paṭṭhāya paññā niyātitā ti.

24. *Srātanāyāti* padassa attho ajjatanāyāti eththa vutta-nayen’ eva veditabbo.

26. *Tena mām sā parisā paribhareyyāti*, tena tumhe dūrato va disvā āsanā vutṭhitā-kāraṇena mām parisā, ‘Ayam Soṇa-danḍo pacchima-vaye thito mahallako, Gotamo pana daharo yuvā, nattā<sup>6</sup> pi ’ssa nappahoti, so nāma attano nattu-bhāvam<sup>7</sup> pi appattassa āsanā vutṭhāsīti’<sup>8</sup> paribhaveyya.

*Āsanā me tam rūṭhānan ti.* Mama agāravena avuṭṭhānan

<sup>1</sup> Bm ca tesam.

<sup>2</sup> Bm niyād<sup>5</sup> (three times).

<sup>3</sup> Bm paññāto.

<sup>4</sup> Bm natta-bhāvam.

<sup>2</sup> Bm paññāya.

<sup>4</sup> Sc athathato; Sd attato.

<sup>6</sup> Bmutta-nattā.

<sup>8</sup> Sc vutṭhatiti; St vutṭhāsītī.

nāma n' atthi, bhoga-nāsa<sup>1</sup>-bhayena pana na uṭṭhahissāmi.<sup>2</sup> Tam tumhehi c' eva mayā ca nātum vat̄atī. Tasmā Asanā me etām bharam Gotamo paccuṭṭhānam dhāretūti. Iminā kira sadiso kuhako dullabho, Bhagavati<sup>3</sup> pan' assa agāravam nāma n' atthi. Tasmā bhoga-nāsa-bhayā kuhana-vasena evam vadati. Parapadesūpi es' eva nayo.

27. *Dhammiyā kathāyāti* ādisu tamkhaṇānurūpāya dhamma-kathāya dīṭṭha-dhammadika-samparāyikam attham sandassetrā,<sup>4</sup> kusala-dhamme samādapetrā gaṇhāpetvā, tath' eva ca nam<sup>5</sup> samuttejetrā sa-uṣṣāham katvā, tāya ca sa-uṣṣāhatāya<sup>6</sup> aññehi ca vijjamāna-guṇehi sampahaṇsetrā dhamma-ratana-vassam vassitvā, uṭṭhāyāsanā pakkāmi.

Brahmaṇo pana attano kuhakatāya evam pi Bhagavati dhamma-vassam vassante visesam nibbatetum<sup>7</sup> nāsakkhi. Kevalam assa āyatim nibbānatthāya vāsanā-bhāgiyā va<sup>8</sup> sabbā purima-paccima-kathā ahositi.

<sup>9</sup> Sumanigala-Vilāsiniyā Dīgha-Nikāy-Aṭṭhakatthāya  
Sonadanda-sutta-Vannanā  
nitthitā.<sup>10</sup>

<sup>1</sup> Bm nāsana (twice).

<sup>2</sup> Bm rutthahissāmi.

<sup>3</sup> Bm Bhagavato.

<sup>4</sup> Bm sandassitvā.

<sup>5</sup> Sd tattha vacanam; St tattha ca nā; Bm tattha nam.

<sup>6</sup> Sd c' assa uss°; Bm ca uss°.

<sup>7</sup> Sdt niddhantetum.

<sup>8</sup> Bm -bhāgiyāya (omits va).

<sup>9</sup> Bm begins iti.

<sup>10</sup> Bm adds catuttham.

## V.

KŪTADANTA-SUTTA-VANṄNĀ.<sup>1</sup>

1. *Eram me sutam . . . pe . . . Magadhesuti Kūṭadanta-suttam. Tatrāyam apubba-pada-vanṇanā.*

*Magadhesuti* Magadhā nāma jānapadino rāja - kumārā. Tesan nivāso eko pi janapado rūḍhi-saddena Magadhā ti vuccati. Tasmin Magadhesu janapade. Ito paraṇ purima-sutta dvaye vutta-nayam eva.

*Ambalaṭṭhikā Brahmajāle-vutta-sadisā* va.<sup>2</sup>

*Kūṭadanto* ti tassa Brāhmaṇassa nāmam.

*Upakkhato*<sup>3</sup> ti sajjito.

*Vacchatara-satānīti* vaccha-satāni. *Urabbhā* ti taruṇa-menḍakā vuccanti. Ete tāvā Pāliyam āgatā yeva, Pāliyam pana anāgatānam pi anekesam miga-pakkhinam satta-satta-satāni sampiṇḍitān' evāti veditabbāni. Sabba<sup>4</sup>-satta-satika-yāgam kir' esa yajitu-kāmo hoti.

*Thūṇūpanītānīti*<sup>5</sup> bandhitvā ṭhapanatthāya yūpa-samkhātam thūṇam upanītāni.

5. *Paṭivasantīti* yaññānubhavanatthāya parivasanti.<sup>6</sup>

9. *Ti-vidhan* ti, ettha vidhā vuccati ṭhapanā, ti-ṭṭhapanāti attho. *Solasa-parikkhāran* ti solasa-parivāram.

10. *Bhūta-pubban* ti, idam Bhagavā pathavi-gatam nidhim uddharitvā purato rāsim karonto viya bhava-patičchannam pubba-caritam dassento āha.

*Mahā-rijito* ti. So kira sāgara-pariyantam mahā-pathavi-

<sup>1</sup> Bm Kūṭa- (throughout).

<sup>2</sup> Sed c̄to.

<sup>3</sup> SS. °ṇitanīti (see J. 3. 45).

<sup>2</sup> See above, p. 41.

<sup>4</sup> Bm satta.

<sup>6</sup> Set Bm paṭiv-.

maṇḍalam vijini, iti mahantam vijitam assāti Mahā-vijito tveva saṅkham agamāsi.

Addho ti ādisu, yo koci attano santakena vibhavena addho hoti, ayam pana na kevalam addho yeva, mahaddhano, mahatā aparimāṇa-saṅkhena dhanena samannāgato. Pañca-kāma-guṇa-vasena mahantā uṭārā bhogā assāti mahā-bhogo. Piṇḍa-piṇḍa-vasena c' eva suvaṇṇamāsaka - rajatamāsakādi - vasena ca jātarūpa - rajatassa pahūtataṭya pahūta - jātarūpa - rajato,<sup>1</sup> aneka-koti-saṅkhena jātā-rūpa-rajatena samannāgato ti attho.

Vittīti tuṭṭhi, vittiyyā upakaraṇam vittūpakaraṇam, tuṭṭhi-kāraṇan ti attho. Pahūtam nānāvidhālaṅkāra - suvaṇṇa-rajata-bhājanādi-bhedam vittūpakaraṇam assāti pahūta-vittūpakaraṇo. Satta - ratana - saṅkhātassa nidhetvā<sup>2</sup> ṭhapita-dhanassa sabba-pubbaṇṇaparaṇṇa-samgahitassa dhaññassa ca pahūtataṭya pahūta - dhana - dhañño. Idam assa devasika-paribbaya - dāna - gahaṇādi - vasena parivattanaka - dhana - dhaññā-vasena vuttam. Paripuṇṇa-kosa-kotṭhāgāro ti. Koso vuccati bhaṇḍāgāram. Nidahitvā ṭhapita-dhanena pari-puṇṇa-koso, dhaññena ca paripuṇṇa-kotṭhāgāro ti attho. Atha vā catubbidho koso hatthi assā rathā ratthan<sup>3</sup> ti, tividham kōṭṭhāgāram dhana-kotṭhāgaram dhaññā-kotṭhāgāram vattha-kotṭhāgāran ti, tam sabbam pi paripuṇṇam assāti paripuṇṇa-kosa-kotṭhāgāro.

*Udapāditi* uppajji. Ayam kira rājā ekadivasam ratanā-valokana-cūrikam nāma nikkhanto. So bhaṇḍāgārikam pucchi, ‘Tata idam evam babum dhanam kena saṅgharitan’<sup>4</sup> ti? ‘Tumhākam pitāmahādīhi yāva sattamā kula-parivatṭā’ ti. ‘Idam pana dhanam saṅgharitvā te kuhim gatā’ ti? ‘Sabbe va te deva maraṇa-vasam gatā’<sup>5</sup> ti. ‘Attano dhanam agahetvā va gatā tātāti?’ ‘Deva kim vadatha? Dhanam nām’ etam pahāya gamanīyam eva, no ādāya gamanīyan’ ti. Atha rājā nivattitvā siri-gabbhe nisinuo *Adhigatā* kho me ti ādi cintesi, tena vuttam *Etam cetaso pariritakko udapāditi*.

<sup>1</sup> Bm pahuta (always).

<sup>3</sup> Bm patti.

<sup>5</sup> Bm patta.

<sup>2</sup> Bm nidahitvā.

<sup>4</sup> Bm saṅgharitan (saṅgharitvā below, p. 302).

*Brāhmaṇam āmantetra ti.* Kasmā āmantesi? Ayam kira evam cintesi, ‘Dānam dentena nāma ekena paññitena saddhim mantayitvā dātum vat̄tati, anāmantetvā kata-kammañ hi pacchānutāpam karotīti.’ Tasmā āmantesi. Atha Brāhmaṇo cintesi, ‘Ayam rājā mahā-dānam dātu-kāmo, janapade c’assa bahū corā, te avūpasametvā dānam dentassa khīra-dadhi-taṇḍulādike dāna-sambhāre āharantānam nippurisāni gehāni corā vilumpissanti, janapado cora-bhayen’ eva ākulo<sup>1</sup> bhavissati, tato rañño dānam na ciram pavattissati, cittam pi ’ssa ekaggam na bhavissati, handa nam etam attham nāpemīti.’<sup>2</sup> Tato tam attham nāpentō *Bhoto kho rañño ti ādim āha.*

11. Tattha sakaṇṭako ti cora-kaṇṭakehi sakaṇṭako.

*Pantha-duhanā* ti pantha-dohā,<sup>3</sup> pantha-ghātā ti attho.

*Akicca-kārī assāti* akattabbakārī adhamma-kārī bhavéyya.

*Dassu-khilān* ti cora-khilam. *Vadhenāti* māraṇena vā kot̄anena vā. *Bandhenāti* andubandhanādīnā. *Jantiyā* ti hāniyā. ‘Satam gaṇhatha sahassam gaṇhathāti’ evam pavattita-dan̄denāti attho. *Garahāyāti*, pañca-sikhā-muṇḍa-karaṇam gomayāsiñcanam givāya kuṇḍa-dan̄ḍaka-bandhanān ti evam ādīni katvā garahapāpanena. *Pabbājanāyāti* rat̄thato nīharāṇena. *Samūhanissāmīti* sammā hetunā nayena kāraṇena ūhanissāmi.

*Hatārasesakā* ti matāvesesakā.

*Ussahantīti* ussāham karonti.

*Anuppādetūti*, dinne appahonte puna aññam pi bijañ ca bhattañ ca kasi-paribhaṇḍañ<sup>4</sup> ca sabbam detūti attho. *Pābhatañ anuppādetūti*, sakkhim akatvā paññe anāropetvā mūlachejjja-vasena baṇḍa-mūlam detūti attho. Baṇḍamūlassa hi pābhatan ti nāmam. Yathāha :

‘Appakena pi medhāvī pābhatena vicakkhaṇo  
Samuṭṭhāpeti attānam aṇum aggim va sandhaman’ ti.<sup>5</sup>

*Bhatta-retanan*<sup>6</sup> ti devasika-bhattañ c’ eva māsikādi-parib-

<sup>1</sup> Bm kolahalo.

<sup>2</sup> Bm saññap<sup>o</sup> (twice).

<sup>3</sup> St dohā; Bm duhā.

<sup>4</sup> Bm kasi-upakaranya-bh<sup>o</sup>.

<sup>5</sup> Jātaka I. 122.

<sup>6</sup> Bm vettanan.

bayañ ca. Tassa tassa kulassa kamma-sūra-bhāvānurūpena ṭhānantara-gāma-nigamādi-dānenā saddhim̄ detūti attho.

*Sakamma-pasutā* ti kasi-vanijjādisu sakesu kammesu uyyuttā vyāvatañ. *Rāsiko* ti dhana-dhaññānam rāsiko. *Khemaṭṭhitā* ti khemena ṭhitā, abhayā. *Akanṭakā* ti corakanṭaka-rahitā. *Mudā madamānā* ti muda<sup>1</sup>- modamānā. Ayam eva vā pātho. Aññānam aññānam pamudita-cittā ti adhippāyo. *Apārutā<sup>2</sup>* gharā ti, corānam abhāvena dvārāni asamvaritvā vivāta-dvārā ti attho.

12. *Etad avocati, janapadassa sabbākāreṇa iddha-phīta-bhāvām* fiatvā etam avoca.

*Tena hi bharam rājā* ti. Brāhmaṇo kira cintesi: ‘Ayam rājā mahā-dānam dātum ativiya ussāha-jāto. Sace pana attano anuyutta-khattiyādayo<sup>3</sup> anāmantetvā dassati, nāssa<sup>4</sup> te attamanā bhavissanti. Yathā dāni<sup>5</sup> te attamanā honti tathā karissāmīti.’ Tasmā *Tena hi bharan* ti ādim āha.

Tattha negamā ti nigama-vāsino. *Jānapadā* ti janapada-vāsino. Āmantayatan ti āmantetu, jānāpetu.

‘Yam mama assāti, yam tumhākam anujānanam<sup>6</sup> mama bhaveyya.

*Amaccā* ti piya-sahāyakā. *Pārisajjā* ti sesā āṇatti-karā.<sup>7</sup>

*Yajatam bharam rājā* ti yajatu bhavam. Te kira ‘Ayam rājā “Aham issaro” ti pasayha dānam adatvā amhe āmantesi. Aho tena suṭṭhukatan<sup>8</sup> ti attamanā evam āhamsu. Anāmantite pan’ assa yañña-ṭṭhānam dassanāya pi na gaccheyyum.

*Yañña-kālo mahā-rājāti*, ‘deyya - dhammasmim̄ hi asati mahallaka-kāle ca evarūpam dānam dātum na sakkā. Tvam pana mahādhāno c’ eva taruno ca, etena te yañña-kālo’ ti dassento vadanti.

*Anumati-pakkhā* ti anumatiyā pakkhā, anumati-dāyakā ti attho. *Parikkhārā bharantiti* parivārā bhavanti.

‘Ratho sila-parikkhāro<sup>9</sup> jhānakko cakka-vīriyo’  
ti ettha pana alaṅkāro parikkhāro ti vutto.

<sup>1</sup> Sd omits; Bm modā.

<sup>2</sup> Bm apāruta-.

<sup>3</sup> Bm anuyanta-.

<sup>4</sup> Bm nassa.

<sup>5</sup> Bm dānam.

<sup>6</sup> Sd anujātam.

<sup>7</sup> Bm kārakā.

<sup>8</sup> Sd suṭṭhukan.

<sup>9</sup> Bm seta-parikkhāro.

13. *Aṭṭhaki aṅgehīti ubhato-sujātātādihi.*<sup>1</sup> Tattha *yasasā* ti ānā-ṭhapana-samatthatāya.

*Saddho* ti ‘Dānassa phalaṁ atthīti’ saddahati. *Dāyako* ti dāna-sūro. Na saddhāmattaken’ eva tiṭṭhati, pariccajituṁ pi sakkotīti attho.

*Dānapaṭi* ti yam dānam deti tassa pati hutvā deti, na dāso na sahāyo. Yo hi attanā madhuram bhuñjati paresam amadhuram deti, so dāna-samkhātassa deyya-dhammassa dāso hutvā deti. Yo yam attanā bhuñjati tad eva deti, so sahāyo hutvā deti. Yo pana attanā yena kenaci yāpeti paresam madhuram deti, so pati jeṭṭhako sāmi hutvā deti. Ayam tādiso ti attho.

*Samanā-Brahmaṇa-kapāṇḍidhika*<sup>2</sup> *vāṇibbaka-yācanakānan*<sup>3</sup> ti. Ettha samita-pāpā Samanā, bāhita-pāpā Brāhmaṇā. *Kapāṇā* ti duggatā dalidda-manussa. *Addhikā* ti pathavino.

*Vāṇibbaka* ti, yena ittham dinnam kantam manāpam kālena anavajjam dinnam ‘Dadam cittaṁ pasideyya, gacchatu bhavaṁ Brahmalokan’ ti ādinā nayena dānassa vāṇṇam thomayamānā vicaranti.

*Yācanakā* ti, ye ‘Pasata-mattam detha, sarāva-mattam dethāti’ ādīni vatvā yācamānā vicaranti.

*Opāna-bhūto* ti udapāna-bhūto. Sabbesam sādhāraṇa-paribhogā cātummahāpathe khata<sup>4</sup>-pokkharanī viya hutvā ti attho.<sup>5</sup>

*Suta-jātassāti*, etthā sutam eva *suta-jātam*.

*Atītānāgata-paccuppanc atthe cintetun* ti. Ettha ‘atīte puññassa katattā yeva me ayam sampattīti’ evam cintento atītam atham cintetum paṭibalo nāma hoti. ‘Idāni puññam katvā va anāgate sakkā sampattim pūpuṇitun’ ti cintento anāgatam atham cintetum paṭibalo nāma hoti. ‘Idam puñña-kammam nāma sappurisāciṇṇam, mayhañ ca bhogā pi samvijjanti dāyaka-cittam pi atthi, handāham puññāni

<sup>1</sup> Sg sujāto ādihi. Tattha; Bm sujātādihi aṭṭhahi (see below p. 8).

<sup>2</sup> Bm kapāṇḍidhika.

<sup>3</sup> All MSS vāṇ<sup>o</sup> twice.

<sup>4</sup> Bm catummahāpathe khanita.

<sup>5</sup> So also the S.P. on M. VI. 31. 11, comp. Mil. 411.

karomīti' cintento paccuppannam attham cintetum paṭibalo nāma hotīti veditabbo.

*Iti imānīti evam yathā vuttāni etāni. Etehi kira atṭhahi aṅgehi samannāgatassa dānam sabba-disāhi mahājano upasamkamatī. ‘Ayam dujjāto kittakam kālam dassati, idān’ eva vippatisārī hutvā ucchindissatīti<sup>1</sup> evam ādīni cintetvā na koci<sup>2</sup> anupasamkamatabbam maññati. Tasmā etani attha aṅgani parikkhārā bhavantīti vuttāni.*

14. *Sujātā paggaṇhantānan ti, mahā-yāga-pātigaṇhana-tthāne dāna-kāṭacchum paggaṇhantānam.*

*Imehi catuhīti etehi sujātatādīhi.<sup>3</sup> Etesu hi sati<sup>4</sup> ‘Evam dujjātassa samvidhānena pavatta-dānam kittakam kālam pavattissatīti’ ādīni vatvā upasamkamantāra na honti, garahitabbābhāvato pana upasamkamanti yeva. Tasmā imāni pi parikkhārā bharantīti vuttāni.*

15. *Tisso vidhā desesīti tīpi thapanāni desesi. So kira cintesi ‘Dānam dadamānā nāma tīṇyam thānānam aññatara-smim calanti, handāham imam rājānam tesu thānesu pāthamataram yeva niccalam karomīti’, ten’ assa tisso vidhā desesi.*

*So bhotō rañño ti, idam kāraṇatthe sāmi-vacanam, bhotā raññā ti vā pāṭho.*

*Vippatisāro na karaniyo ti, ‘Bhogānam vigama-hetuko pacchānutāpo na kattabbo. Pubba-cetanā pana acalā patiṭṭhāpetabbā. Evam hi dānam mahapphalam hotīti dasseti. Itaresu dvīsu thānesu es’eva nayo. Muñcana-cetanā pi hi pacchā samanussaraṇa-cetanā ca niccalā va kattabbā. Tathā akarontassa dānam na mahapphalam hoti nāpi uṭāresu bhogesu cittam namati, Māhā-Roruvam uppānassa setṭhi-gahapatino viya.*

16. *Dasahākārehiti dasahi kāraṇehi. Tassa kira evam ahosi, ‘Sacāyam rājā dussile disvā, nassati vata me dānam, yassa me evarūpā dussilā bhuñjantīti sīlavantesu pi vippatisāram uppādessati, dānam na mahapphalam bhavissati, vippatisāro va nāma dāyakānam paṭiggāhakato ca uppā-*

<sup>1</sup> Bm upacohandissatīti.

<sup>2</sup> Bm na kenaci upa°.

<sup>3</sup> Bm sujātatādīhi (as above, p. 298).

<sup>4</sup> SS etehisu hi sati; Bm etesu pi asati.

jjissati, hand' assa paṭhamam eva tam vippaṭisāram vinodemiti' attho. Tasmā tam dasahākārehi uppajjitu<sup>1</sup> yuttam patiggāhakesu vippaṭisāram paṭivinodesi.

*Tesam yera tenāti*, tesam yeva tena pāpena aniṭho vipāko bhavissati na aññesan ti dasseti.

*Yajatam bharan ti detu bhavam*. *Sajatam ti vissajjetu.*

*Antaran ti abbhantaram.*

17. *Solasehi ākārehi cittam sandassesiti*. Idha Brāhmaṇo rañño mahādānamanumodanam nāma īraddho. Tattha sandassesiti, 'Idam dānam dātā evarūpam sampattim labhatī' dassetvā dassetvā kathesi.

*Samādapesitī*, tam attham sammā ādapetvā gāhāpetvā gāhāpetvā<sup>2</sup> kathesi.

*Samuttejesitī*, vippaṭisāra-vinodanena tassa<sup>3</sup> cittam vomādāpesi.<sup>4</sup>

*Sampahuñsesitī*, 'sundaran te katam, mahā-rāja, dānam dadamānenāti' thutim katvā katvā kathesi.

*Vattā dharmato n'atthīti*, dharmena samena kāraṇena vattā n'atthi.

18. *Na rukkhā chijjīnsu yūpatthāya, na dabbhā lūyīmsu<sup>5</sup> barihisatthāyāti*,<sup>6</sup> ye yūpa-nāmake mahāthambhe ussāpetvā 'asuka-rājā' asuka-Brāhmaṇo evarūpam nāma mahā-yāgam yajatīti' nāmam likhitvā ṭhapenti, yāni ea dabbha-tiñāni<sup>8</sup> lāyitvā<sup>9</sup> vana-māla-samkhepena yañña-sālam parikkhipanti bhūmiyām vā santharanti,<sup>10</sup> te pi na rukkhā chijjīnsu, na dabbhā lūyīmsu,<sup>11</sup> kim pana gāvo vā ajādayo va haññissantīti dasseti.

*Dāsā ti antojātādayo*.<sup>12</sup> *Pessā ti ye pubbam eva dhanam gahetvā kammaṁ karonti*.<sup>13</sup> *Kamma-karā ti ye bhattavetanam*<sup>14</sup> *gahetvā karonti*.

<sup>1</sup> Bm upacchijjitu (as below, p. 13).

<sup>3</sup> Sd satassa; Bm ssa.

<sup>2</sup> Bm tadattham samādapesitvā samādapesitvā.

<sup>4</sup> Bm vodāpesi; Sd cāmādāpesi.

<sup>5</sup> Sdt lūsimsu; Bm dabbhā lāyīmsu; Sc luyīmsu. (Comp. Pug. IV. 24; S. 3. 1. 9.)

<sup>6</sup> St atthāyātthāyāti: Bm parihīnsutthāyāti.

<sup>7</sup> Bm adds asukāmacco.

<sup>8</sup> Bm dabbha.

<sup>9</sup> So all MSS.

<sup>10</sup> Bm pattharanti.

<sup>11</sup> So all MSS.

<sup>12</sup> Bm gehadāsādayo (but see p. 168).

<sup>13</sup> Bm pesā (thrice).

<sup>14</sup> Bm vettanam.

*Danda-tajjita nāma, danda-yatthi-muggarādini gahetvā ‘kammam̄ karotha karothāti’ evam tajjita. Bhaya-tajjita nāma, ‘sace kammam̄ karosi kara.<sup>1</sup> No ce karosi chindissāma vā bandhissāma vā māressāma vā’ ti evam bhayena tajjita. Ete pana na danda-tajjita na bhaya-tajjita na, *assumukhā rudamānā parikammāni akāmsu*, atha klo piya-samudācāren’ eva samudācāriyamānā akāmsu. Na hi tattha dāsam vā dāsāti pessam vā pessāti kamma-karam vā kamma-karāti ālapanti. Yathā nāma-vasen’ eva pana piya-samudācāren’ eva ālapitvā itthi-purisa-balava-dubbalānam̄ anurūpam eva kammam̄ dassetvā ‘Idañ c’ idañ ca karothāti’ vadanti. Te pi attano ruci-vasen’ eva karonti. Tena vuttam *Ye icchim̄su te akāmsu, ye na icchim̄su na te akāmsu, yan icchim̄su tam akāmsu, yan na icchim̄su na tam akāmsuti.**

*Sappi-tela-naranīta-dadhi-madhu-phāṇitena c’ era so yañño niñthānam̄ agamāsiti.* Rājā kira bahi nagarassa catusu dvāresu anto nagarassa ca vemajjhē ti pañcasu thānesu mahā-dāna-sālāyo kāretvā, ekekissā sālāya sata-sahassam̄ katvā divase divase pañca sata-sahassāni vissajjetvā, suriyuggamānato pañthāya tassa tassa kālassa anurūpehi sahatthena suvanṇa-kāṭacchum̄ gahetvā pañitehi sappi-telādi-sammisceh’ eva yāgu-khajjaka-bhatta-vyañjana-pānakādīhi mahājanam̄ santappesi. Bhājanādīni pūretvā gañhitu-kāmānam̄ tath’ eva dāpesi. Sāyañha-samaye pana vattha-gandha-mālādīhi sampūjesi. Sappi-ādīnam̄ pana mahā-eātiyo pūrāpetvā, ‘Yo yan paribhuñjitu-kāmo so tam̄ paribhuñjatūti,’ aneka-satesu thānesu thāpāpesi. Tam sandhāya vuttam *sappi-tela-naranīta-dadhi-madhu-phāṇitena c’ era so yañño niñthānam̄ agamāsiti.*

19. *Pahūtañ sāpateyyam̄ ādāyāti bahum̄ dhanam̄ gahetvā.* Te kira cintesum. ‘Ayam rājā sappi-telādīni janapadato anāharāpetvā attano santakam eva nīharitvā mahā-dānam̄ deti. Amhehi pana “Rājā na kiñci āharāpetī” na yuttam tuñhi-bhavitum̄. Na hi rāñño ghare dhanam̄ akkhaya-dhammām eva. Amhesu ca adentesu ko añño rāñño dassati. Hand’ assa dhanam̄ upaharāmāti.<sup>2</sup> Te gāma-bhaingenā<sup>3</sup>

<sup>1</sup> Sc kare; St omits; Bm kusalo.

<sup>2</sup> Sc upaharamāti; Bm upasam̄harāmāti.

<sup>3</sup> Bm bhāgena (thrice).

nigama-bhaṅgena nagara-bhaṅgena va sāpateyyam saṅgharitvā<sup>1</sup> sakaṭāni pūrāpetvā rañño upaharim̄su. Tam sandhāya pahūtaṇ sāpateyyan ti ādim āha.

20. *Puratthimena yaññārāṭassāti* puratthime<sup>2</sup> nagara-dvāre dāna-sālāya puratthime bhāge. Yathā puratthima-disato āgacchanta khattiyanām dāna-sālāya yāgum pivitvā rañño dāna-sālāyam bhuñjitvā nagaraṇ pavisanti, evarūpe pana thāne ṭhapesum.

*Dakkhiṇena yaññārāṭassāti* dakkhiṇe nagara-dvāre dāna-sālāyam vutta - nayen' eva dakkhiṇa - bhāge ṭhapesum. Pacchimuttaresu pi es' eva nayo.

21. *Aho yañño* aho yañña-sampadā ti. Brāhmaṇā sappi-ādīhi niṭhāna-gamanām sutvā, 'Yam loke madhuram tad eva Samaṇo Gotamo katheti, hand' assa yaññām pasaṇsāmāti' tuṭṭha-cittā pasaṇsamānā evam āhamsu.

*Tuṇhi-bhūto* ra nisinno hotiti, upari vattabbam attham<sup>3</sup> cintayamāno nissaddo va nisinno hoti.

*Abhijānāti* pana bharam Gotamo ti, idam Brāhmaṇo parihārena pucchanto āha. Itarathā hi 'kīm pana tvam bho Gotama tadā rājā ahosi udāhu purohito<sup>4</sup> Brāhmaṇo' ti? evām ujukam eva pucchiyamāne agāravo viya hoti.

*Atthi* pana bho Gotamāti, idam Brāhmaṇo 'Sakala-Jambudīpa-vāśinām utṭhāya samutṭhāya dānam nāma dātum garu<sup>5</sup> sakala-janapado ca attano kammāni akaronto nassissati. Atthi nu kho amhākaṇ pi imamhā yaññā añño yañño appasamārambhataro<sup>6</sup> c' eva mahapphalataro cāti' etam attham pucchanto āha.

*Nicca-dānāniti* dhuva-dānāni, nicca-bhattāni.

*Anukula-yaññāniti*, 'amhākaṇ piti-pitāmahādīhi pavattitānīti katvā, pacchā duggata<sup>7</sup>-purisehi vaṇsa-paramparāya pavattetabbāni yāgāni. Evarūpāni kira sīlavante uddissa nibandha-dānāni tasmin̄ kulesu daliddā pi na ucchindanti.<sup>8</sup>

<sup>1</sup> Bm samharitvā (kh above, p. 295).    <sup>2</sup> Se -mena; Bm purattimato.

<sup>3</sup> Bm vattabba-mattam.

<sup>4</sup> Se porohito; Bm parohito.

<sup>5</sup> Bm garukam (see p. 306).

<sup>6</sup> Bm sambhārataro.

<sup>7</sup> Se pacchāgata; Bm pacchānugata.

<sup>8</sup> St Bm upacchindanti (see above, p. 299).

Tatr' idam vatthu. Anāthapiṇḍikassa kira ghare pañca nicca-bhatta-satāni dīyimsu, dantamaya-salākānam pañca-satāni ahesum. Atha tam kulam anukkamena dāliddiyena abhibhūtam. Ekā tasmiñ kule dārikā eka-salākato uddham datum nāsakkhi. Sā pi pacchā Sātavāhana<sup>1</sup>-rajjam gantvā, khalam sodhetvā laddha-dhaññena tam salākam adāsi. Eko therō rañño ārocesi. Rājā tam ānetvā aggamahesi-tṭhāne thapesi. Sā tato paṭṭhāya puna pañca pi salāka-satāni pavattesi.

23. *Dandappahārāti*, ‘patipātiyā tiṭṭhatha tiṭṭhathāti’ ‘ujukam gantvā gaṇhathāti’ ca ādini vatvā dīyamānā *dandappahārā pi galaggāhā pi dissanti*.

*Ayam kho Brāhmaṇa hetu . . . pe . . . mahānisānsatarañ cāti.* Ettha yasmā mahāyañño viya imasmiñ salāka-bhattena bahūhi veyyāvaccā-karehi vā upakaraṇehi vā attho atthi, tasmā etam appaṭṭhataram. Yasmā c' ettha na bahunnam kammaccheda-vasena pīlā-saṃkhāto samārambho atthi tasmā appa-samārambhataram. Yasmā c' etam samghassa yiṭṭham pāriccattam tasmā yañño ti vuttam. Yasmā pana chaṭṭaṅga-samannāgatāya dakkhināya mahā-samudde udakass' eva na sukaram puññābhisisandassa pamāṇam kātum idam ca tathā-vidham, tasmā *mahapphalatarañ ca mahānisānsatarañ cāti* veditabbam.

24. Idam sutvā Brāhmaṇo cintesi—‘Idam piṇḍa<sup>2</sup>-bhattam utthāya samutṭhāya dadato divāse divase ekassa kāmmam nassati nava-navo ussāho janetabbo va hoti. Atthi nu kho ito pi añño yañño appaṭṭhataro ca appasamārambhataro cāti.’ Tasmā *Atthi pana bho Gotamāti* ādim āha. Tattha yasmā salāka-bhatte kicca-pariyosānam n' atthi, ekena utthāya samutṭhāya aññam kaminam akatvā saṃvidhātabbam eva, vilāra-dāne pana kicca-pariyosānam atthi, pañña-sālam vā hi kāretūm koti - dhanañ vissajjetvā mahāvilāram vā ekavāram<sup>3</sup> dhana-pariccāgām katvā kāritam satt-atṭhavassāni pi vassa-satam vassa-sahassam pi gacchati yeva, kevalam chinna-patita<sup>4</sup> -tṭhāne patisāṃkharāna-mattām eva

<sup>1</sup> Bm Setavāhana-.

<sup>3</sup> Sd ekadvāram.

<sup>2</sup> Bm pi nicca-.

<sup>4</sup> Sd chinna; Bm jinna-.

kātabbam hoti, tasmā idam vihāra-dānam salāka-bhattato appatthataram appa-samārambhatarāñ ca hoti. Yasmā pan' ettha Suttanta-pariyāyena 'yāvad' eva sītassa pātighātayāti' ādayo nava ānisañsa vuttā, Khandaka-pariyāyena

Sitam uñham patihanti tato vālamigāni ca.

Sirimṣape ca makasc ca sisire cāpi vutthiyo

Tato vūtātapo ghorō sañjāto patihāññati

Leñathāñ ca sukhatthan ca jhāyituñ ca vipassitum

Vihāra-dānam samghassa aggam Buddhaṇa vaññitam.

Tasmā hi pañdito poso sampassam attam attano

Vihāre kāraye rāmme vāsay' ettha bahussute

Tesam annañ ca pānañ ca vattha-senāsauñni ca

Dadeyya uju-bhūtesu vippasannena cetasa.

Te tassa dhammam desenti sabba-dukkhāpanūdanam

Yam so dhammam idh' aññaya parinibbāti anāsavo<sup>1</sup>

ti sattadasa ānisañsa vuttā, tasmā evam salāka-bhattato mahapphalatarāñ ca mahānisañsatarañ cāti veditabbam. Samghassa pana paricattā va yañño ti vuccati.

25. Idam pi sutvā Brāhmaṇo cintesi, 'Dhana-pariccāgam katvā vihāra-dānam nāma dukkaram, attano santakā kākañikā pi parassa duppariccajā. Handāhañ ito pi appatthataram yaññam pucechissāmiti.' Tato tam<sup>2</sup> puechianto, *Atthi pana bho* ti ādim āha.

Tattha yasmā sakim paricatte pi vihāre punappuna chādana-khanḍa-phulla-paṭisamkharañādi-vasena kiccam atthi yeva, saranam pana eka-bhikkhussa vā santike samghassa vā gañassa vā sakim gahitam gahitam eva hoti, n' atthi tattha punappuna kattabbatā, tasmā tam vihāra-dānato appatthatarāñ ca appa-samārambhatarāñ ca hoti. Yasmā saranā-gamanan<sup>3</sup> nāma tiññam ratanānam jīvita-pariccāga-mayam puññam sabba-sampattim deti, tasmā mahapphalatarāñ ca mahānisañsatarañ cāti veditabbam. Tiññam pana ratanānam jīvita-pariccāga-vasena yañño ti vuccati.

<sup>1</sup> Cullavagga VI. 1. 5=VI. 9. 2=Jātaka I. 93.

<sup>2</sup> Bm param.

<sup>3</sup> Bm saraṇa- (see p. 230).

26. Idam sutvā Brāhmaṇo cintesi ‘Attano jīvitam nāma parassa pariccajituṁ dukkaram, atthi nu kho ito pi appaṭṭhataro yañño ti?’ Tato tam puechanto puna *Attī pana bho Gotamāti ādīm āha.*

Tattha pāṇātipātā veramaṇī ti ādīsu *veramaṇī* nāma virati. Sā ti-vidhā hoti, sampatta-virati samādāna-virati setu-ghāta-viratīti. Tattha yo sikkhāpadāni agahetvā pi kevalam attano jāti-gotta-kula-padesadīni anussaritvā ‘Na me idam paṭirūpan’ ti pāṇātipātādīni na karoti, sampatta-vathum parihibarati, tato ārakā<sup>1</sup> viramatī, tassa sā virati sampatta-viratīti veditabbā. ‘Ajjatagge jīvita-hetu pi pāṇam na hanāmīti’ vā ‘pāṇātipātā viramāmīti’ vā ‘veramaṇim samādiyāmīti’ vā evam sikkhāpadāni gaṇhantassa pana virati samādāna-viratīti veditabbā. Ariya-sāvakānam pana magga-sampayuttā virati setu-ghāta-virati nāma. Tattha purimā dve viratiyo yam jīvitā<sup>2</sup> voropanādi-vasena vītikkamitabbam jīvitindriyādi-vathum tam ārammaṇam katvā pavattanti, pacchimā nibbānārammaṇā va.

Ettha ca yo pañca sikkhāpadāni ekato gaṇhāti, tassa ekasmim bhinne sabbāni pi bhinnāni honti. Yo ekekam gaṇhāti so yam vītikkamati tad eva bhijjati. Setu-ghāta-viratiyā pana bhedo nāma n’ atthi. Bhavantare pi hi ariya-sāvako jīvita-hetu pi n’ eva pāṇam hanti,<sup>3</sup> na suram pivati. Sace pi’ssa surañ ca khirañ ca missetvā mukhe pakkipanti, khiram eva pavisati na surā. Yathā kim? Yathā koñcasakuṇānam khira-missa-udake khiram eva pavisati na udakam.<sup>4</sup> Idām yoni-siddhan ti ce, idam pi dhammatā-siddhan ti veditabbam.

Yasmā pana saraṇā-gamane ditthi-ujukakaraṇan nāma bhāriyam, sikkhāpada-samādāne pana virati mattakam eva, tasmā etam<sup>5</sup> yathā tathā gaṇhantassāpi sādhukam gaṇhantassāpi appaṭṭhataram eva appa-samārambhatarāñ ca. Pañcasila-sadisassa pana dānassa nāma abhāvato ettha mahapphalatā mahānisānsatā ca veditabbā. Vuttam h’ etam:

<sup>1</sup> SS āramati.

<sup>4</sup> See Ud. 8. 7.

<sup>2</sup> Bm omits.

<sup>5</sup> Bm evam.

<sup>3</sup> Bm hanati.

‘Pañc’ imāni bhikkhave dānāni mahādānāni aggaññāni rattaññāni vañsaññāni porāñāni asamkiññāni asamkiññā-pubbāni na samkiyanti na samkiyissanti appatikuṭṭhāni Samañehi Brāhmañehi viññūhi. Katamāni pañca? Idha bhikkave aria - sāvako pāññātipātam pahāya pāññātipātā paññivirato hoti. Pāññātipātā paññivirato bhikkhave ariyasāvako aparimāññānam sattānam abhayam deti averam deti avyā-pajjhām deti, aparimāññānam sattānam abhayam datvā averam datvā avyāpajjhām datvā aparimāññāssa abhayassa averassa avyāpajjhassa bhāgī hoti. Idam pi bhikkhave paññamānam dānam mahādānam . . . pe . . . viññūhīti. Puna ca param bhikkhave aria-sāvako adinnādānam pahāya . . . pe . . . kāmesu micchā-cāram pahāya . . . pe . . . musāvādam pahāya . . . pe . . . surā-meraya - majja - pamādaṭṭhānam pahāya . . . pe . . . Imāni kho bhikkhave pañca dānāni mahādānāni . . . pe . . . viññūhīti.’

Idañ ca pana sīla-pañcakam ‘attī-sinehañ ca jīvitañ ca pariccajītvā rakkhissāmīti’ samādinnatāya yañño ti vuccati. Tattha kiñcāpi pañca-silato sarañāgamanam va jeṭṭhakam, idam pana sarañā-gamane yeva patiṭṭhāya rakkhana-silavasena<sup>1</sup> mahapphalan ti vuttam.

27. Idam pi sutvā Brāhmaño cintesi, ‘Pañca-silam nāma rakkhitum garu,<sup>2</sup> atthi nu kho aññānam kiñci jīsam eva hutvā ito appaṭṭhatarañ ca mahapphalatarañ cāti?’ Tato tam puechanto puna pi *Atthi pana bho Gotamāti* ādim āha.

Ath’ assa Bhagavā tividha - sīla - pāripūriyam ṭhitassa paññama-jjhānādīnam yaññānam appaṭṭhatarañ ca mahapphalatarañ ca dassetu - kāmo Buddhuppādāto paṭṭhāya desanam ārabhanto *Idha Brāhmañāti* ādim āha.

Tattha yasmā hetṭhā-vuttehi guñehi samannāgato paññama-jjhānam paññamajjhānādisu ṭhito dutiyādīni nibbattento na kilamati, tasmā tāui appaṭṭhāni appa-samārambhāni. Yasmā pan’ ettha paññamajjhānam eka-kappam brahma-loke āyum deti, dutiyam aṭṭha-kappe āyum deti, tatiyam catusatthi kappe, catuttham pañca-kappa-satāni, tad eva ākāsānañcāya-

<sup>1</sup> Bm rakkita-.

<sup>2</sup> Bm garukam (as above p. 302).

tanādi-samāpatti-vasena bhāvitam visati cattārīsa satṭhi caturāsīti ca kappa-sahassāni āyū deti, tasmā mahapphalataram mahānisañsatarāñ ca. Nīvaraṇādīnam pana paccanīkā-dhammānam paricattattā tam yañño ti veditabbam. Vipassanā-ñānam pi, yasmā catutthajjhāna-pariyosānesu guñesu patiṭṭhāya nibbattento na kilamati tasmā appattham appa-samārambhām, vipassanā-sukha-sadisassa pana sukhassa abhāvā mahapphalam, paccanīka-kilesa-pariccāgā yañño. Manomayiddhi pi, yasmā vipassanā-ñāne patiṭṭhāya nibbattento na kilamati tasmā sā appatthā appa-samārambhā, attano sadisa - rūpam nimmāna - samatthatāya mahapphalā, nappaccanīka<sup>1</sup>-kilesapariccāgato yañño. Iddhi-vidhañāñādīni pi, yasmā manomaya-ñānādisu patiṭṭhāya nibbattento na kilamati tasmā appatthāni appa-samārambhāni, attano attano paccanīka-kilesa-ppahānato yañño. Iddhi-vidham pan' etha nānāvidha - vikubbana - dassana - samatthatāya, dibba-sotam deva-manussānam sadda-savana-samatthatāya, cetopariyañāñānam paresam sołasavidha-citta-jānana-samatthatāya, pubbenivāsānussati-ñānam icchit - icchita-tṭhāna - samanussaraṇa-samatthatāya, dibba - cakkhu icchit - icchita-rūpa - dassana-samatthatāya, āsava - kkhaya - ñānam atipañīta - lokuttara-maggasukha-nipphādana-samatthatāya mahapphalan ti veditabbam.

Yasmā pana arahattato visiṭṭhataro añño yāgo<sup>2</sup> nāma n' atthi, tasmā arahatta-nikūten<sup>3</sup> eva desanām samāpento<sup>4</sup> *Ayam kho Brāhmaṇāti ādim āha.*

27. *Erañ rutte* ti evam Bhagavatā vutte desanāya pasiditvā saraṇam gantukāmo Kūṭadanto Brāhmaṇo etam *Abhikkantam bho Gotamāti ādikam vacanam avoca.*

*Upavāyatan*<sup>5</sup> ti upagantvā sarīra-daratham nibbāpento tanu sītalo vāto vāyatū. Idañ ca pana vatvā Brāhmaṇo purisam pesesi, ‘Gaccha tāta, yaññāvātam pavisitvā sabbe te pāñayo bandhanā mocehīti.’ So ‘sādhūti’ paṭisūṇitvā tathā katvā āgantvā ‘Muttā bho te pāñayo’ ti ārocesi.

<sup>1</sup> Bm attano paccanika-.

<sup>2</sup> Bm yañño.

<sup>3</sup> Se nikubban; Sd nikuban; Bm nikūten (see pp. 48, 127, 227, 292).

<sup>4</sup> Bm samādapento.

<sup>5</sup> Bm upavāyatu.

28. Yāva Brāhmaṇo tam pavattim na sunī na tāva Bhagavā dhammam desesi. Kasmā? ‘Brāhmaṇassa citte ākula-bhāvo atthiti.’ Sutvā pan’ assa<sup>1</sup> ‘Bahu vata me pāṇā mocitā’ ti cittacāro vippasīdi.<sup>2</sup> Bhagavā tassa vippasanna-manatam ñatvā dhamma-desanam ārabhi. Tam sandhāya Atha kho Bhagarā ti ādi vuttam. Puna kalla-cittan ti ādi ānupubbikathānubhāvena vikkhambhita - nīvaraṇatam sandhāya vuttam. Sesam uttānattham evāti.

<sup>3</sup> Iti Sumaṅgala-vilāsiniyā Dighanikāy-aṭṭhakathāya <sup>3</sup>  
Kūṭadanta-Sutta-Vāññanā  
nitthitā.<sup>4</sup>

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<sup>1</sup> Bm sutvā pi na.  
<sup>2-3</sup> SS omit.

<sup>2</sup> Bm cittacāro vippasīdati.  
<sup>4</sup> Bm adds pancamam (sic).

## VI.

## MAHĀLI-SUTTA-VANNANĀ.

1. *Evan me sutam . . . pe<sup>1</sup> . . . Vesāliyan ti Mahāli-Suttam. Tatrāyam apubba-pada-vanṇanā.*

*Vesāliyan ti. Punappuna visāla-bhāvūpagamanato Vesālīti-laddha-nāmake nagare.*

*Mahāvane ti. Bahi nagare Himavantena saddhiṃ ekābad-dham<sup>2</sup> hutvā ṭhitam sayañ-jāta-vanam atthi, yam mahanta-bhāven' eva Mahāvanan ti vuccati, tasmiṃ Mahāvane.*

*Kūṭāgāra-sālāyan ti. Tasmīm vana-sanḍe samghārāmaṇ patiṭṭhāpesuṁ. Tattha kaṇṇikam yojetvā thambhānaṁ upari kūṭāgāra-sālā-samkhepena deva-vimāna-sadisaṁ pāsādām akāmu. Tām upādāya sakalo pi sāmghārāmo Kūṭāgāra-sālā ti paññāyittha. Bhagavā tam Vesālim upanissāya tasmiṃ samghārāme viharati. Tena vuttam Vesāliyan viharati Mahāvane Kūṭāgāra-sālāyan ti.*

*Kosalakā ti Kosala-raṭṭha-vāsino.*

*Māgadhadakā ti Magadha-raṭṭha-vāsino.*

*Karaṇiyenāti avassam kattabba-kammena. Yam hi akātum pi vāttati, tam kiccan<sup>3</sup> ti vuċcāti; yam avassam kātabbam eva, tam karaṇiyam nāma.*

2. *Patisallino Bhagarā ti. Nānārammaṇa-cārato<sup>4</sup> paṭik-kamma-sallino nilino ekī-bhāvam upagamma ekattārammaṇe<sup>5</sup> jhāna-ratī anubhavatīti attho.*

*Tatth' erāti tasmiṃ yeva vihāre.*

<sup>1</sup> Not in the MSS.; but SS have a fish-mark. <sup>2</sup> Bm Ekam samayam Bhagavā.

<sup>2</sup> Bm ekābandham.

<sup>3</sup> Sc kiccaṇā.

<sup>4</sup> Sc -manāc°; Sd -manāñ c°.

<sup>5</sup> Sh -māyo.

*Ekamantan ti usmā-tṭhānā<sup>1</sup> apakkam̄ma tāsu tāsu rukkha-  
echhāyāsu nisidīmu.*

3. *Oṭṭhaddho ti, addh-oṭṭhatāya evam̄ laddha-nāmo.*

*Mahatiyā Licchari-parisāyāti.* Pure bhuttam Buddhapa-  
mukhassa bhikkhu-samghassa dānam̄ datvā, Bhagavato san-  
tike uposathangāni adhitthahitvā, gandha-mālādīni gāhāpetvā,  
ugghosanāya mahatim̄ Licchavi-rāja-parisam̄ sannipātvetvā  
tāya nīla-pitādi-vanṇa-vatthābharaṇa-vilepana-patimaṇḍitāya  
Tāvatiṁsa-parisa-paṭibhāgāya<sup>2</sup> mahatiyā Licchavi-rāja-parisā-  
ya saddhim̄ upasam̄kami.

*Akālo kho Mahāliti.* Tassa Oṭṭhaddhassa *Mahāliti* mūla-  
nāmam̄. Tena nam̄ therō ālapati.

*Ekamantam nisiditi.* Patirūpāsu rukkha-echhāyāsu tāya  
Liechavi-parisāya saddhim̄ ratana-ttayassa vanṇam̄ kathento  
nisidi.

4. *Siho samanuddeso ti.* Āyasmato Nāgitassa bhāgineyyo  
satta-vassa-kāle pabbajitvā sāsane yutta-payutto Siho ti evam̄-  
nāmako sāmañero. So kira tam̄ mahā-parisam̄ disvā : ‘Ayam  
parisā mahatī, sakala-vihāram püretvā nisinnā, addhā Bhagavā  
ajja imissā parisāya mahantena ussāhena dhammam desessati,  
yan nūnāham upajjhāyassa ācikkhītvā Bhagavato mahā-pari-  
sāya sannipatita-bhāvam̄ ārocāpeyyan’ ti cintetvā, yen’ āyasmā  
Nāgito ten’ upasam̄kami.

*Bhante Kassapāti, theram̄ gottena ālapati.*

*Esā jananā ti esa jana-samūho.* Tvam̄ yeva *Bhagarato*  
ārocehīti. Siho kira Bhagavato vissāsiko. Ayam̄ hi therō  
thūla-sarīro. Ten’ assa sariram̄ garutāya utṭhāna-nisajjādisu  
ālasiya-bhāvo isakā<sup>3</sup> appahīno viya hoti. Athāyam̄ sāmañero  
Bhagavato kālena kālam̄ vattam̄ karoti. Tena nam̄ therō  
‘Tvam pi Dasabalassa vissāsiko’ ti vatvā, ‘Gacchā tvam̄ yeva  
ārocehīti’ āha.

*Vihāra-pacchāyāyan<sup>4</sup> ti vihāra-echhāyāyam, kūṭagāra-malhā-  
geha-chhāyāya pharit-okāse ti attho.* Sā kira kūṭagāra-sālā

<sup>1</sup> Sc umma-; St upasamā; Bm tasmā.

<sup>2</sup> Sc patinābhāya; St patināgāya; Sh the same corrected to paṭīhhāgāya;

<sup>3</sup> Bm isakam̄.

<sup>4</sup> Sedht pacchāyāsan.

dakkhiṇ-uttarato dīghā pācīna<sup>1</sup>-mukhā. Ten' assā purato mahatī echāyā patthaṭā hoti. Siho tattha Bhagavato āsanam paññāpesi. Atha kho Bhagavā dvārantarehi c' eva vātāpān-antarehi ca nikkhomitvā vidhāvantīhi vippurantīhi chabbāṇḍāhi Buddha-rasmihi samsūcita<sup>2</sup>-nikkhamano<sup>3</sup> valāha-kantarato puṇya-cando viya kūṭagāra-sālato nikkhomitvā paññatta-vara-Buddhāsane nisidi. Tena vuttam Atha kho Bhagavā rihārā nikhamma rihāra-pacchāyāya paññatte āsane nisiditi.

5. *Purimāni bhante divasāni purimataraṇīti.* Ettha hīyo divasam purimam nāma, tato param purimataram, tato paṭṭhāya pana sabbāni purimāni c' evā purimataraṇī ca honti.

*Yad agge<sup>4</sup> ti.* ‘Mūla-divasato paṭṭhāya yan divasam aggam param koṭīm patvā<sup>5</sup> vibārāmīti’ attho. Yāva vihāsin<sup>6</sup> ti vuttam hoti. Idāni tassa parimāṇam dassento na ciram tīṇi vassānīti āha. Atha vā *yad agge* ti ‘yan divasam aggam katvā na ciram tīṇi vassāni vihārāmīti’ pi attho, ‘yan divasam ādīm katvā na ciram vihāsim tīṇi yeva vassānīti’ vuttam hoti.

Ayam kira Bhagavato patta-civaram vahanto<sup>7</sup> tīṇi samvaccharāni Bhagavantam upaṭṭhāsi. Tam sandhāya evam vadati.

*Piya rūpānīti* piya-jātikāni sūta-jātikāni.

*Kāmūpasam̄hitānīti* kāmassāda-yuttāni.

*Rajaniyānīti* rāga-janakāni.

*No ca kho dibbāni saddānīti.* Kasmā Sunakkhatto tāni na sunāti? So kira Bhagavantam upasam̄kamitvā dibba-eakkuparikammam yāci. Tassa Bhagavā ācikkhi. So 'tha<sup>8</sup> yathānusīṭham paṭipanno, dibba-eakkhum uppādetvā, devātānam rūpam disvā cintesi: ‘Imasmim sarīra-saṅthāne saddena madhurena bhavitabbam kathan nu kho tam suṇeyyan’ ti? Bhagavantam upasam̄kamitvā dibba-sota-parikammam puechi. Ayañ ca atite ekam sīlavantam bhikkhum kaṇṇa-sakkhaliyam

<sup>1</sup> Bm pācīna.

<sup>2</sup> Sd samsūvita; Sh samsuvita; St samsumita.

<sup>3</sup> Bm māno.

<sup>4</sup> SS Yad aggesūti (but agge just below).

<sup>5</sup> Bm para-koṭīm katva.

<sup>6</sup> Sd vihāsin.

<sup>7</sup> Bm gaṇhanto.

<sup>8</sup> Set Bm omit.

paharitvā badhiram akāsi, tasmā parikammam karonto pi abhabbo vā dibbasotādhigamassa. Ten' assa Bhagavā parikammam na kathesi. So tāvatā<sup>1</sup> Bhagavati āghātam bandhitvā cintesi : 'Addhā Samañassa Gotamassa evam hoti : "Aham pi Khattiyo, ayam pi Khattiyo va, sac' assa nānam vaddhissati ayam pi sabbaññū bhavissatī," usūyāya mayham na kathetītī.'<sup>2</sup> So anukkamena gihi-bhāvam patvā, tam attham Mahāli<sup>3</sup>-Licchavino kathento evam āha.

6. *Ekañsa-bhāvito* ti ekañsāya eka-kotthāsāya bhāvito, dibbānam vā rupānam dassanatthāya dibbānam vā saddānam savannatthāya bhāvito ti attho.

7. *Tiriyan* ti anudisā.<sup>4</sup>

10. *Ubhayañsa-bhāvito* ti, ubhayañsāya ubhaya-kotthāsatthāya<sup>5</sup> bhāvito ti attho.

11. *Ayām* kho Mahāli hetūti, ayam dibbānam yeva rūpānam dassanāya ekañsa-bhāvito samādhi-hetu. Imani attham sutvā so Licchavi cintesi : 'Idam dibba-sotena sadda-suñanam<sup>6</sup> imasmim sāsane uttamatha-bhūtam maññe, imassa nūna atthāya ete bhikkhū paññāsam pi saṭṭhim pi vassāni apanṇaka-brahmacariyam caranti, yau nūnāham Dasabalam etam attham puccheyyan' ti.

12. Tato tam attham puechanto *Etāsam nūna Bhante* ti ādim āha.

*Samādhi-bhāvanānan* ti. Ettha samādhi yevā samādhi-bhāvanā, ubhayañsa-bhāvitānam samādhīnan ti attho.

Atha yasmā sāsanato bāhirā etā samādhi-bhāvanā na ājjhattā,<sup>7</sup> tasmā tā paṭikkhipitvā yad attham bhikkhū brahmacariyam caranti te dassetum Bhagavā *Na* kho Mahāliti ādim āha.

13. *Tiṇṇam samyojanānan* ti sakkāya-diṭṭhi-ādīnam tiṇṇam bandhanānam. Tāni hi vatṭa-dukkha-maye rathe<sup>8</sup> satte samyojenti. Tasmā samyojanānīti vuccanti.

<sup>1</sup> Bm ettāvata.

<sup>3</sup> St Mahāli.

<sup>5</sup> Bm -koththāsāya.

<sup>7</sup> Bm ajjhattikā.

<sup>2</sup> Bm ussuyāya na kathesīti.

<sup>4</sup> Bm anudisāya.

<sup>6</sup> Bm saddam suñāti.

<sup>8</sup> Bm dukkha-vhaye satte.

*Sotāpanno hotīti magga-sotam āpanno hoti.*

*Avinipāta-dhammo ti catusu apāyesu apatana-dhammo.*

*Niyato ti dhamma-niyāmena niyato.*

*Sambodhi-parāyano ti, upari magga-ttaya-samkhātā sambodhi param ayanam assa, sā tena<sup>1</sup> vā pattabbā ti sambodhi-parāyano.<sup>2</sup>*

*Tanuttā ti, paryuṭṭhāna-mandatāya cā kadāci karahaci uppattiyyā ca tanu-bhāva.*

*Oram-bhāgiyānan ti hetthā-bhāgiyānam. Yehi baddho upari-suddhāvāsa-bhūmiyam nibbattitum na sakkoti.*

*Opapātiko ti, sesa-yoni-paṭikkhepa-vacanam etam.*

*Tattha parinibbāyīti, tasmin upari-bhave yeva parinibbāna-dhammo.*

*Anāratti-dhammo ti, tato brahma-lokā puna paṭisandhi-vasena na āvattana-dhammo.*

*Ceto-vimuttin ti citta-vimuttim,<sup>3</sup> sabba-kilesa-bandhana-vimuttassa arahatta-phala-cittass' etam adbivacanam.*

*Paññā-vimuttin ti. Etha pi sabba - kilesa - bandhana - vimuttā arahatta-phala-paññā va paññā-vimuttīti veditabbā.*

*Ditthe ra dhamme ti imasmin yeva atta-bhāve.*

*Sayan ti sāmāni.*

*Abhiññā ti abhijānitvā. Sacchikatrā ti paccakkham katvā. Atha va vā abhiññā sacchikatrā ti abhiññāya abhivisitthena nānena sacchikaritvā ti pi attho.*

*Upasampajjāti patvā paṭilabhitvā.*

14. Idam sutvā Licchavi cintesi: ‘Ayam vara-dhammo, na sakuṇena viya uppatitvā nāpi godhāya viya urena gantvā sakkā paṭivijjhitud, addhā imam paṭivijjhantassa pubbā-bhāga-paṭipadāya bhavitabbam, pucchāmi tāva nan’ ti. Tato Bhagavantam pucchanto *Atthi pana Bhante* ti ādim āha.

*Atthaṅgiko ti, pañcaṅgika-turiyam viya aṭṭha - kuṭiko<sup>4</sup> gāmo viya vā aṭṭhaṅga-matto yeva hutvā aṭṭhaṅgiko, na aṅgigato<sup>5</sup> añño maggo nāma atthi. Ten’ ev’ āhā: Seyyath-ēdam sammā-ditthi . . . pe . . . sammā-samādhiti.*

<sup>1</sup> Bm assa anena.

<sup>2</sup> Sd add maye.

<sup>3</sup> Bm -visuddhi.

<sup>4</sup> Bm aṭṭhaṅgiko.

<sup>5</sup> Sc aṅgate; Bm aṅgato.

Tattha sammā-dassana-lakkhaṇā *sammā-ditṭhi*. Sammā-abhiniropana-lakkhaṇo *sammā-saṃkappo*. Sammā-pariggaha<sup>1</sup>-lakkhaṇā *sammā-vācā*. Sammā-samuṭṭhāpana-lakkhaṇo *sammā-kammanto*. Sammā-vodāpana-lakkhaṇo *sammā-ājīvo*. Sammā-paggaha-lakkhaṇo *sammā-vāyāmo*. Sammā-upatṭhāna-lakkhaṇā *samma-sati*. Sammā-samādbāna - lakkhaṇo *sammā - samādhi*. Tesu ekekassa tīṇi kiccaṇi honti, seyyathidam sammā-ditṭhi tāva aññehi pi attano paccanīka-kilesehi saddhim micchā-ditṭhim pajahati, nirodhāñ ca ārammaṇam karoti, sampayutta-dhamme ca passati, tappaṭicchādaka-moha-vidhamana-vasena apanīta-sammohato.<sup>2</sup> Sammā-saṃkappādayo pi tath' eva micchā-saṃkappādīni ca pajahanti, nirodhāñ ca ārammaṇam karonti. Visesato pan' ettha sammā-saṃkappo saha-jātadhamme abhiniropeti, sammā - vācā sammā parigaṇhati,<sup>3</sup> sammā-kammanto sammā samuṭṭhāpeti, sammā ājīvo sammā vodāpeti, sammā-vāyāmo sammā paggaṇhati,<sup>4</sup> sammā-sati sammā upaṭṭhāpeti,<sup>5</sup> sammā-samādhi sammā samādahati. Api c' esā sammā-ditṭhi nāma pubba-bhāge<sup>6</sup> nānā-khaṇā nānā-rammaṇā hoti, magga - kale ekakkaṇā ekārammaṇā, kiccate pana dukkhe nānān ti ādīni cattāri nāmāni labhati. Sammā-saṃkappādayo pi pubba-bhāge nānā-khaṇā nānārammaṇā hoti, magga-kāle ekakkaṇā ekārammaṇā. Tesu sammā-saṃkappo kiccate nekkhamma-saṃkappo ti ādīni tīṇi nāmāni labhati. Sammā-vācādayo tayo viratiyo pi honti, cetanāyo pi, magga-kkhaṇe pana viratiyo va. Sammā-vāyāmo sammā-satīti idam pi dvayaṇ kiccate sammappadhāna-sati paṭṭhāna-vasena cattāri nāmāni labhati. Sammā-samādhi pana pubba-bhāge pi magga-kkhaṇe pi sammā-samādhi yeva.

Iti imesu atṭhasu dhammesu Bhagavatū nibbānādhigamāya paṭipannassa yogino buhu-karattā<sup>7</sup> paṭhamam sammā-ditṭhi desitā. Ayam hi paññā-pajjoto paññā-satthan ti ca vuttā. Tasmā etāyā pubba-bhāge vipassanā-ñāṇa-saṃkhātāya sammā-ditṭhiyā avijjandhakāraṇ vidhamitvā kilesa-core ghātentō

<sup>1</sup> Sc paṭiggaha; Bm pariggahaṇa- (but see p. 63).

<sup>2</sup> Bm asammohato.

<sup>3</sup> So Sedh Bm.

<sup>4</sup> Bm paggaṇhati.

<sup>5</sup> Bm upatthāti.

<sup>6</sup> Sed omit.

<sup>7</sup> Bm bahūpākār (throughout).

khemena yogāvacaro nibbānam pāpuṇāti. Tena vuttam ‘Nibbānādhigamāya paṭipannassa yogino bahu-kārattā paṭhamam sammā-ditṭhi desitā’ ti.

Sammā-saṃkappo pana tassā bāhu-kāro, tasmā tad-anantaram vutto. Yathā hi heraññako hatthena parivattetvā<sup>1</sup> parivattetvā cakkhunā kahāpanam olokento, ‘Ayam kūṭo ayam cheko’ ti jānāti, evam yogāvacaro pi pubba-bhāge vitakkena vitakketvā vitakketvā vipassanā-paññāya olokayamāno, ‘Ime dhammā kāmāvacarā ime dhammā<sup>2</sup> rūpāvacarādāyo’ ti jānāti. Yathā vā pana purisena koṭiyam gahetvā parivattetvā parivattetvā dinnam mahā-rukkham tacchako vāsiyā tacchetvā kamme upaneti, evam vitakkena vitakketvā dinne dhamme yogāvacaro paññāya, ‘Ime kāmāvacarā ime rūpāvacarā’ ti ādinā nayena pariechinditvā kamme upaneti. Tena vuttam ‘sammā-saṃkappo pana tassā bahukāro, tasmā tad-anantaram vutto’ ti.

Svāyam yathā sammā-ditṭhiyā evam sammā-vācāya pi upakārako, yath’ āha: ‘Pubbe kho gahapati vitakketvā vicāretvā pacchā vācam<sup>3</sup> bhindatīti,’ tasmā tad-ananataram sammā-vācā vuttā. Yasmañ pana ‘Idañ c’ idañ ca karissāmāti’ paṭhamam vācāya saṃviditvā<sup>4</sup> loke kammante payojenti, tasmā sammā-vācā kāya-kammassa upakārikā ti sainma-vācāya anantaram sainmā-kammanto vutto. Catubbidham pana vacī-duccaritam tividhañ ca kāya-duccaritam pahāya, ubhaya-sucaritam pūrentass’ eva, yasmā ājīvatṭhamaka<sup>5</sup>-sīlam pūreti<sup>6</sup> na itarassa, tasmā tad-ubhayānantaram sammā-ājīvo vutto. Evam visuddhājīvena pana ‘Parisuddho me ājīvo’ ti ettāvatā paritosam katvā sutta-pamattena viharitum na yuttam. Atha kho ‘Sabba-iriyāpathesu idam viriyam ārabhitabban’ ti dassetum tad auantaram sammā-vāyāmo vutto. Tato ‘āraddha-viriyenāpi kāyādisu catusu vatthusu sati supaṭṭhitā<sup>7</sup> kātabbā’ ti dassanattham tad-anantaram

<sup>1</sup> Sc pavattetvā par°; Bm parivattetvā p° (and so in next sentence).

<sup>2</sup> Sed omit.

<sup>3</sup> Sd vyacam; St vyacam corrected to vācam.

<sup>4</sup> St Bm samvidahitvā.

<sup>5</sup> Sc ājīvatṭhamaka; Sd -ṭṭhamaka; Bm -ṭhamakam.

<sup>6</sup> Sht pūrati.

<sup>7</sup> St sūp° here and below.

sammā-sati desitā. Yasmā pana evam supat̄hitā sati samādhissa upakārāpakārānam<sup>1</sup> dhammānam gatiyo samanenesitvā<sup>2</sup> pahoti ekattārammaṇo<sup>3</sup> cittam samādhātum, tasmat sammā-satiyā anantaram sammā-samādhi desito ti veditabho.

*Etesam dhammānam sacchikiriyāyāti, etesam sotāpatti-phalādīni paccakkha-kiriyatthāya.*

15. *Ekam idāhan ti. Idam kasmā āraddham?* Ayam kira rājā ‘Rūpam attā’ ti evam-laddhiko, ten’ assa desanāya cittam mādhātum<sup>4</sup> nādhimuccati. Atha Bhagavatā tassa laddhiyā āvikaraṇattham ekam kāraṇam āharitum idam āraddham. Tatrāyam samkhepattho : ‘Aham ekam samayam Ghositārāme viharāmi, tatra te dve pabbajitā mam evam pucchimṣu. Athāhaṃ tesam Buddh-uppādām dassetvā, tanti-dhammam nāma kathento idam avocam :<sup>5</sup> “Āvuso saddhā-sampanno nāma kula-putto evarūpassa Satthu sāsane pabbajito, evam tividham silam pūretvā paṭhamajjhānādīni patvā thito ‘Tam jīvan’ ti adīni vadeyya. Yuttan nu kho etam assāti”? Tato tehi “yuttan” ti vutte, “aham kho pan’ etam āvuso evam jānāmi evam passāmi, atha ca pānāham na vadāmiti” tam vādām paṭikkhipitvā, uttarām khīnāsavam dassetvā, “Imassa evam vattum na yuttan” ti avacam.<sup>6</sup> Te mama vacanam sutvā attamanā ahesun’ ti.

19. Evam vutte so pi attamano ahosi. Ten’ āha *Idam avoca Bhagavā. Attamano Oṭṭhaddho Licchavi Bhagavato bhāsi-tam abhinandīti.*

<sup>7</sup> Iti Sumanāgala- Vilāsiniyā Dīghanikāyat̄thakathāya<sup>7</sup>

Mahāli-Sutta-Vāññanā

niṭṭhitā.<sup>8</sup>

<sup>1</sup> Bm upakārānupakō.

<sup>2</sup> Sc samanesitvā; Sd sammanesitvā; Bm samanvesitvā.

<sup>3</sup> Sht Bm -mane.

<sup>4</sup> So Sht; Sc dhātum; Bm omits (see p. 214, line 29).

<sup>5</sup> Sed Bm avoca.

<sup>7-7</sup> SS omit.

<sup>6</sup> Bm avoca.

<sup>8</sup> Bm adds chatṭham.

## VII.

## JĀLIYA-SUTTA-VANNANĀ.

*Evaṁ me sutam . . . pe<sup>1</sup> . . . Kosambiyān ti Jāliya-Suttam.*  
*Tatrāyam apubba-pada-vaññanā.*

*Ghositārāme ti Ghosita<sup>2</sup> -settinā kata-ārāme.*

Pubbe kira Addila-raṭṭham<sup>3</sup> nāma ahosi. Tato Kotūhalako<sup>4</sup> nāma daliddo chātaka-bhayena saputtadāro anantara-raṭṭham gacchanto, puttam vahitum asakkonto,<sup>5</sup> chaḍdetva<sup>6</sup> agamāsi. Mātā nivattitvā tam gahetvā gatā. Te ekam gopālaka-gāmam pavisimṣu, gopālakānaū ca tadā bahu-pāyāso paṭiyatto hoti. Te tato pāyāsam labhitvā bhūñjīm̄su. Atha so puriso balava-pāyāsam bhutto, jirāpetum asakkonto, ratti-bhāge kālam katvā, tatth' eva sunakhiyā kucchismim paṭisandhim gahetvā kukkuro jāto.

So gopālakassa piyo hoti. Gopālako ca Pacceka-Buddham upaṭṭhahati.<sup>7</sup> Pacceka-Buddho pi bhatta-kicca-kāle kukkrassa piñḍam deti. So Pacceka-Buddhe sineham uppādetvā gopālakena saddhim pañña-sālam pi gacchatī. Gopālake asannihite bhatta-velāyam sayam eva gantvā kālārocanattham pañña-sāla-dvāre bhusati.<sup>8</sup> Antarā magge pi ca caṇḍa-mige disvā bhūsityvā palāpeti.<sup>9</sup> So Pacceka-Buddhe mudukena cittena kālam katvā deva-loke nibbatti. Tatr' assa Ghosaka-devaputto tv' evam nāmam ahosi.

So deva-lokato cavitvā Kosambiyam ekasmim kula-ghare<sup>10</sup>

<sup>1</sup> Not in the MSS. Sed h̄t have a fish-mark.

<sup>2</sup> Bm Ghositena.

<sup>3</sup> Bm Addhila-.

<sup>4</sup> Bm Kotuhaliko.

<sup>5</sup> Sc Bm asakko.

<sup>6</sup> Bm chaddhhetvā.

<sup>7</sup> Bm upatthāsi.

<sup>8</sup> Bm bhussati.

<sup>9</sup> Bm bhussityvā palāpeši.

<sup>10</sup> Bm ekassa kulassa ghare.

sammā-sati desitā. Yasmā pana evam supaṭṭhitā sati samā-dhissa upakārāpakārānam<sup>1</sup> dhammānam gatiyo samanne-sitvā<sup>2</sup> pahoti ekattārammaṇo<sup>3</sup> cittam samādhātum, tasmā sammā-satiyā anantaram sammā-samādhi desito ti veditabho.

*Etesam dhammānam sacchikiriyāyāti, etesam sotāpatti-phalādīni paccakkha-kiriyatthāya.*

15. *Ekam idāhan ti.* Idam kasmā āraddham? Ayam kira rājā ‘Rūpam attā’ ti evam-laddhiko, ten’ assa desanāya cittam mādhātum<sup>4</sup> nādhimuccati. Atha Bhagavatā tassa laddhiyā ūvikaraṇattham ekam kāraṇam āharitum idam āraddham. Tatrāyam saṃkhepattho: ‘Aham ekam sama-yam Ghositārāme viharāmi, tatra te dve pabbajitā mam evam pucchiñsu. Athāham tesam Buddh-uppādam dassetvā, tanti-dhammam nāma kathento idam avocam:<sup>5</sup> “Āvuso saddhā-sampanno nāma kula-putto evarūpassa Satthu sāsane pabbajito, evam tividham silam pūretvā paṭhamajjhānādini patvā ṭhito ‘Tām jīvan’ ti adīni vadeyya. Yuttan nu kho etam assāti”? Tato tehi “yuttan” ti vutte, “aham kho pan’ etam āvuso evam jāvāmi evam passāmi, atha ca pānāham na vadāmīti” tam vādām paṭikkhipitvā, uttarim khīṇāsavam dassetvā, “Imassa evam vattum na yuttan” ti avacam.<sup>6</sup> Te mama vacanam sutvā attamanā ahesun’ ti.

19. Evam vutte so pi attamano ahosi. Ten’ āha *Idam aroca Bhagavā. Attamano Oṭṭhaddho Licchari Bhagavato bhāsi-tam abhinanditi.*

<sup>7</sup> Iti Sumaṅgala-Vilāsiniyā Dīghanikāyatthakathāya<sup>7</sup>

Mahāli-Sutta-Vāññanā

nittīhitā.<sup>8</sup>

<sup>1</sup> Bm upakārānupakō.

<sup>2</sup> Sc samanesitvā; Sd sammanesitvā; Bm samanvesitvā.

<sup>3</sup> Sut Bm -mane.

<sup>4</sup> So Sdht; Sc dhātum; Bm omits (see p. 214, line 29).

<sup>5</sup> Sed Bm avoca.

<sup>7-7</sup> SS omit.

<sup>6</sup> Bm avoca.

<sup>8</sup> Bm adds chaṭṭham.

## VII.

## JĀLIYA-SUTTA-VANÑANĀ.

*Evan me sutam . . . pe<sup>1</sup> . . . Kosambiyān ti Jāliya-Suttam.*  
*Tatrāyam apubba-pada-vanñanā.*

*Ghositārāme ti Ghosita<sup>2</sup>-setṭinā kata-ārāme.*

Pubbe kira Addila-ratṭham<sup>3</sup> nāma ahosi. Tato Kotūhalako<sup>4</sup> nāma daliddo chātaka-bhayena saputtadāro anantara-ratṭham gacchanto, puttam vahitum asakkonto,<sup>5</sup> chaḍḍetva<sup>6</sup> agamāsi. Mātā nivattitvā tam gahetvā gatā. Te ekam gopālaka-gāmam pavisiṁsu, gopālakānañ ca tadā bahu-pāyāso paṭiyatto hoti. Te tato pāyāsam labhitvā bhuñjimsu. Atha so puriso balava-pāyāsam bhutto, jirāpetum asakkonto, ratti-bhāge kālam katvā, tath' eva sunakhiyā kucchismim paṭisandhim gahetvā kukkuro jāto.

So gopālakassa piyo hoti. Gopālako ca Pacceka-Buddham upatṭhahati.<sup>7</sup> Pacceka-Buddho pi bhatta-kicca-kāle kukkrassa piñḍam deti. So Pacceka-Buddhe sineham uppādetvā gopālakena saddhim pañña-sālam pi gacchatī. Gopālakē asannihite bhatta-velāyam sayam eva gantvā kālārocanattham pañña-sāla-dvāre bhusati.<sup>8</sup> Antarā magge pi ca cañḍa-mige disvā bhūsītvā palāpeti.<sup>9</sup> So Pacceka-Buddhe mudukena cittena kālam katvā deva-loke nibbatti. Tatr' assa Ghosaka-devaputto tv' evam nāmam ahosi.

So deva-lokato cavitvā Kosambiyam ekasmim kula-ghare<sup>10</sup>

<sup>1</sup> Not in the MSS. Sedht have a fish-mark.

<sup>2</sup> Bm Ghositena.

<sup>4</sup> Bm Kotūhaliko.

<sup>6</sup> Sed chaddhetvā.

<sup>8</sup> Bm bhussati.

<sup>10</sup> Bm ekassa kulassa ghare.

<sup>3</sup> Bm Addhila-.

<sup>5</sup> Sc Bm asakko.

<sup>7</sup> Bm upatthāsi.

<sup>9</sup> Bm bhussitvā palāpesi.

nibbatti. Tam aputtako sethi tassa mātā-pitunnam dhanam datvā puttām katvā gahesi. Atha attano putte jāte sattakkhattum ghātetum upakkami. So puññavantatāya sattasu pi thānesu marañam appatvā, avasāne ekāya sethi-dhitāya veyyattiyyena laddha-jivito aparabhāge pitu accayena sethi-tthānam patvā Ghosaka-sethi nāma jāto.

Aññe pi Kosambiyam Kukkuṭa-sethi Pāvāriya-setthīti dve setthino atthi, iminā saddhim tayo ahesum. Tena ca samayena Himavantato pañca-satū tāpasā sarīra-santappanatham antarantarā Kosambiyam āgacchanti. Tesam te tayo sethi attano uyyānesu pañña-kutiyo katvā upatthānam karonti. Ath' eka-divasam te tāpasā Himavantato āgacchāntā mahā-kantāre tasitā kilantū, ekaṁ mahantām vata<sup>1</sup>-rukham patvā,<sup>2</sup> tattha adhivathāya devatāya santikā samgaham paccāsīnsantā<sup>3</sup> nisidim̄su. Devatā sabbalānkāra-vibhūsitam hattham pasāretvā, tesam pānīya-pānakādīni datvā, kila-matham paṭivinodesi. Te devatāya ānubhāvena vimhitā pucchiṁsu: ‘Kin nu kho devate kammam katvā tayā ayam sampatti laddhā ti?’ Devatā āha, ‘Loke Buddho nāma Bhagavā uppanno. So etarahi Sāvatthiyam viharati. Anātha-piṇḍiko gahapati tam upatthahati. So uposatha-divasesu attano bhatakānam pakati-bhatta-vetanam<sup>4</sup> eva datvā, uposathaṁ kārāpeti. Athāham eka-divasam majjhantike pātarāsāya āgato<sup>5</sup> kañci bhattaka<sup>6</sup>-kammam akarontam disvā, “Ajja manussā kasmā kamīm na karontī?” pucchiṁ. Tassa me tam attham ārocesum. Athāham etad avocam, “Idāni upadḍha-divaso gato, sakkā nu kho upadḍh-uposatham kātun?” ti. Tato sethissa paṭivedetvā “Sakkā, karotūti” aham̄su.<sup>7</sup> Svāham upadḍha-divasam uposatham samādiyitvā tadaḥ’ eva kālām katvā imam sampattim paṭilabhin’ ti.

Atha te tāpasā ‘Buddho kira uppanno’ ti sañjātā-pīti-pāmojjā tato ’va Sāvatthiyam gantukāmā hutvā pi: “Bahu-kārā no upatthāyaka-setthino, tesam pi imam attham ārocessā-

<sup>1</sup> Bm vatta-.

<sup>2</sup> Bm patta.

<sup>3</sup> Bm paccāsīntā.

<sup>4</sup> Bm vettanam (as at pp. 296, 300).

<sup>5</sup> So Sdht Bm.

<sup>6</sup> Bm bhati-.

<sup>7</sup> Bm Sakkā kātun ti āha.

māti,’ Kosambim gantvā, setṭhīhi kata-sakkāra-bahumānā ‘Tadah’ eva mayam gacchāmāti’ āhamṣu. ‘Kim bhante turitattha? Nanu tumhe pubbe cattāro pañca māse vasitvā gacchathāti?’ ca vuttānam pavattim ārocesum. ‘Tena hi bhante sah’ eva gacchāmāti’ ea vutte, ‘Gacchāma mayam, tumhe sanikam āgacchathāti,’ Sāvatthim gantvā Bhagavato santike pabbajitvā arahattam pāpuṇīmu. Te pi setṭhino pañcasata-pañcasata-sakaṭa-parivārā Sāvatthim gantvā, dānāni datvā Kosambim āgamanatthāya Bhagavantam yācītvā, paccāgamma tayo vihāre kāresum. Tesu Kukkuṭa-setthinā kato Kukkuṭārāmo nāma, Pāvāriya-setṭhinā kato Pāvārik-ambavanam nāma, Ghosika-setṭhinā kato Ghositārāmo nāma ahosi.

Tam sandhāya vuttam *Kosambiyam riharati Ghositārāme ti.*

*Māṇḍisso*<sup>1</sup> ti. Idam tassa nāmam.

*Jāliyo* ti. Idam pi itarassa<sup>2</sup> nāmam eva. Yasmā pan’ assa upajjhāyo dārumayena pattenā piṇḍāya carati, tasmā dārupattik-antevāsi ti vuccati.

*Etad avocun* ti. Upārambhādhippāyena vādam āropetu-kāmā hutvā etam avocum. Iti kira nesam ahosi: ‘Sace Samaṇo Gotamo “Tam jīvam tam sarīran” ti vakkhati, ath’ assa mayam etam vādam āropessāma: “Bho Gotama, tumhākam laddhiyā idh’ eva satto bhijjati, tena vo vādo ucchedavādo hotīti.” Sace pana “Aññam jīvam aññam sarīran” ti vakkhati, ath’ assa evam vādam āropessāma: “Tumhākam vāde rūpam bhijjati, satto na bhijjati, tena vo vāde satto sassato āpajjatītī.”’

Atha Bhagavā ‘Ime vādāropanatthāya pañham puechanti, mama sāsane ime dve ante anupagamma majjhimā nāma paṭipadā atthiti na jānanti, handa nesam pañham avissajjetvā tassā eva paṭipadāya āvibhāvattham dhammam desemīti’ cintetvā, *Tena h’ āuso* ti ādim āha.

2. Tathā *kallan nu kho tass’ etam racanāyāti*, tass’ evam saddhāya<sup>3</sup> pabbajitassa tividha-sīlam paripūretvā paṭhamā-

<sup>1</sup> Bm Mundiko.

<sup>3</sup> Sh saddhā; Bm etam saddhā.

<sup>2</sup> Sh itarassā; Bm tassa.

jjhānam pattassa yuttan nu kho etam vacanāya, etam vattum yuttan ti attho. Tam sutvā paribbājikā ‘Puthujjano nāma yasmā nibbicikiccho<sup>1</sup> na hoti, tasmā kadāci evam vadeyyāti?’ maññamānā, *kallam tass’ etam vacanāyāti āhamsu.*

*Atha ca panāham na radāmīti.* ‘Aham etam evam jānāmi, no ca evam vadāmi. Atha kho “kasina-parikammam katvā bhāventassa paññā-balena uppannam mahaggata-cittam etan” ti saññam ṭhapesim.<sup>2</sup>

*Na kallam tass’ etan ti.* Idam te paribbājakā ‘Yasmā khīnāsavo vigata-sammoho tiṇṇa-vicikiccho, tasmā na yuttan tass’ etam vattun’ ti maññamānā vadanti.

Sesam sabbattha uttānattham evāti.

<sup>3</sup> Iti Sumaṅgala-Vilāsiniyā Dīghanikāyatṭhakathāyā<sup>3</sup>  
Jāliya-Sutta-Vāṇānā  
niṭṭhitā.<sup>4</sup>

<sup>1</sup> Sd nibbimi<sup>o</sup>; St nibbimi<sup>o</sup> corrected to tiṇṇavicikiccho.

<sup>2</sup> Bm ṭhapemi.

<sup>3-3</sup> SS omit.

<sup>4</sup> Bm adds Sattamā.

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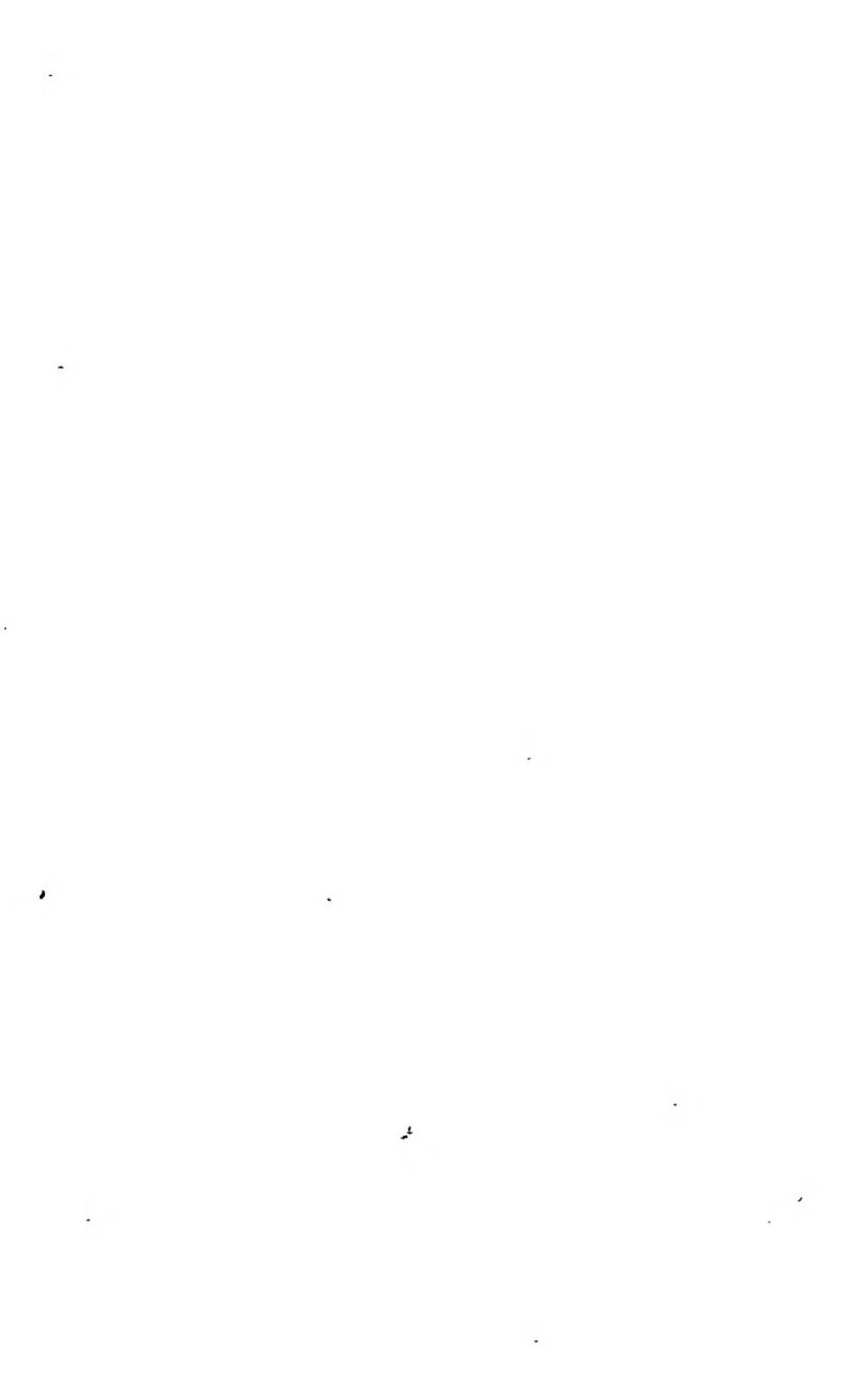
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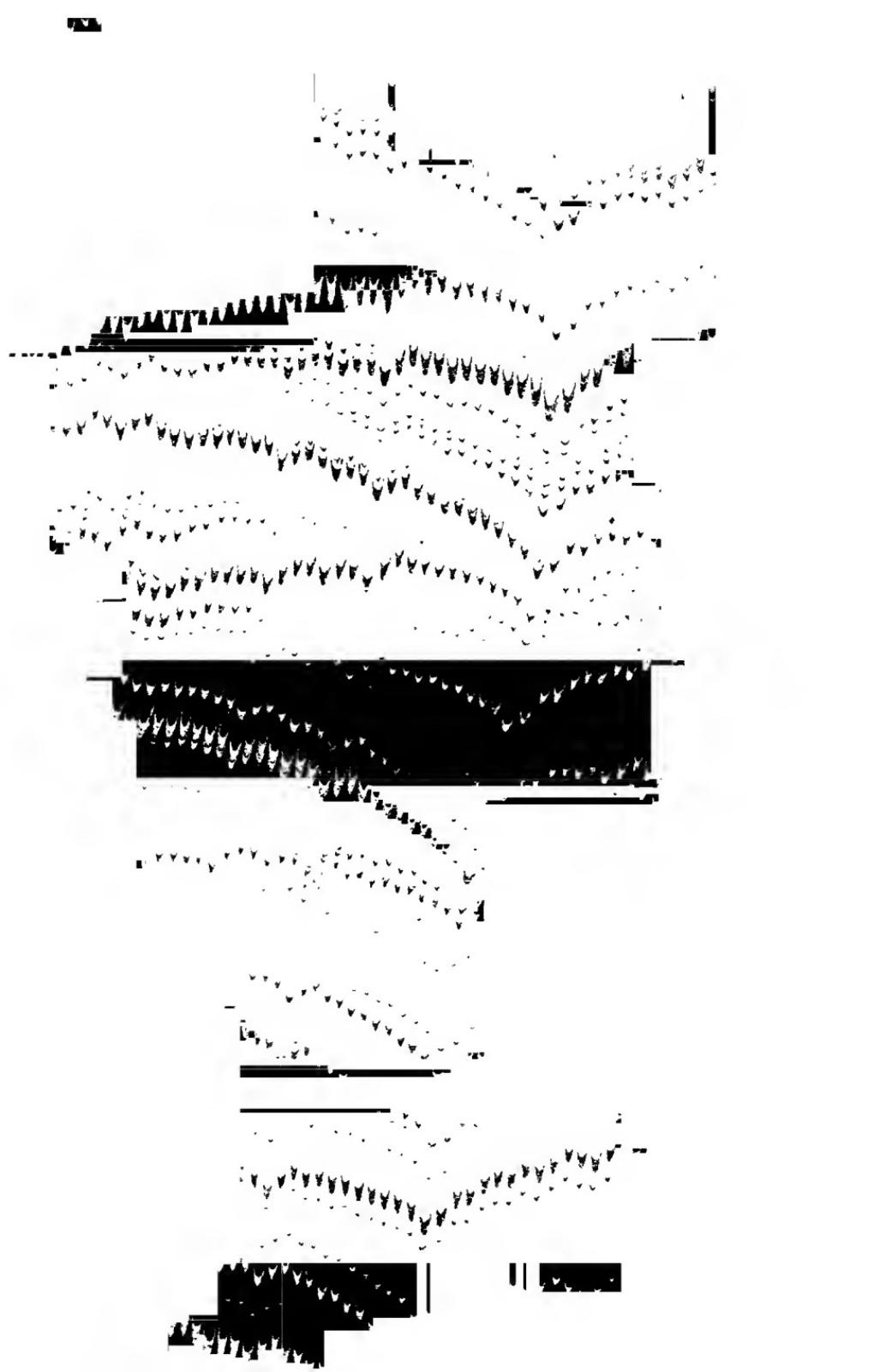
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